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WITH A VIEW OF

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THE

MISSIONARY HERALD.

VOL. XLIII. JANUARY, 1847. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As we pass to a new volume of the Herald, it may be well to pause, for a few moments, and look at the missionary results of the year which has just closed. The materials for such a survey are contained in the successive numbers of this publication; still it will be profitable to group together the more prominent incidents of the year, and thus bring them into a narrower field of vision.

And seldom is it the privilege of the Christian to dwell upon occurrences of such present interest and such prospective importance. In the midst of an unusual dearth of revivals in our own country, some of the missions have enjoyed seasons of refreshing for which neither they nor we can be sufficiently grateful. To say nothing of other fields, the work of grace among the Nestorians stands before the world as having, in some respects, no parallel in the history of modern missions. It should be regarded, however, only as a proof and a pledge of what God is willing to do for his people. They have only to "believe," and they shall see his "glory."

And not less cheering are certain results which have been brought about by the providence of God. The toleration secured for Christianity in the Chinese Empire, is one of the great events of the present age; and it will live in the memory of the good when almost every thing else which has occurred in the year 1846, shall have passed away. The progress which religious freedom has made in Turkey, also demands a special and grateful acknowledgment. Who would have ventured to predict, five years ago, a recognition of the rights of conscience at so early a day in a Mohammedan country, which puts to the blush some of the most enlightened nations of Europe? Truly, "the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."

The goodness of God to the missionaries should receive a passing notice. The number of deaths during the year has been comparatively small; and only two ordained laborers have been reported as called away to their reward. On the other hand, seven of our brethren have again set their faces towards the Gentiles, after a brief sojourn in their native land, invigorated in body and refreshed in spirit. Ten others have gone forth, for the first time, to preach the acceptable year of the Lord. "But what are they among so many?"

At some of the missions, indeed, events of the most painful character have occurred. Hands have been made weak, and hearts faint, by the stealthy approach of disease or by overtasking burdens. One beloved fellow-laborer in the gospel of Christ has been 'brought unto Areopagus,' charged with flagrant crimes, simply because he has endeavored to tread in the steps of the great Apostle of the Gentiles; and his life, moreover, has been put in jeopardy by men who "mocked" at the truths which he proclaimed. Farther to the east, we have seen the unwonted spectacle of a missionary's dwelling assailed and rifled by a lawless mob; while his associates in labor, far and near, have been constrained to see their friends and adherents subjected to almost incredible hardship and suffering. As we dwell upon these scenes, however, joy mingles with our sorrow; for God, as so often heretofore, has made the wrath of man to praise him. While his enemies have been shaking, unwittingly but fearfully, their own tottering ramparts, he has given his friends a refuge "in the shadow of his wings."

Thus from different parts of the great missionary field we have abundant evidence of the presence and favor of God. By his providence, as well as by his Spirit, he is addressing to us words of encouragement and hope. Our very apprehensions and disappointments are made, in the end, to minister to our faith. In the God of missions we can put our undoubting trust.

AFRICA.

SOUTHERN AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Adams.

UMVOTE.—Aldin Grout, *Missionary*; Mrs. Grout.

PETER-MARITZBURG.—Daniel Lindley, *Missionary*; Mrs. Lindley.

Station not known.—James C. Bryant, *Missionary*; Mrs. Bryant.

On their way to the Mission.—Lewis Grout, *Missionary*; Mrs. Grout.

(3 stations; 5 missionaries,—one a physician,—5 female assistant missionaries;—total, 10.)

Doct. Adams estimates the native population in the Natal territory, after having visited the more important settlements, at between sixty and seventy thousand. These are mostly refugees from the Zulu country, in which the tyrannical career of Umpandi appears to be drawing to an end. When his power shall have been broken, a considerable population, northeast of Natal, will probably be accessible.

The arrangements of the colonial government, in respect to the natives, appear to be conceived in a spirit of liberal philanthropy. "They consult us," says Mr. A. Grout, "on many points, and have requested Doct. Adams to act with two others as a commission for the location of the natives; and we have no reason to think that any member of the commission has any views, in relation to this subject, essentially different from what we think is best. The government now wish that missionaries were here, in such numbers as to enable them to locate at least one at each settlement, with a magistrate of their own."

Mr. A. Grout has established three schools,—two taught by natives, and one by himself,—in which there are about forty-five pupils. His average congre-

gation on the Sabbath is two hundred. He has recently undertaken to erect a building, which shall serve the twofold purpose of a chapel and school-house. The natives cheerfully assist him in this work. Doct. Adams has about one hundred pupils in his schools; and he preaches to an average congregation of eight hundred.

Mr. Bryant gave up an agreeable pastoral relation in Massachusetts, and embarked with his wife for this mission, April 15. Mr. and Mrs. L. Grout followed, November 10.

WEST AFRICA.

Baraka.—John Leighton Wilson, *Missionary*; Mrs. Wilson.

Ozyunga.—William Walker, *Missionary*; Mrs. Walker.

In this country. — Albert Bushnell, *Missionary*; Mrs. Griswold, Mrs. Bushnell.

(2 stations; 3 missionaries, 4 female assistant missionaries, and 5 native helpers;—total, 12.)

The relations of the Gaboon people to the government of France are still very unsatisfactory. The natives, after the attack upon their territory, retired in a body to the woods, leaving their towns to be pillaged and their property to be destroyed. Subsequently, however, they returned, though they had thought of going to another part of the coast. Aside from the demoralizing influences of the French, the mission has not been recently disturbed in its operations. Most of the schools have been resumed, and the preaching services appear to be well attended. Mr. Wilson has hoped that there was more than ordinary seriousness among the people.

The present stations, it would seem, ought to be sustained so long as our brethren can labor without restraint or hinderance from the French. Still, in the uncertainty which hangs over the future, Mr. Wilson thinks it desirable to commence operations at some point beyond their jurisdiction. Cape Lopez, sixty miles south of the Gaboon, and Cape St. Catharine's, (or Kama,) one hundred miles farther, have both been mentioned as suitable for new stations. Before this step can be taken, however, the number of missionaries should be at least doubled.

Mr. and Mrs. Bushnell have been obliged to return to the United States, in consequence of impaired health. Mr. and Mrs. Walker embarked on their return to the Gaboon, September 16.

EUROPE.

GREECE.

Athens.—Jonas King, D. D., *Missionary.*

(1 station; 1 missionary.)

It was stated in the last annual survey, that the Holy Synod of Greece had invoked the aid of the civil power, in its attempts to put down the pretended heresy of Mr. King. The Minister of Justice, by the direction of the Prime Minister, instituted a prosecution; and three successive judgments have been given against our persecuted brother, the last having been pronounced by the Areopagus. The effect of these judgments was, to declare the acts charged upon him to be violations of the law, and to refer the question as to the truth of the allegations to the criminal court. The trial of this issue was to take place at Syra in July; and a condemnation (which seemed almost inevitable) would have resulted in his imprisonment with ordinary malefactors. Mr. King went to Syra at the time appointed; but he found such an excitement raised against him, that he could not be tried without imminent peril. By the advice of his counsel, therefore, he returned to Athens, to meet his accusers at a future day. At various times during the year, his life has seemed to be in danger, even in the capital of Greece; and though there is nothing in his latest communications to alarm his friends, his situation calls for their sympathy and their prayers.

It will be understood, of course, that Mr. King's labors as a missionary have been much circumscribed by the proceedings already mentioned. Still it is doubtful whether as much has been accomplished for spiritual Christianity in Greece in any previous year, as during the last. Discussions can hardly fail to grow out of this persecution, which will do much to open the eyes of reflecting men to the errors and abuses of their church.

WESTERN ASIA.

ARMENIANS OF TURKEY.

Constantinople.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale, Miss Harriet M. Lovell.—Eight native helpers.

Smyrna.—Elias Riggs, Thomas P. Johnston, Joel S. Everett, *Missionaries*; Mrs. Riggs, Mrs. Johnston, Mrs. Everett.—Four native helpers.

BROOSA.—Benjamin Schneider, Daniel Ladd, *Missionaries;* Mrs. Schneider, Mrs. Ladd.—One native helper.

TREBIZOND.—Philander O. Powers, Edwin E. Bliss, *Missionaries;* Mrs. Powers, Mrs. Bliss.—One native helper.

ERZEROOM.—Josiah Peabody, Azariah Smith, M.D., *Missionaries;* Mrs. Peabody.—One native helper.

NICOMEDIA.—One native helper.

On their way to the Mission.—Nathan Benjamin, *Missionary;* Mrs. Benjamin.

In this country.—John B. Adger, William C. Jackson, *Missionaries;* Mrs. Adger, Mrs. Jackson.

(6 stations, 18 missionaries,—one a physician,—18 female assistant missionaries, and 16 native helpers; —total, 52.)

The work of the Lord in this mission has come to its long expected crisis. The evangelical Armenians, persisting in their refusal to countenance by word or deed the superstitions of their national church, have been excommunicated and subjected to grievous trials. In former years, indeed, there has been occasion to speak of persecutions,—of expulsions from the family, stripes, imprisonments, loss of property, banishments,—involving much individual suffering. But the grand trial of this sort has come during the past year; for the hierarchy, determined neither to conform itself to the word of God, nor to countenance a reformation among the people, has put forth all its strength to arrest the progress of evangelical sentiments. What would have been done had not the Most High restrained the persecuting power, it is impossible to say. As it was, the evangelical Armenians were not only excommunicated from the national church, many of them by name, but some were imprisoned; others were banished, and application was made to the Turkish government, but unsuccessfully, for the banishment of others still; many were subjected to scourging and other forms of violence; and a still greater number were despoiled of their goods and means of livelihood. At one time it was necessary to prepare shelter and food at Constantinople, wholly or in part, for about one hundred persons.

The gratitude of the Christian world is due to Sir Stratford Canning, the English Ambassador, for his intelligent, impartial, and truly Christian course in securing religious toleration in Turkey; in which, it is but just to say, he has been cordially aided by the diplomatic representatives of Prussia and the United States. We may hope that Reshid Pasha, the present enlightened prime minister of the Turkish government, has not been a reluctant coadjutor. By his command the Patriarch was obliged to release his prisoners, to open the shop doors which he had forcibly closed, and to arrest the inhuman cruelties of his subordinates at Trebizond and Erzeroom. In June the Grand Vizier sent a letter to the pasha of Erzeroom, requiring protection for such Armenians as had embraced the Protestant religion.

It is not to be expected, however, that the evangelical Armenians will be allowed to enjoy perfect security. Were the disposition of the Turkish government more friendly than it is, acts of oppression and violence might be expected to occur that would evade either the laws or the police of the empire. The assault upon the house of Doct. Smith at Erzeroom was strongly disapproved by the Sublime Porte, and immediate steps were taken to repair the injury; and such an event is not likely to happen again. But the same bigoted and reckless spirit may often vent itself upon the Armenians.

Our Armenian brethren, having been forcibly driven from their national church, requested the members of the mission, assembled at their annual meeting in June, to recommend to them a plan of church organization and discipline. This having been done, a church was soon after organized, with forty members, on the proposed plan at Constantinople, and a pastor ordained over it; and similar organizations have been effected in Trebizond, Nicomedia and Ada Bazar. At Trebizond only nine were formed into a church in the first instance; at each of the other places, fourteen were admitted to Christian fellowship. Ten were received into the church at Constantinople on the first Sabbath in September; and frequent accessions may hereafter be expected, there and elsewhere.

Progress has been made in the creation of an evangelical literature, and in promoting among the reformed an enlightened, Christian education. Persecution has been the means of giving a unity to the seminary at Bebek in its religious character and aims, and an earnestness to its intellectual and spiritual life, which otherwise could not have been attained except by years of labor.

In the reformation among the Armenians we have an illustration of the "diversities of operations" seen in the missionary work, though "it is the same God which worketh all in all." Among this people the progress has ever been gradual. There has been no sudden and strong influence of the Holy Spirit, as at the Sandwich Islands, and quite recently

at Oroomiah. It has pleased God to sustain the work against the attacks of its enemies, and often to make those attacks conducive to its advancement; but still not to give it a rapid extension, at any one time, or in any one place. The number residing in the city of Constantinople, who are known to give such evidence of piety as renders it proper to constitute them into a church, may approach one hundred. A much larger number is supposed to be scattered over the great region stretching from the metropolis to Smyrna, Aleppo, Diarbekir, Van, Erzeroom and Trebizond; including Broosa, Nicomedia, Ada Bazar, Tocat, Kaisarea, &c. The churches at Trebizond, Nicomedia, and Ada Bazar, are indeed small; but as the members have been tried in the fiery ordeal of persecution and found faithful, may there not be as much moral worth, yea, as much real piety in them, as in others having five times as many members, none of whom have known by experience what it is to suffer for righteousness' sake? In such bodies there must be the elements of growth and progress; and we may be humbly confident, that the Lord will make them instruments of restoring the power of the gospel to the regions where, in ancient times, its first triumphs were witnessed.

As connected with the reformation among the Armenians, and apparently one of its fruits, it is proper to notice a slight movement among the Greeks. At Constantinople and Ada Bazar there have been a few inquirers; and it is hoped that some have passed from death unto life. Two of them have been called to prove their attachment to the truth by trial and suffering. The latest information left them both in prison at Constantinople.

Mr. and Mrs. Benjamin embarked on their return to this mission, October 21. Their field of labor is not yet assigned to them.

JEWS OF TURKEY.

CONSTANTINOPLE.—William G. Schauffler, *Missionary;* Mrs. Schauffler.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

The great effort of Jewish learning and ingenuity, ever since the destruction of Jerusalem, has been to prevent the reading of the Old Testament from being suggestive of Christian ideas to the Jewish mind. Hence a mission to the Jews requires an extraordinary amount of preparatory work, in the first instance; though the main objects and duties of such a mission, after this preparatory work shall have been accomplished, will differ little, if at all, from what is proper in other cases. Whatever may be the will of God as to the future existence of a Jewish community in Palestine, the prophecies supposed to bear on the return of the Jews to that land, are believed by the Committee not to be sufficiently clear to serve as a positive rule of duty; or to warrant a costly system of efforts specifically directed to that result. This interesting people, "beloved for the fathers' sakes," must needs awaken peculiar sympathy; and if the obstacles to be overcome in giving them the gospel are greater than are met with elsewhere, that is a reason why we should the more earnestly seek their conversion.

Mr. Schauffler is still chiefly occupied with preliminary measures, growing out of the peculiar state of the national mind and literature. His appropriate labors are among the Spanish Jews. He is making good progress in supplying them with the Scriptures, and is about entering upon the preparation of a version, in connection with Mr. Schwartz of Berlin, for the German Jews. He very much needs an associate of kindred spirit in his work.

SYRIA.

BEIRÛT.—William M. Thomson, *Missionary;* Henry A. De Forest, M. D., *Physician;* George C. Hurter, *Printer;* Mrs. Thomson, Mrs. De Forest, Mrs. Hurter.—Two native preachers.

'ABEIH.—George B. Whiting, Simeon H Calhoun, C. V. A. Van Dyck, M. D., *Missionaries;* Mrs. Whiting, Mrs. Van Dyck.—Two native preachers.

On their way to the Mission.—Eli Smith, *Missionary;* Mrs. Smith.

In this country.—John F. Lanneau, Thomas Laurie, *Missionaries;* Mrs. Lanneau.

(2 stations; 7 missionaries,—one a physician,—1 physician, 1 printer, 7 female assistant missionaries, and 4 native helpers;—total, 20.)

Mr. Smith, accompanied by Mrs. Smith, embarked on his return to resume his labors in Syria, November 5. Mr. Lanneau's health has become so much impaired that, with the concurrence of his mission, he and his wife have returned to this country. Doct. Van Dyck received ordination from his brethren, as a minister of the gospel, in January last. He has great fluency in the Arabic language, and has entered with zeal upon his duties as a preacher.

The Turkish government deprived the inhabitants of Lebanon of their arms last autumn; and while this work was in

progress, there was a temporary interruption of missionary labors on the mountains. At the present time, however, they have a wide and an open field; and they have never had greater encouragement to act with vigor on the Arab mind around them. At 'Abeih they have nine schools, at nearly all of which they have religious meetings. In Sook and Bhamdûn there are a few Protestants. Two Arab girls in Mr. Whiting's family, as also two in Doct. De Forest's family, give evidence of conversion.

It is still evident that the gospel has a firm hold on a select body of Arabs in Hasbeiya. The issue of the recent persecution, though it may disappoint our hopes for a season, does not justify despondency. The triumph of the gospel, at no distant day, may be regarded as certain. The mission think it desirable that two missionaries should be stationed there. At the large and healthy city of Aleppo, in the north of Syria, there is also a similar movement. A Greek Catholic Archbishop has withdrawn from his church, and is known as a decided Protestant. He thinks that many of his people are Protestants in their views. The Bishop of the orthodox Greeks is friendly to our brethren; and his people, it is believed, will be accessible, to a considerable extent, to missionary labor. Besides these, there are believed to be about forty evangelical Armenians at Aleppo, who are desirous of having preaching. At Aintab also, two days from this place, there are said to be two hundred Protestant families among the Armenians. Some of these Armenians have been in contact with the gospel at Erzeroom and at Constantinople. Aleppo needs two missionaries as soon as they can be sent; and two should be sent to Tripoli, a considerable city on the coast, in the immediate neighborhood of a large Greek and Maronite population. Whence are the six new missionaries to come, who are needed to meet the present exigencies of the work in Syria?

NESTORIANS.

OROOMIAH.—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, Miss Fidelia Fisk.—Eleven native helpers, four of them preachers.

(1 station; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 11 native helpers;—total, 21.)

The history of this mission, during the year now under review, admonishes us not to be easily discouraged. The year preceding the last was one of apprehension and sadness at Oroomiah. Powerful influences from without and from within combined to embarrass and, if possible, destroy the mission; nor was it easy to foresee in what way the arm of the Lord would bring deliverance.

The past year, however, has been one of signal spiritual blessings. An outpouring of the Holy Spirit, reviving religion among the people, commenced in the month of January last, and was in progress at the latest dates, though with diminished power. The two seminaries, one for males and the other for females, were signally favored; and so were several of the villages, particularly the large village of Geog Tapa. The work has even extended to the mountains on the borders of Koordistan. Hope was entertained of the conversion of more than a hundred persons, including several ecclesiastics. The absence of opposition to the revival is a remarkable fact, but is accounted for in the peculiar circumstances of the Nestorians, and in the extent and strength of the conviction among the people, that the missionaries are the best friends and benefactors of their community.

Messrs. Wright and Breath made a visit to Bader Khan Bey and Noor Ali Khan in May last, and were treated with marked kindness and attention. Their principal object was to prepare the way for future labors among the Mountain Nestorians. They have the strongest assurances of the friendship and favor of Bader Khan Bey; but whether Noor Ali will facilitate missionary operations in his districts, is somewhat doubtful.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries;* Mrs. Hume.

MALCOLM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

Few missionary fields hold out greater encouragements than the Mahratta country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are every where accessible to the preacher of the gospel, and a Christian government stands ready to afford him all needful protection in his work. The number of persons

who can read, especially in the Concan, is large.

The labors of the mission in preaching and by means of education and the press, have been much as in former years. Only one person has been admitted to the church during the year. Our brethren need a reinforcement, and the Committee are looking for two missionaries to send to this field.

AHMEDNUGGUR.

AHMEDNUGGUR.—Sendol B. Munger, Henry Ballantine, *Missionaries;* Amos Abbot, *Teacher;* Mrs. Ballantine, Mrs. Abbot, Miss Cynthia Farrar.—Nine native helpers.

SEROOR.—Ozro French, *Missionary;* Mrs. French.—Two native helpers.

Station not known.—Samuel B. Fairbank, Royal G. Wilder, *Missionaries;* Mrs. Fairbank, Mrs. Wilder.

On their way to the Mission.—Ebenezer Burgess, Allen Hazen, *Missionaries;* Mrs. Burgess, Mrs. Hazen.

(2 stations, 7 missionaries, 1 male and 8 female assistant missionaries, and 11 native helpers;—total, 27.)

The spirit of inquiry appears to be spreading more and more in the Deccan, and the missionaries are bringing their influence to bear more directly and effectually on the mass of heathenism around them. Some of the converts are valuable assistants, and the Holy Spirit is manifestly present in this extended field to clothe the truth with power and to direct the inquiring Hindoos to the Lamb of God. Missionary tours have been exceedingly useful, and this species of labor promises the most happy results hereafter.

The number of persons admitted to the church at Ahmednuggur and Seroor during 1845, was twenty-four, making the whole number of members, January 1, 1846, seventy-three, five of them being then suspended. Since the commencement of the year, there have been several accessions to the church; so that the present number of communicants may be nearly one hundred. Decisive progress has been made in breaking the influence of caste in the churches; and there begins to be a prospect of establishing small native churches and the ordinances of the gospel in villages scattered through the country.

The mission have been severely afflicted by the death of Mrs. Munger. This event occurred, March 12, while she was on her way to India. Messrs. Fairbank and Wilder, with their wives, embarked at Boston, May 28, and arrived at Bombay, September 20. Messrs. Burgess and Hazen, with their wives, sailed from the same port, September 26.

MADRAS.

ROYAPOORUM.—Two native helpers.

CHINTADREPETTAH.—Miron Winslow, Henry M. Scudder, *Missionaries;* Mrs. Scudder.—Two native helpers.

BLACK TOWN.—Phineas Hunt, *Printer;* Mrs. Hunt.

On their way to the Mission.—John Scudder, M. D., *Missionary;* Mrs. Scudder.

In this country.—F. D. W. Ward, *Missionary;* Mrs. Winslow, Mrs. Ward.

(13 stations; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 4 native helpers;—total, 14.)

Mr. and Mrs. Ward have visited this country with the sanction of the Prudential Committee, accompanied by Mrs. Winslow, whom the mission advised to come in consequence of a failure of health. Doct. and Mrs. Scudder embarked on their return to India, November 18. They will be obliged to labor, for some months at least, in connection with the Madura mission, inasmuch as no physician has yet been found for that field.

The statistics furnished by the mission are incomplete. The educational efforts of the mission are supposed to have been similar to those of preceding years. Several persons have been admitted to the church during the year; but the present number of communicants is not known. Considerable difficulty has arisen from an attachment to caste which lingers in the minds of some church members. The missionaries, however, have set themselves strongly in opposition to this unnatural and wicked system.

The issues of the press, of every sort, amounted to nearly 27,000,000 pages last year; and they have been upwards of 90,000,000 of pages from the beginning. Besides our own printing establishment at Madras, there is one at Bellary, one at Vizagapatan, one at Neyoor, one at Nagercoil, and another in the Tinnevelly district; all being under the control of missionary societies, and furnishing strictly Christian reading matter for the people.

An anti-Christian society was some time ago organized at Madras, which, by means of a newspaper, tracts, lectures and agents, is exerting considerable influence, especially in the interior. This, besides being a sure indication of the progressive power of the gospel, is causing the subject of Christianity to be better understood, and leading the government to adopt more effectual measures for protecting the persons and rights of native converts.

MADURA.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Cherry —Three native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Francis Asbury, *Native Preacher*, and nine other native helpers.

DINDIGUL.—John J. Lawrence, John Rendall, *Missionaries*; Alfred North, *Assistant Missionary*; Mrs. Lawrence, Mrs. Rendall.—Fifteen native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Herrick.—Seven native helpers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Webb.—Three native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Tracy.—Four native helpers.

POOTHACOOTEE.—Three native helpers.

Station not known.—George W. M'Millan, *Missionary*; Mrs. M'Millan.

In this country.—Noah M. Crane, *Missionary*; Mrs. Crane.

On their way to the Mission.—John E. Chandler, George Ford, *Missionaries*; Mrs. Chandler, Mrs. Ford.

(8 stations; 12 missionaries, 1 male and 12 female assistant missionaries, 1 native preacher, and 53 native helpers;—total, 77.)

Mr. and Mrs. Herrick, Mr. and Mrs. Webb, Mr. and Mrs. Rendall arrived at Madras, March 29; and they reached Madura, April 29. Mr. and Mrs. M'Millan embarked at Boston, March 19, and arrived at Madras, July 27. Mr. and Mrs. Chandler, and Mr. and Mrs. Ford sailed from Boston, November 18. These repeated reinforcements, however, will not supply the districts which are calling for the instruction and guidance of Christian teachers. No missionary physician has yet been obtained for this field, though one is greatly needed.

The results of the past year have been as favorable as could have been reasonably anticipated. Five missionaries and one assistant missionary, with their native helpers, have had the care of seven infant native churches, more than twice that number of stated congregations, the mission seminary, five boarding schools, and ninety free-schools, embracing, in all, nearly four thousand pupils; besides touring and distributing Scriptures and tracts in forty nominally Christian villages that look to them for instruction, and in various other parts of the Madura district. Great advance could not, therefore, be expected; and yet the whole religious movement of the native mind is decidedly onward.

The present number of communicants is not known. At the beginning of the year it was one hundred and twenty; of whom twenty-four were admitted in 1845. Some seventy or more have been since reported as received into Christian communion.

The seminary has been removed from Tirumungalum to Pasumalie, two miles and a quarter south west of Madura. The number of pupils soon increased from thirty to fifty-four; and in May last it was sixty-one, sixteen of whom were church members. The progress of most of the pupils has been very satisfactory.

The station at Poothacootee was formerly under the care of the Indian Church Missionary Society of Madras. It was transferred to the Madura mission by that society in 1845, with all the property pertaining thereto. Poothacootee is a large village, about fifty miles north-east of Madura, in the territory of the Tondiman Rajah, a friendly native prince. A resident missionary is needed at that station.

CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, William W. Howland, *Missionaries*; Nathan Ward, *Physician*; Mrs. Hoisington, Mrs. Cope, Mrs. Ward, Mrs. Howland.—Six native helpers.

OODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey, Mrs. Apthorp, Miss Eliza Agnew, Miss Mary Ann Capell.—Nathaniel Niles, *Native Preacher*.—Four native helpers.

MANEPY.—Benjamin C. Meigs, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Minor.—Seth Payson, *Native Preacher*.—Four native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Smith.—Two native helpers.

CHAVACHERRY.—Adin H. Fletcher, *Missionary*; Mrs. Fletcher.—Three native helpers.

VARANY.—One native helper.

OODOOPITTY.—One native helper.

On their way to the Mission.—Levi Spaulding, William W. Scudder, Eurotas P. Hastings, *Missionaries*; Mrs. Spaulding, Mrs. Scudder.

In this country.—Samuel Hutchings, *Missionary*; Mrs. Hutchings, Mrs. Meigs, Mrs. Wyman.

(8 stations; 12 missionaries, 1 physician, 1 male and 17 female assistant missionaries, 2 native preachers, and 28 native helpers;—total, 61.)

Mr. and Mrs. Howland, Mr. and Mrs. Fletcher, and Miss Capell, arrived at Madras, March 29; and they subsequently proceeded to Ceylon to join the mission. Mr. and Mrs. Spaulding, Mr. and Mrs. Scudder, and Mr. Hastings embarked at Boston, November 18.

These reinforcements are much needed. Indeed the members of the mission have all been overtasked with labor; and some are suffering severely from impaired health. The cholera has committed fearful ravages in the province; but no

member of the mission families has been attacked by it.

The number of persons connected with the different churches, January 1, 1846, was three hundred and twenty; only eleven of whom were admitted by profession in 1845. The accessions were not sufficient to fill the places made vacant by death. Thus we have, on the other side of the globe, a faithful but most painful counterpart of what has been seen within the bounds of many large ecclesiastical bodies in this country. Since the commencement of the year, however, there have been very pleasant accessions to the churches at Batticotta and Oodooville; and it is hoped that God will hereafter grant the influences of his Spirit, according to the multitude of his tender mercies.

The seminary at Batticotta has undergone some important modifications. The number of pupils reported is one hundred and four. At Oodooville there are one hundred and one girls in the boarding school. Both of these institutions have been visited by the Holy Spirit within the last few months. In the free schools there are 3,725 scholars. A desire to obtain an education is steadily increasing in Jaffna.

The press has sent forth about 6,000,000 of pages during the year. In the bindery 61,000 volumes, of various sizes, were bound. There is here, as well as at Madras, an organized and to some extent intelligent opposition now made by the natives to the progress of the gospel.

EASTERN ASIA.

SIAM.

BANGKOK.—*Siamese Department.*—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Caswell, Mrs. Hemenway.

BANGKOK.—*Chinese Department.*—Stephen Johnson, Lyman B. Peet, *Missionaries*; Mrs. Peet.

(2 stations; 6 missionaries,—one a physician,—and 4 female assistant missionaries;—total, 10.)

The members of this mission have all been at Bangkok for some time; and several of them are suffering from the effect of the climate. Mrs. Bradley, after more than ten years of missionary service, has rested from her labors. More than a thousand natives have been successfully vaccinated through Dr. Bradley's agency.

The amount of preaching in the mission has been somewhat diminished by the ill health of the preachers; but Mr. Caswell, through the agency of Chau Fa Yai, a liberally-minded native of high rank, has had for months a very favorable opening for stated preaching, in the northern part of the city. Three Chinese converts, admitted to the church in the year 1844, appear well. Mo, the Siamese member of the church, was formerly suspended; but he has since been restored. About 2,500,000 pages were printed during the year.

Messrs. Johnson and Peet, of the Chinese department, have received permission to proceed to China and enter some of the wide and inviting fields which God is preparing for his people in that empire. The other branch of the mission have given their consent to the transfer; and it may have already taken effect.

CANTON.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., Peter Parker, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Assistant Missionary*; Mrs. E. C. Bridgman, Mrs. Ball, Mrs. Parker. —One native helper.

In this country.—S. Wells Williams, *Assistant Missionary.*

(1 station; 4 missionaries,—two being physicians,—2 male and 3 female assistant missionaries, 1 native helper;—total, 10.)

Mr. James G. Bridgman, after having labored a while as an assistant missionary, received ordination, May 31. Mr. Bonney, being already in China, was appointed an assistant missionary, October 6, with the understanding that he will hereafter receive ordination. Mr. Elijah C. Bridgman was married to Miss Eliza Gillett, a member of the American Episcopal mission, in June, 1845. Doct. Ball has been married, more recently, to Miss Robertson, of Scotland. Mr. and Mrs. Tracy have been released from their connection with the Board, on account of her continued ill health.

The brethren at Hongkong have all removed to Canton, and the former is not now reckoned among our stations. The population of Canton is about a million, affording, of course, a vast field for missionary labor. It is to be regretted, however, that the inhabitants still cherish their strong aversion to foreigners. The lives of some of our brethren were recently put in jeopardy by a company of Chinese, acting, however, in manifest ignorance of their true character.

Doct. Parker's labors at the hospital have been continued with the same success as in former years. Much attention has been paid to the spiritual interests of the patients, partly by oral exhibitions

of the truth, partly by means of tracts and books.

The missionaries have been diligent in making known the way of salvation, as they have had opportunity. It is not doubted that the fruit of these labors will hereafter appear. Doct. Ball has given instruction to a small school of boys, from ten to fourteen years of age. He has been assisted by a native, who regards himself as a Christian. The Chinese government appears disposed to tolerate the Christian religion in China, though foreign teachers are yet restricted to the five free ports. The mission needs a reinforcement, but the Committee know of no missionary candidate who is ready to go immediately. The harvest is great, but the laborers are few.

AMOY.

AMOY.—William J. Pohlman, *Missionary.*

In this country.—Elihu Doty.

(1 station; 2 missionaries.)

The two female members of this mission, Mrs. Doty and Mrs. Pohlman, were removed by death in the autumn of 1845. Mr. Abeel, after years of patient waiting, has at length been released from his earthly labors. Mr. Doty, now on a visit to this country, is expected to return to China during the present year.

Mr. Pohlman is diligently pursuing his work, according to his ability. He has suffered much inconvenience from a disease of the eyes; and, indeed, he was at Canton for medical treatment at the date of his last communication. Amid all the trials, however, which God has sent upon the mission, his work has seemed to prosper. Two old men have been admitted to the privileges of the Christian church; and a school of nine girls is taught by a native. The inhabitants of Amoy, of different ranks, appear to be very friendly to missionary efforts.

The Prudential Committee look to the Reformed Dutch Church for laborers to occupy this field; and it is hoped that not a few of the young ministers of that denomination will soon find themselves drawn thither.

INDIAN ARCHIPELAGO.

BORNEO.

KARANGAN.—William Youngblood, Frederick B. Thomson, William H. Steele, *Missionaries;* Mrs. Youngblood.

(1 station; 3 missionaries, 1 female assistant missionary;—total, 4.)

Time has been gradually developing a formidable obstacle to the success of this mission in the Malay influence. The Malays, who are all Mohammedans, are the masters of the Dyaks, and are in heart and principle opposed to the progress of the gospel; and in Borneo, there is no controlling power to restrain Moslem bigotry from overt acts, as in India. A still better acquaintance may possibly develope strong counteracting influences.

One of the missionaries expresses the hope, in a recent letter, that the truth is making some impression on the minds of a few of the Dyaks. It is a gratifying fact, moreover, that the Panambahan at Landak has given Mr. Thomson a written assurance that the Dyaks shall be involved in no difficulty, though they may labor for the missionaries, receive instruction from them, and even embrace and practice their religion. Mr. Youngblood has been dangerously ill; but God was graciously pleased to spare his life. The climate is regarded as excellent. The mission needs an immediate reinforcement.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary;* Seth L. Andrews, M. D., *Physician;* Mrs. Thurston, Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, *Missionary;* Mrs. Forbes.

KEALIA.—Mark Ives, *Missionary;* Mrs. Ives.

KAU.—John D. Paris, *Missionary;* Mrs. Paris.

WAIMEA.—Lorenzo Lyons, *Missionary;* Mrs. Lyons.

HILO.—David B. Lyman, Titus Coan, *Missionaries;* Mrs Lyman, Mrs. Coan.

KOHALA.—Elias Bond, *Missionary;* Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary;* Mrs. Baldwin.

LAHAINALUNA.—William P. Alexander, T. Dwight Hunt, *Missionaries and Teachers in the Seminary;* Mrs. Alexander Mrs. Hunt, Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary;* Edward Bailey, *Principal of the Female Seminary;* Mrs. Clark, Mrs. Bailey, Miss Maria C. Ogden.

HANA.—Daniel T. Conde, Eliphalet Whittlesey, *Missionaries;* Mrs. Conde, Mrs. Whittlesey.

MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, Peter J. Gulick, C. B. Andrews, *Missionaries;* Mrs. Hitchcock, Mrs. Gulick, Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries;* Samuel N. Castle, *Secular Superintendent;* Edwin O. Hall, *Assistant Secular Agent;*

Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond, Miss Maria K. Whitney.

Punahou.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Rice, Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary*; David Malo, *Native Preacher*; Mrs. Bishop.

Waialua.—John S. Emerson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Emerson, Mrs. Wilcox.

Kaneohe.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

Kauai.

Waimea.—Mrs. Whitney.

Koloa.—John F. Pogue, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Smith.

Waioli.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell, Mrs. Johnson.

On his way to the Mission.—Levi Chamberlain, *Secular Superintendent.*

(20 stations; 25 missionaries,—one a physician,—2 other physicians, 10 other male and 41 female assistant missionaries, and 1 native preacher;—total, 79.)

It is remarkable that ten years have elapsed since the commencement of the great awakening at these islands, and yet that there has been no more open apostasy. And the Hawaiian churches, taken together, have had more marks of the divine blessing, during the last year, than the churches in any considerable portion of our own country. The reflecting Christian, who calls to mind the condition of the Islands only a quarter of a century since, and the obstacles, of almost every conceivable nature, which every where have opposed the development of native piety, will regard the result which we have been permitted to behold as among the great moral wonders of the age. They surely are. The very imperfection of piety in most professors of religion, the very doubts which their spiritual guides are compelled to feel as to the Christian character of numbers, make the holding together, for so long a time, of these large churches only the more surprising.

All must feel the great importance of having the native churches divided and placed under the particular care of native pastors, and that too at the earliest possible day. The civil government of the Islands has passed, more than is desirable, into the hands of foreigners. This has resulted from the fact, that the independence of the Islands was sought by the native rulers, and acknowledged by the great powers of the world, before the people and government were really prepared for the change. It was sought thus early by the native government, as the only way, in their opinion, of escaping from the violent and dangerous inbreakings of the public servants of those great powers. But the recognition of independence, in connection with the commercial importance of the Islands, has brought the youthful nation into relations demanding more political and financial skill, more knowledge, address and self-confidence, than the native rulers possess. When the evil will be remedied, is more than can be known. Perhaps it may be effected, indirectly, by giving a native ministry to a large number of native churches, and, if possible, by teaching the ministers and people to manage their own ecclesiastical and spiritual affairs. Here is the only substantial and sure basis of civil independence and liberty. A people that can stand alone and govern themselves as Christians, can do so as citizens. The members of the mission have necessarily, in the first instance, become the acting pastors of the churches which they gathered, because native converts were not competent to be such; and for a good while to come, they must have the oversight of the native Christians. They are evidently preparing the way for the result so much desired. The documents of the past year show, that thirty congregations exist within the bounds of Hilo, for each of which there is at least one native helper acting under the superintending missionary. The missionary at Waimea speaks of "sixteen churches" within the district under his care; and Mr. Bishop speaks also of a native pastor, David Malo, as about being placed over a congregation within the district under his care. The process of supplying the population with native pastors will require much wisdom; but it must be carried out, though at the risk of frequent disappointments and some temporary evils. Paul, the missionary, appears to have been much tried at times by the native ministry which he and his associates had ordained, and which acted in some acknowledged subordination to his apostolical authority. The risk, whatever it is, must be incurred; and the first generation of pastors must necessarily be, to a great extent, men of very imperfect education.

The report of the last annual meeting has not yet been received; and hence the statistics of the year are incomplete. It is known, however, that revivals have been enjoyed at several stations, and that many have been gathered into the churches. The accessions at Hilo were

two hundred and forty-eight in ten months. At Lahaina one hundred and twelve were received into Christian communion toward the close of 1845, leaving about one hundred and fifty candidates for future membership. The female seminary at Wailuku has been blessed with a pleasing work of grace. At Waimea, Honolulu and Ewa, there have been indications of the Spirit's presence.

The educational interests of the Islands have undergone no important change. The seminary at Lahainaluna is evidently scattering blessings throughout the nation, and its graduates take their stand as the leading members of society. Of two hundred and ninety-six who have gone out from the institution, forty-two have died; one hundred and eight are engaged in the work of teaching; forty-three are in the service of government; and thirty-one others are usefully employed. One hundred and fifteen are in good standing as members of different churches. The school for young chiefs appears to be prosperous. The expenses of the institution, including repairs, salary of teachers, &c., amounting to $3,500, have been cheerfully paid by the government. The two boarding schools at Hilo, one under the care of Mr. Lyman, the other committed to Mrs. Coan, are reported as doing well.

The decease of Mr. Whitney, one of the oldest missionaries, is a great affliction to the nation. As a missionary, he was faithful unto death. Kekauluohi, the Premier in the government, also died this year. She was a member of the church, but for a time was deprived of its privileges on account of immoral conduct. For the last six months of her life, she professed deep penitence, and died affirming her faith in the Redeemer.

The health of Mrs. Bingham precluding the idea of her returning to the Islands, Mr. Bingham has felt it to be his duty to ask, though reluctantly, to be released from his connection with the Board, and his request has been granted. A long series of faithful missionary labors, in circumstances of great self-denial and frequent persecution, and missionary zeal still unabated, entitle Mr. and Mrs. Bingham to the continued confidence and sympathy of the churches. The Rev. Asa B. Smith and wife have also, at their own request, been released from their connection with the Board, having returned home with the approval of the mission. Mr. Levi Chamberlain, who for twenty-three years has had the principal charge of the secular concerns of the mission, after a short visit to this country, with the full approval of the Committee, embarked at Boston, on his return to the Islands, November 18.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells, Elkanah Walker, *Missionaries*; Mrs. Eells, Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

Schools have been taught at the three stations and at one out-station, as much of the time as the presence of the Indians, and the other labors of the mission families, would permit. Two hired teachers have been employed. An increasing desire for the instruction of their children, both in their own and the English languages, is manifested by the Indians; though it is still not very strong, nor widely prevalent. They are, however, somewhat extensively showing an upward tendency, as to industry, enterprise, and an appreciation of the arts and usages of civilized life. Ploughs and various other agricultural implements are in great demand, as are also some of the domestic animals. Many families are comfortably supported by the fruits of their own industry, and have a surplus for market.

The congregations on the Sabbath are fluctuating, sometimes large, and again very small. While there is an increase of religious knowledge, there is also more of cavilling and opposition. About twenty Indians and two or three white men have been received into the churches.

One of the Gospels has been translated and printed; and the translation of the Acts of the Apostles has been commenced.

PAWNEES.

John Dunbar, Timothy E. Ranney, *Missionaries*; Mrs. Dunbar, Mrs. Ranney.

1 station; 2 missionaries, 2 female assistant missionaries,—total, 4.)

Till recently this mission remained in much the same state as in past years, the missionaries preaching to the Indians and instructing their children, as far as their wandering and irregular habits would permit. Early last summer, however, owing to one of those savage assaults upon the Pawnee village, by which they

have before been repeatedly disturbed, the missionaries felt constrained to retire, for a time at least, from the country. In July they were at Council Bluffs, on the Missouri river, waiting for the indications of divine Providence as to their future course. The Gospel of Mark has been translated into the Pawnee language, and much religious knowledge imparted orally. A few have been taught to read.

CHOCTAWS.

Wheelock.—Alfred Wright, *Missionary;* Henry K. Copeland, *Steward of Boarding School;* Mrs. Wright, Mrs. Copeland, Misses Sarah Ker and Cornelia F. C. Dolbear;—Pliny Fisk, *Native Preacher;* Israel Folsom, *Native Catechist.*

Stockbridge.—Cyrus Byington, *Missionary;* David H. Winship, *Steward of Boarding School;* Mrs. Byington, Mrs. Winship, Misses Lydia S. Hall and Harriet N. Keyes.

Pine Ridge.—Cyrus Kingsbury, *Missionary;* Mrs. Kingsbury, Misses Mary Dickinson and Harriet Goulding.

Norwalk.—Charles C. Copeland, *Licensed Preacher;* Horace W. Pitkin, *Teacher;* Miss Marcia Colton.

Good Water.—Ebenezer Hotchkin, *Missionary;* Mrs. Hotchkin, Misses Lucinda Downer and Catharine Belden.

Mount Pleasant.—Joshua Potter, *Licensed Preacher;* Mrs. Potter, Misses Hannah Moore and Catharine Fay.

(6 stations; 4 missionaries, 2 licensed preachers, 3 male and 18 female assistant missionaries, 1 native preacher, 1 native catechist;—total, 29.)

Besides the stations there are ten or twelve out-stations where public worship is maintained on the Sabbath by the missionaries or others. Mr. Kingsbury has the pastoral charge of five churches, embracing two hundred members, and requiring a tour of two hundred miles to visit them.

Mrs. Bissell was removed by death in December, 1845. Mr. Bissell has since become connected with Spencer Academy, under the care of the Presbyterian Board of Foreign Missions. Mr. Lathrop and Miss Tilton are also attached to the same institution. Ill health has compelled Miss Susan Tracy to return to New England. Miss Ker has been necessarily absent a number of months for the same cause. Miss Harriet Goulding and Miss Marcia Colton joined the mission, December 23, 1845. Miss Hannah Moore, late of the Cherokee mission, commenced her labors among the Choctaws in January, 1846. Mr. Horace W. Pitkin, though not formally connected with the Board, has become a teacher at Norwalk.

Messrs. C. C. Copeland, Joshua Potter, Jonathan Edwards Dwight, and Pliny Fisk,—the two latter being Choctaws,—have been licensed to preach the gospel. Rev. Anson Gleason, formerly connected with this mission, but for fifteen years past a missionary to the Mohegans in Connecticut, spent four months last winter and spring, preaching among his former friends the Choctaws, the Lord greatly blessing his labors.

By the liberal provision of the Choctaw government, the means of education are rapidly extending throughout their community. Under the care of the missions of the Board, there are now about two hundred and sixty-six pupils, one hundred and sixty-three of whom are boarded, and one hundred and thirty of them at the expense of the Choctaw treasury; and sustained from the same source, under the instruction of other missionary societies, there are not less than one hundred and seventy more; and these, with the other pupils attending these schools, make not less than four hundred children and youth taught at the expense mainly of the Choctaw government. A fund for the collegiate education of a portion of their sons is also established. Interesting Saturday and Sabbath schools are sustained.

In its religious aspect the mission is most deeply interesting. The influences of the Spirit have descended upon it in a more striking manner during the last year, and greater numbers have been gathered into the mission churches, than during any former year; though it has before been, in this respect, one of the most highly favored missions. Into the eight churches under the care of the mission, two hundred and eighteen persons were gathered during the year, making the whole number now in church fellowship seven hundred and sixty-nine. During the last six years the additions have in no year been less than fifty; and the whole number received during that period is seven hundred and two. The fruits of piety have also increased as well as the number of church members. The character and habits of the people, and the general aspect of things, have greatly changed in the neighborhoods where these church members reside. They are contributing liberally, and making other efforts, to erect houses of worship and sustain religious institutions among themselves. They manifest an interest in the spread of the gospel; and for this object the donations from one or two of these churches, the last year, exceeded a dollar to each member; and the aggregate of their donations for benevolent objects is $1,332. An increasing regard

for law and order and morals is generally seen.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Steward and Secular Superintendent*; James Orr, *Farmer*; Mrs. Willey, Mrs. Hitchcock, Mrs. Orr; Miss Ellen Stetson and Miss Eliza Giddings, *Teachers*.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler, Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester, Miss Nancy Thompson; Stephen Foreman, *Native Preacher and Assistant Translator*

MOUNT ZION.—Daniel S. Butrick, *Missionary*; Kellogg Day, *Teacher and Catechist*; Mrs. Butrick, Mrs. Day.

HONEY CREEK.—John Huss, *Native Preacher*; Epenetus and Jesse, *Native Catechists*.

(5 stations; 4 missionaries,—one of them a physician,—3 male and 11 female assistant missionaries; 2 native preachers, and 2 native catechists;—total, 22.)

Miss Eliza Giddings, appointed a teacher in the female boarding school at Dwight, arrived at that station near the close of 1845. Mr. and Mrs. Orr, who labored at Dwight twenty years from the commencement of the Arkansas Cherokee mission, and were obliged to leave, six years ago, on account of declining health, have returned to their old station; and, though not formally connected with the Board, are rendering valuable assistance.

The party strifes which have been raging among the Cherokees for ten years, have, during the last year, been more rife, and have more frequently broken out in murders and other violations of law and order, than ever before. The whole community has been agitated in a most disastrous manner; and to a great extent the minds of the people have been engrossed with other matters than their own religious and social improvement. Recently, however, the representatives of the three contending parties have agreed on arrangements by which it is hoped their mutual strifes will be terminated. A general convention of the Cherokees has been held, within a few weeks, to hear the new treaty; and nearly all seem to acquiesce in the proposed arrangements.

In the four schools sustained by the mission,—including the girl's boarding school at Dwight of fifty-six pupils,—the whole number of scholars is about one hundred and sixty, with an average attendance considerably less.

The number of members in the churches is about two hundred and thirty-five, of whom only seven have been received into fellowship during the year. As many others give evidence of having been born of the Spirit. Religion has generally been in a languishing state.

The progress of temperance has been obvious and great; and in industry and the common arts of life there has been more advance than could have been expected in the existing state of Cherokee affairs. The missionaries have, however, found much in the state of the public mind to dishearten them and hinder them in their work.

SIOUX.

LAC QUI PARLE.—Stephen R. Riggs, *Missionary*; Jonas Pettijohn, *Farmer*; Mrs. Riggs, Mrs. Pettijohn.

TRAVERSE DES SIOUX.—Alexander G. Huggins, Robert Hopkins, *Farmers and Teachers*; Mrs. Huggins, Mrs. Hopkins.

OAK GROVE.—Samuel W. Pond, *Missionary*; Gideon H Pond, *Farmer*; Mrs. S. W. Pond, Mrs. G. H. Pond.

KAPOJA.—Thomas S. Williamson, *Missionary and Physician*; Mrs. Williamson, Miss Jane S. Williamson.

(4 stations; 3 missionaries,—one a physician,—4 farmers and teachers, 8 female assistant missionaries; —total 15.)

The dispersion of the church members by the failure of their harvest four years ago, and their consequent exposure to temptation without religious instruction, have been followed by sad consequences. Some have fallen into gross sin; and nearly all show the effects of their late unhappy manner of life. In some instances, the unconverted Indians are manifesting more hatred of the truth and more disposition to prevent their own people from embracing it, and at the same time more opposition to the mission, than ever before. The congregations on the Sabbath are generally small.

Four schools have been taught, embracing in all about one hundred pupils; of whom fifty-four are able to read, and thirty-six are baptized adults or children.

A desire to till the ground and to obtain the means of subsistence in that manner, rather than by the chase, seems to be more prevalent than formerly; though this desire is still manifested by comparatively few.

The influx of intoxicating drinks, with its usual effects, is increasing. It would seem that no effectual barrier can be reared against the introduction of this deadly poison.

The new station at Kapoja has been commenced by Doct. Williamson at the request of the chief and of the principal men of the place. The village is on the Mississippi, about ten miles below Fort

Snelling. The removal of Doct. Williamson from Lac Qui Parle has led to other changes. Miss Fanny Huggins has been united in marriage to Mr. Pettijohn; he is now an assistant missionary.

OJIBWAS.

La Pointe.—Sherman Hall, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Hall, Mrs. Ely, Miss Abigail Spooner.

Bad River.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

Red Lake.—Frederick Ayer, *Missionary*; Mrs. Ayer.

(3 stations; 3 missionaries; 1 teacher, and 5 female assistant missionaries;—total, 9.)

Circumstances which have for some years past impeded the usefulness of the Pokeguma station, have led to a discontinuance of missionary labors there. Mr. Boutwell and Miss Stevens have been released from their connection with the Board; and the former is now laboring as a home missionary in the white settlements which have grown up near his former station. Mr. Ely has removed to La Pointe to take charge of the school left by Mr. Sproat, who has retired from the mission.

At the remaining stations the Indians are becoming more industrious, spending more time in agricultural pursuits, making efforts to live more comfortably, and are manifesting increased interest in the instructions of the mission. The schools at Red Lake and Bad River have been small and irregularly attended, owing to the unsettled condition of the Indians; but at La Pointe both the boys' and girls' schools have been large and promising. The number of pupils is about one hundred and twenty-five. Sabbath schools are taught at all the stations.

On the small band around the station at Red Lake, the Holy Spirit has come down, and twelve, including two children of the missionaries, have been received into the church; and others have obtained better views of Christian truth, and give some evidence of having been converted to God. The church at La Pointe has thirteen Indian and twelve other members.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.—Jeremiah Slingerland, *Native Preacher*.

(1 station; 1 missionary, 1 female assistant missionary, and 1 native preacher;—total, 3.)

Jeremiah Slingerland, one of the Stockbridge Indians, having obtained a regular theological education, has returned to his tribe, and during the last year has been laboring among them, acceptably and usefully, as a preacher and teacher. As this band now numbers less than three hundred, some changes in the mission will probably soon be demanded. Meetings have been well attended, and to the church, which now embraces fifty-one members, two have been added the past year.

NEW YORK INDIANS.

Tuscarora.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood.

Cattaraugus.—*Upper Station.*—Asher Wright, *Missionary*; Mrs. Wright.
Lower Station.—Asher Bliss, *Missionary*; Mrs. Bliss.

Alleghany.—*Upper Station.*—William Hall, *Missionary*; Mrs. Hall.
Lower Station.—Miss Sophia Mudgett, *Teacher*.

(5 stations; 4 missionaries, and 5 female assistant missionaries;—total, 9.)

The removal of the Indians and the mission family from the reservation near Buffalo to the one on Cattaraugus Creek, has been completed; and on the latter there are now more striking marks of industry, good husbandry, and skill in the common arts of civilized life, than have ever before been seen in the houses or on the farms of this people. Having now been brought into a more compact settlement, it is to be hoped that they will aid and stimulate one another in making improvement. Schools and religious meetings may now be within the reach of nearly all the families on this reservation.

In the four churches connected with the mission, the number of members is two hundred and seventy-three, twelve or fifteen having been received on profession, and some excommunicated persons having been restored during the year. At Tuscarora the church was much refreshed and strengthened by the reviving influences of the Holy Spirit during the winter. Eight schools have been taught during most of the year, in which there were two hundred pupils. One Indian at Cattaraugus has gathered three schools, once a week, for teaching his people to read their own language.

ABENAQUIS.

Peter P. Osunkhirhine, *Native Preacher*.

(1 station; 1 native preacher.)

This tribe embraces about three hundred Indians, of whom all were, and about

two thirds still remain, Roman Catholics; the others having become Protestants since Mr. Osunkhirhine began his labors among them, sixteen years ago. Fifty-nine, or about one sixth of the whole band, are now members of a Protestant church, and generally give pleasing evidence of piety. About one half of the whole, adults and children, are able to read, having been taught by Mr. Osunkhirhine, or in the school under his care. Two or three instances of hopeful conversion have occurred; and some who had backslidden, have returned with apparent penitence. The day and Sabbath schools are doing well, the former having sixteen pupils.

SUMMARY.

Under the care of the Board are 26 missions, embracing 95 stations, at which are 140 missionaries, eleven of whom are physicians, 5 physicians not ordained, 31 other male, and 187 female assistant missionaries,—in all, 363 laborers sent forth from this country,—associated with whom, or at out-stations under their care, are 20 native preachers, and 128 other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to 511. The number of preachers is 9 more, and the whole number of laborers 26 more than last year.

Gathered by these missionaries, and under their care, are 73 churches, to which have been added during the year now reported more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

In the department of education there are under the care of these missions 7 seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also 34 boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with a view to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils, more or less under the care of the missions, 31,045.

Connected with the missions are fifteen printing establishments, having 32 presses and 40 fonts of type, and furnished for printing in 27 languages. Five of the missions are also provided with type and stereotype founderies. For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, 37. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

Constantinople.

LETTER FROM MR. DWIGHT, OCTOBER 6, 1846.

Death and Burial of Mr. Oscan.

THE principal object of the present letter is to describe the recent death and burial of two pious Armenians at Constantinople. Both were members of the church, and both left this world with a joyful hope of a glorious resurrection.

The first was Mr. Oscan, the father of Mr. Oscanyan, who was educated in America. You will recollect him as an aged pilgrim, and suffering much from the infirmities of age, even when you were here. For several months past he has been exceedingly feeble, and, at different times, has appeared to be just on the point of dying. Before the church was formed, he had one of these severe turns, from which he did not expect to recover. In this, however, he was disappointed.

After he had rallied a little, I asked him, one day, to tell me what his feelings were, when death seemed to be very near, in regard to his having forsaken that way in which his fathers had trod, and embraced what are called "the new doctrines" of Protestantism; and whether he had felt any misgivings on the subject. With an expression of the greatest surprise that I should think of asking him such a question, he exclaimed, very emphatically, "This is the only way of

the truth. It is the gospel that I have received in the place of human inventions." I asked him if he felt the foundations under him firm and secure, when heart and flesh seemed to be failing him. He replied in the affirmative, with the greatest promptness, and added that "he wished to die, and that heaven seemed to him a most desirable place."

In the good providence of God he was almost miraculously strengthened, so as to be present when the first Evangelical Armenian church was formed in Constantinople, and, subsequently, when the first pastor was ordained; and his cup of joy seemed to be overflowing. It was to me one of the most affecting sights of that most interesting day, to see that good old man, bending under the infirmities of age, having already reached his three score years and ten, with the tears trickling down his cheeks, as he witnessed what he never expected to witness on earth, and apparently saying, with aged Simeon, "Now lettest thou thy servant depart in peace." And he did soon depart. He was the oldest member of the church, and the first to join the general assembly and church of the first born in heaven.

I saw him a short time previous to his death; and his first remark to me when I entered, (articulated with great difficulty,) was, "I am soon going to leave all my brethren and friends here; but I am going to join other equally dear friends in another place." I asked him, "Where are you going?" He replied, "I am going to heaven." On this occasion he was so exceedingly low that I could not have much conversation with him; but he had before expressed, in the most satisfactory manner, his faith in Christ alone as his Savior. His views of evangelical truth were very clear, and his abhorrence of the whole system of salvation by human deeds was peculiarly strong. For the last six or seven years he has been the bookseller of our station, having his shop in the midst of the bazars of the city, where he has ever retained his ground, in the midst of much reproach, and with persecution raging around.

I have not time to portray to you at length the disgraceful scenes that occurred at the funeral of this aged saint. I can only say, in one word, that the Armenian Patriarch having refused the very urgent request of his son to bury him, he was buried by the Protestant Armenians, in their own way. The funeral was attended by most of the male members of the congregation; and the services at the grave, consisting of singing a hymn, (a translation of "Rock of Ages," &c.,) reading a portion of the Scriptures, and prayer, were conducted by Mr. Apisoghom, the pastor. An immense mob of Armenians, of the lowest kind, had assembled at the burying-ground; and the moment we began to move from the place, they began to press close upon our heels, rending the air with their shouts, using the most filthy language, and, in addition to this, throwing stones among us with all fury. I myself received two blows from the stones, and several of our Armenian brethren were also struck; though, providentially, no one was seriously injured.

Sickness and Death of Hosep.

The other instance of mortality, referred to above, occurred on the Saturday preceding the date of this letter.

The name of the second individual was Hosep. He was a shop-keeper in the city, a man of some little property, and for some time past he has given very pleasing evidence of piety, although he was once an immoral man and an opposer of the Protestants. At the beginning of the late persecution, he was forcibly thrust out of his shop, like many others, and for two months and more he was not permitted to transact business. He was also driven from his own father's house, and remained an exile until the time of his death. He was once at least violently attacked in the street by some of the Patriarch's zealous coadjutors, and knocked down and beaten, for daring to be a Protestant against the Patriarch's orders. We may say with truth that he was persecuted even unto death; for his last sickness was brought on by a shock he one day received, while sitting in his shop, by the sudden appearance of a ruffian before him, who had, a day or two previously, showed a dagger and threatened to take the life of a brother Protestant Christian, merely for his religion. Hosep, supposing that this man had come to his shop with the same murderous purpose, was so suddenly startled that the effect was a profuse hemorrhage from the lungs; which returned every day for a week or more, and, in the course of a little more than a month, terminated in his death.

I was sent for to see him, soon after his first attack. He was already aware of his dangerous condition; and yet I found him perfectly calm and composed,

nay, even joyful in view of death. I asked him if he felt that he could now trust wholly in Christ. "Yes," said he, "he is my only Savior and my only hope." I asked him how his past life appeared to him. "Full of sin," he replied; "but Christ is an all-sufficient Savior." I asked him whether he felt now that he could do any thing towards saving himself. "My sins," said he, "my many and grievous sins! What can I do to wipe them away? I am perfectly impotent; but, blessed be God, he has made known to me the gospel of his Son, and my hope is in him alone." He then exclaimed, "Glory to God, that he has condescended to call me into the light of his glorious gospel. Blessed be his name, that I have been seasonably made acquainted with my former errors, and that the true gospel has been made known to me."

At another time, after he had been expressing the most firm and joyful confidence in Christ, that he would soon open his eyes upon the full glories of heaven, he remarked, "But there is yet a warfare remaining for me." I inquired to what warfare he alluded. He said, "The warfare with bodily pain." I replied, "Yes, the pain of death must come upon all, for that all have sinned; but Christ has abolished death for believers, and brought life and immortality to light through the gospel." At this he looked upward, his countenance beaming with heavenly effulgence, and said, "Glory to thee, O Lord; glory to thee, O Lord Jesus."

During the last week of his illness, I visited him very frequently, and found that as his bodily powers failed, his immortal spirit seemed to be growing in strength and beauty. He spent much of his time in prayer, and he would never suffer me to be long in the room without asking me to pray with him. The last time I saw him was about an hour before his departure. He was then already in the midst of his struggle with the last enemy; but although he could hear with difficulty, and could not articulate at all, yet his mind was evidently as vigorous as ever, and without a cloud. It was a deeply interesting and instructive scene. There stood his affectionate brother,—a godly man, who had watched over him with the tenderest assiduity, during his whole sickness,—bending over the bed, with his eyes suffused with tears, and his tender heart ready almost to burst with anguish at the certainty of a speedy separation, and yet earnestly engaged in exhorting the dying man to hold fast his confidence in Christ to the very end; with the full assurance that he would soon be ushered into all the glorious scenes of the heavenly world! As I entered the room, the sick man saluted me with a heavenly smile; it was all that he could do. In answer to my inquiry whether his hope was still firm in Christ, he replied by lifting up his eyes and his hands simultaneously towards heaven. I again prayed with him, and left him thinking that I should see him once more before his spirit took its flight. But in this I was disappointed. Within an hour from the time I departed, he was called away to enter—as I most fully believe—"the joy of his Lord." Precious indeed, in the sight of the Lord, is the death of his saints!

Test of Piety—Burial of Hosep.

The object of Mr. Dwight in communicating the foregoing facts, is explained in the paragraphs which follow.

I have described the deaths of these two individuals, not because they contain any new developments of character, but to illustrate the true nature of the work which God is carrying on in this land, and which wicked men have been persecuting. Who can doubt that it was the Holy Spirit who renewed the hearts of our deceased brethren, and led them to put their trust only in Christ, and to enter so triumphantly upon their eternal reward?

Now the character of these two departed brethren, while they were alive and among us, did not differ in any important respect, so far as we can see, from that of the great body who have been persecuted as Protestants in this land. And as they are called away, one by one, we shall confidently expect to hear them bear the same testimony to the truth of the gospel, and to exhibit the same precious faith. What an insult to God's Spirit would it be, to say that men who are thus sustained by the Christian hope in the hour of death, are mere hypocritical hirelings, brought over to the profession of Protestantism by the gold of foreigners, and in reality only "radicals and infidels!"

By these examples I am sure you, and all our beloved brethren in America, will be encouraged to press on in the blessed work of furnishing the means of grace to all who will receive them in this part of the world. What is all the

treasure that has been expended, and what are all the sacrifices that have been made, compared with that "exceeding and eternal weight of glory," which has been secured to these two individuals alone; to say nothing of others who have gone before them in this field, in the like precious faith, or of the hundreds who, so far as we can judge, are already prepared to follow in their steps!

The disgraceful events which occurred in connection with the funeral of Mr. Oscan, have already been mentioned. The burial of Hosep was much more orderly; and the moral effect seems to have been appropriate and happy.

The funeral of our brother Hosep was attended on Sunday last. The body was followed by Mr. Apisoghom, the pastor; then by some of us and a few American friends, and then by a long procession of Protestant Armenians. Mr. Carr kindly furnished his kavass for the occasion, and some six or eight other kavasses (armed constables) were very readily supplied by the police; and although, as before, a great mob had assembled at the grave, evidently with the most hostile intentions, yet the presence of so strong a police force restrained them from violence. An immense crowd of all classes of people listened to a short but earnest, eloquent and very appropriate address from Mr. Apisoghom at the grave; and I am quite sure that a good impression was left on at least some minds. Several very respectable Catholic Armenians were present at the grave; and there were also Greeks, Frank Catholics and Russians. From their general appearance, as well as from remarks which I incidentally heard, I feel quite persuaded that many of them went away with a very different impression of what Protestantism really is, from what they had when they went there.

There is another respect also in which Protestantism has gained by these two funerals. It has been publicly exhibited, so to speak, to thousands of people and to the government, as having actually an existence in the country. A native Protestant funeral procession, composed of a hundred and twenty or thirty men, passing through nearly the whole length of the most public street in Pera, under the protection of police guards, is certainly a new thing for Turkey. The moral influence of such a spectacle cannot be fully appreciated by those who are not intimately acquainted with the circumstances of this country; but to those of us on the ground, it has an importance which we cannot properly express. We must not look to outward appearances, however, nor suffer ourselves to become elated; otherwise we may very soon meet with a painful fall.

It will be remembered that in a letter which was published in the November Herald, Mr. Dwight alluded to certain combinations, supposed to have been entered into by several of the great powers of Europe, against Protestantism in Turkey. The subject is referred to again in the present communication; and the friends of missions will be glad to learn that there is "no fresh cause of anxiety from that quarter." Still it is obvious that the progress of evangelical truth in the East, as elsewhere, must depend, not upon the friendly disposition of princes, but upon the watchful care of God. If he has a work for our brethren of the Armenian mission to do, he will see that they have all needful security and protection in performing it. To him, therefore, we must look, with faith and hope and strong desires, praying that he will speedily accomplish his merciful designs in behalf of the Ottoman empire.

But while we stand entirely aloof from the counsels of the political world, we cannot fail to notice how a wise and benignant Providence is making every thing subserve some useful purpose, in that great reformation which is going forward in the East. "The correction of abuses," says Mr. Dwight, "the establishment of rules founded on the principles of truth and justice, the education of the people, and general improvement, seem to be the order of the day in Turkey. Reshid Pasha, who may be said to stand at the head of the advocates of reform in this country, has just been raised from the rank of Minister of Foreign Affairs to that of Grand Vizier, chiefly because, (as the Sultan publicly states in his order for the change,) the late Grand Vizier failed to carry out those plans of reform which the Sultan had enjoined upon him. This change must be regarded as favorable to the cause of justice, liberality and freedom of conscience; though God is able to carry on his work, even should the policy of this government be diametrically opposed to what it now is."

Trebizond.

JOURNAL OF MR. POWERS.

Violent Opposition—Two Brethren in Prison.

The December Herald contained interesting letters from Messrs. Dwight and Bliss, respecting certain recent occurrences at Trebizond. The extracts from this journal, it will be seen, describe

some events which took place during the period embraced in those communications. But most of the incidents mentioned below will be new to the reader; and they cannot fail to give a clearer view of the trials of our brethren.

July 20, 1846. Our service has been disturbed, on the last three Sabbaths, by individuals coming to my house for the purpose of withdrawing some of their relatives who were present. On one occasion a woman, accompanied by several others, entered the door and in the most passionate, clamorous and threatening language demanded her aged mother, who was present for the first time. On another occasion the father of a young man and his uncle, provided with a large stick, laid wait at my door for the purpose of beating him, when he should leave the house. At the close of service, however, the Belgian Consul, who was providentially present, took the boy under his protection and conducted him to his house. The uncle, seeing that his prey was about to escape out of his hands, in his rage and madness broke the stick in his hand, and threw it after the lad in the street. On another occasion several women, collecting a company of others of like spirit, waited outside the door to beat their own daughters and sisters, as they should pass out. This crowd was dispersed by a kavass of the English Consul, sent at our request. The women who are thus pursued by their relatives, are in middle life and at the head of families. Our audience, for the last two months, has comprised more than thirty persons.

Under date of July 26, Mr. Powers mentions the administration of baptism and the Lord's Supper to the natives, for the first time since the commencement of missionary labors at Trebizond. "It was a novel spectacle, to see the parents in person present their offspring to God in this ordinance, and then to see the child sprinkled with simple, pure water, with no crossings, nor other useless ceremonies. The scene was deeply solemn and impressive. It announced, moreover, a final separation from that church which has so cruelly persecuted our friends for being faithful to the word of God and their own consciences, and has at length cast them out of its pale." The administration of this ordinance, as also of the Lord's Supper, for the first time, was described in the letter of Mr. Bliss, published in the last number of the Herald.

August 2. To-day a woman, provided with a bag of stones, and attended by a crowd, waited outside my door to stone her own daughter, as she should leave the house. A single policeman, unable to disperse the crowd, called two of his comrades and soon cleared the street. As this daughter, with her husband and others, was going quietly to her home, she again encountered the crowd of women, from whose missiles all were in imminent danger. One of the brethren, to protect his wife from this storm of stones, seized the principal combatant, and held her fast till his wife could escape. For this he was forthwith complained of to the civil authorities, and actually arraigned; and although he was not condemned for this offence, yet his own father, meeting him while in the custody of the kavass, beat him with his fists, then most slanderously complained to the Pasha that his son had beaten him, and had him immediately seized and imprisoned. On a similar charge his brother Hagop, the teacher of our school, was also seized and thrown into the same prison. In this last case, however, no charge was stated; there was no form of trial; no questions were asked; nor did he himself know on what pretence he had been apprehended, till after the two brothers, in the darkness of the night, had been marched to another prison and their feet made fast in the stocks.

The imprisonment of these unoffending brethren was briefly described by Mr. Dwight, in the letter which was published in the December Herald. The facts now stated by Mr. Powers, however, were not mentioned in that communication.

3. On demanding Hagop of the Pasha this morning, through the English consulate, on the ground that he is a teacher in our employment, the Pasha denied his having apprehended him! He said, however, that he was searching for him, and if he could find him, he should punish him. The wives of these imprisoned brethren gained access to the Pasha, with great difficulty, for the purpose of presenting a petition for their release. The Pasha, on reading their request, tore it in pieces, and, with most insulting and abusive language, drove the petitioners from his presence. They were also denied the privilege of seeing their husbands, or doing any thing for their relief.

The subsequent history of this disgraceful affair is in part known. One of the brothers was conveyed to Constantinople, where he remained in prison at the date of the latest intelligence. The other brother was not sent to Constantinople, because he was too seriously ill to go. Indeed an-

other hour's confinement, in the judgment of two physicians, would have made his recovery hopeless.

Funeral of a native Brother.

The death of a pious Armenian was mentioned in the letter of Mr. Dwight, which has been already referred to. Mr. Powers gives an affecting account of the trial experienced by the friends of the deceased in procuring a place of sepulture. The Armenians denied him burial in their graveyard, although the family were owners of a lot in it. The civil authorities refused permission to inter him in a field which had been purchased for a Protestant cemetery; they would not even allow him to be buried on a sand beach, near the city, nor on land owned by a Protestant Armenian in a neighboring village. After spending a whole day in fruitless efforts to procure a decent interment, they were obliged to deposit the remains of their friend in the road, a horse-path running each side of it. For such a place they gave twenty-one dollars!

11. Night came, a dark and gloomy night. But the concourse of persons—men as well as women and children now appearing among them—increased rather than diminished. At eight o'clock the body was removed amid the hissings and cursings and shoutings of the assembled multitudes, who were only restrained from acts of violence by the police. The Pasha had given permission for the funeral ceremonies to be performed by a Protestant minister and according to Protestant usage. I, accordingly, accompanied the corpse to its narrow house; but how unlike the solemnities of a funeral occasion! The grave was hastily dug by some of the Protestant brethren. The body was borne by others of their number and by the sons of the deceased. Our unfeeling Moslem police were holding merry chat, or smoking their pipes. The rain was falling, and the air was filled with sounds not of earthly origin. Altogether the circumstances of this burial were most grievously afflictive.

On returning to the house with the relatives, silent and sad, I gathered them together; and, after reading 1 Corinthians xv, accompanied by remarks designed to tranquilize and console their minds, I conducted them to the throne of grace.

The remains of this Christian brother, and those of his wife, lie side by side in their lone and ignoble graves. Women, as they pass, to mark their contempt and hatred of Protestants and Protestantism, throw a stone upon them, which the first caravan of horses, more kind than they, brush aside with their feet. Yet, despite the enmity of earth and hell, all that dust shall rise. Our brother shall yet come forth, a mighty conqueror over death and all his foes.

The Pasha—Present State of Affairs.

12. Mr. Bliss and myself had an interview with the Pasha. He received us civilly—politely, I may say—but discovered a mind full of prejudice and unkindly feeling towards us. He accused us of having political ends in view, and of attaching men to our interests by pecuniary considerations, &c. On all these points we endeavored, at considerable length, to clear ourselves from these unjust aspersions, and also remove error and prejudice from his mind, by presenting the nature of our work and the real objects which we have in view. The Pasha recognized the Protestants as a separate community, having the right to hold a separate religious service, and promised for us personally, and for our congregation on the Sabbath, his protection from the assaults of the Armenians. This recognition by the Pasha and this promise of protection, even if he is not very scrupulous in fulfilling it, are of no small consequence to us and our cause.

Mr. Powers mentions, August 24, the diminished attendance on the public services of the Sabbath. "Women," he says, "dare not come." It is a singular fact that at Trebizond the most bitter and most active enemies of the gospel are females. "The recent outbreak of opposition has been almost exclusively the work of women."

September 28. At present we are in a more quiet state. The last two Sabbaths we have dispensed with police men, previous to which, for two months or more, two men sat regularly at our door on the Sabbath to keep the peace. We have passed through a stormy season, but are thankful that nothing more calamitous has occurred. We have taken measures to obtain a firman for a Protestant burying ground in this city, and we learn that a promise to that effect has been given by the Sublime Porte. Externally, nothing is more important to the success of our cause. The respect shown to the dead in these countries, the sacredness attached to their graves, and the ceremony with which they are often buried, lead some, not yet established in the truth, to contemplate with horror the idea of becoming Protestants, if they are to be buried like brutes.

Females begin to attend our service again; seven of them were present last Sabbath. I have also an evening lecture at the house of our deacon, at which about the same number of females are usually present; several of these do not attend on the Sabbath.

During these six or eight months the members of this little community have endured great trials; and they still suffer much privately, and will doubtless suffer much for a long time to come; but God has done great things for them, whereof they are glad. To the members of this station these have been months of thrilling interest. In looking back on the past, we feel called upon to bless God and take courage.

Two individuals, having been carefully examined and approved, stood propounded for admission to the church on the first Sabbath in October.

Canton.

LETTER FROM MR. BRIDGMAN, JULY 27, 1846.

Introductory Remarks—An Excursion.

FREQUENT reference has been made, in previous numbers of the Herald, to the feeling of hostility indulged by the inhabitants of Canton towards the foreign residents. In this particular they differ widely from the Chinese who are met with at the other free ports. The reason of this difference is far from being creditable to those representatives of civilized nations, who have had the most intercourse with the natives. If the latter had never seen any foreigners, except such as were conscientious and honorable men, worthy to exhibit and illustrate the doctrines of the gospel, we should have had none of those accounts of wrong and violence, which have been so frequent within the last few years.

The foregoing remarks have been suggested by the present communication from Mr. Bridgman, in which he describes an excursion made by himself and Mrs. Bridgman, accompanied by Messrs. Pohlman and Bonney, two days before its date. Their motive in going was to secure a little relaxation for themselves, while they might, at the same time, distribute books and converse with the people. They engaged a *hong-boat*, rowed by six men, and steered by a seventh. Boats of this description are commonly used by foreigners. They are strongly built; and in them is a cabin, which is covered on the top, and has venetian blinds on each side.

After our friends had proceeded half a mile down the river, in an easterly direction, they went on board a large junk. This had been struck by lightning some time previously; and its owners were now making votive offerings, on account of its preservation. A few words were addressed to the principal persons, and books were put into their hands for themselves and their friends. Such visits are found, in most cases, to be very acceptable to the Chinese. And Mr. Bridgman adds, in this connection, "Very rarely have I met with a person who could not, by courtesy and kindness, be rendered friendly and polite."

After leaving the junk, the party went down the river, three or four miles, till they came to a salt depot. At that point, turning south, they entered a small stream, by which they proposed to return home, following its course through Honam, as it runs nearly parallel to the river, and enters its south-eastern branch, above the factories. This stream is probably less than three miles long; and, being sufficiently broad and deep for common sized boats, it is a great thoroughfare. This homeward route has been described with some particularity, for reasons which will appear in the sequel.

Proceeding forward from the salt depot, we had passed through some paddy fields, and gone by one small temple, when we reached a stone bridge, where the ground, on the south side of the creek, rises and stretches off towards Whampoa, presenting a wide and pleasing range of hillocks and knolls, interspersed with clumps of trees, patches of the tea shrub, upland rice, and graves and tombs without number. Wishing to obtain some recreation and to see the people and the country, we left our boatmen at the bridge, while we went on shore. As it was very hot, we went only far enough up the hill to get a view of the whole breadth of Honam,—which is in fact an island, being wholly surrounded with water,—and there, having examined one of their ancient tombs, a very large and splendid one, built in the shape of a horse-shoe, we seated ourselves in a lodge, under the shade of some bamboos, by the way-side; its keeper, a respectable, grey-headed man, having invited us to partake of his "humble fare" and rest ourselves awhile in his "mean abode."

It appeared that he was from one of the neighboring villages, where his family resides, on a remote part of the island. Having erected this little lodge, he comes to it daily, with some of his family, to seek a livelihood by supplying way-faring people with refreshments. He directed his grandson and his son's

wife to supply us with the best they had. A crowd,—some of them travellers, and some from the neighboring fields,—gathered eagerly around us, especially attracted by the presence of a foreign lady. Some gazed in amazement; others examined our dresses, and were careful to note the dimensions of the lady's feet; all asking questions about our names, our country, our diet, &c., &c. We gave them the Gospels in separate volumes, told them of the world's Savior, and of that country where all can speak one language, and where the heat of the sun and labors and sorrows never come. No people could be more peaceful than those who were then about us. Our hosts were particularly attentive. The woman's demeanor could hardly have been excelled by any one. Rustic and somewhat tawny, she was so easy, and in every way conducted herself with so much propriety, that she seemed to lack but the one thing needful. Neither was she, nor the others, inattentive to what was said of the Savior of sinners.

The grandson, mentioned above, accompanied the party on their return to their boat; there he, with others, received large supplies of books.

Unexpected Danger—Escape—Remarks.

The boatmen now resumed their oars; they had proceeded more than half a mile, no one suspecting any evil, nor apprehending any danger.

Suddenly, and without any apparent cause, the scene changed. Menacing language was heard. Sour looks and angry gestures were seen. Idlers and truant boys quickly took the scent. *Shát fán kwei* was shouted and re-echoed. First came small sticks and pebbles, and next stones and tiles. In despite of all that our boatmen could say, the rage of the mob increased every moment; and every missile which they could find, was hurled furiously at us, accompanied by savage yells. For a time our men all kept their places; but at length the storm was too hot, and some of them left their oars. One, receiving a deep gash on his forehead, rushed into the cabin, groaning and bleeding pitifully; another soon followed him. Mrs. Bridgman did all that she could to calm their fears and staunch the blood; and the gentlemen endeavored, with heavy boards, to supply the place of the venetians which had been broken in pieces by heavy stones.

Seeing that these evil-disposed persons were so numerous and so madly bent on our destruction, our only alternative was either to appease their wrath, or escape from their fury. The latter seemed impossible. I now went outside the boat and remonstrated, using every argument that could have any influence. A few were induced to desist and turned back; their places, however, were soon supplied by others, and the mob became more furious than ever. "The foreign devils have killed our people, and we will kill you, and avenge our wrongs. No matter who you are, the blood of our Chinese shall be avenged." These, and many similar words were uttered in high, menacing tones; and, suiting their actions to their language, they made bare their arms, beat their breasts, shook their hands high over their heads, hurling at us with deadly fury stones, tiles, hard pieces of dried clay and mud.

At this point, just outside the village, our situation was very trying. They assailed us from both banks of the creek; and some, more daring than the others, leaped into the water, swam to the boat, and tried to dismantle our little craft, and they would have done this, had not the stones thrown at us compelled them to desist. In doing so, however, they carried off a part of our oars. One of our own men here leaped overboard and made his escape.

Another stone bridge was to be passed; and it was obvious that the assailants could discharge their missiles from this point with fearful advantage. Indeed it seemed impossible to proceed without the almost certain loss of life. Mr. Bridgman tried to induce the boatmen to land the party on a narrow place, in front of some dwelling houses, hoping that by coming closely in contact with the mass, they might disarm them of their fury. But this project failed.

Our assailants, running forward, now assembled in a large crowd on the bridge, carrying with them and collecting together large quantities of stones. These, as we approached and passed under the bridge, they sent down upon us in showers. Our boat was almost a wreck, and only two of our men remained at their posts. Our escape was effected, we cannot tell how; we only know that it was by the merciful interposition of God.

After we had passed the bridge, the creek widened on one side to a broad sheet of water; and on the other the bank was closed in by a high wall. Our pursuers therefore, were compelled to

desist; but not until they had manned a boat, and made an unsuccessful attempt to give us chase. Our boatmen now felt themselves safe, and set about putting things in the best condition possible. We found ourselves in a sad plight. Mrs. Bridgman's white dress was covered with the blood of the wounded boatman; my clothes were besmeared with mud and dirt; and the boat was filled with stones and rubbish. These were all thrown overboard, except one of the largest pieces of granite, which was brought home as a witness of what we had passed through. This block weighs eighty-five and a third pounds. We reached the factories at half past six o'clock.

Inferences may possibly be drawn from the foregoing narration more unfavorable than the facts will fairly warrant. To prevent this, Mr. Bridgman subjoins the following remarks.

The people, as they declared, were seeking revenge, and were entirely ignorant of our character, beyond the one fact that we were foreigners. I thought then, and I am of the opinion still, that had we been on shore, and in close contact with them, so as to have been able to make ourselves known, we should have won the victory, and converted them into our friends. That we escaped with our lives, unharmed, was owing, not to any foresight or effort on our part; not to any lack of evil disposition or power on the part of our assailants; but wholly to the merciful providence of Him, who can say to the angry multitudes, as to the raging waters of the sea, "Thus far shalt thou come, and here shall thy fury be stayed."

In a postscript, dated August 24, Mr Bridgman writes, "The instruction of my Bible class is the most interesting and promising labor in which I am at present engaged. Five of its members are wishing to become professors of Christianity."

Amoy.

LETTER FROM MR. POHLMAN, JULY 4, 1846.

THE design of this letter, in part, is to give the statistics of Protestant missions at Amoy. Three missionary societies are at present represented in this field. These are the London Missionary Society, the American Board, and the Presbyterian Board of Foreign Missions. The American Protestant Episcopal Church once had a missionary at Amoy; but since the return of Bishop Boone to China, its operations have been transferred to Shanghai.

Missionary efforts in behalf of this field may be said to have commenced with the arrival of Messrs. Abeel and Boone at Kolongsoo, February 24, 1842. Others followed at different times; and at the date of this letter eleven men and seven women had been connected with the Protestant missions at Amoy. Of these, however, some have finished their earthly labors; and others have been induced, by various considerations, to leave their associates. Of the five laborers who have been sent to Amoy by the American Board, only two survive. There is reason to anticipate, however, that in future years the climate will prove less prejudicial to those who are sent thither.

The missionaries are becoming more and more inured to the climate of Amoy. The distressing attacks of fever and ague, to which we have been more or less subject in former years, have not visited us this year. And as we are now free from the exciting cause—the malaria of Kolongsoo—it is hoped we may not be troubled again with this sickness. It is cause of devout gratitude that in removing to Amoy, the missionaries were successful in securing the very best sites for residences. We are more than a mile from the consular residences, and about a third of a mile from the rest of the foreign community. The advantages of this will be obvious to any one who reflects upon the deleterious influence of unconverted foreigners on the natives.

We are situated at the first landing of the city, as you enter port, where we are both free from the cold northeast winds of winter, and entirely open to refreshing sea breezes from the south and southwest in summer. Though pent up in a close and filthy city, our verandahs face the channel, where we can always breathe pure air; and opportunities of healthy exercise are not wanting. A few minutes' rowing brings us to the sea-beach, where we can always enjoy a delightful walk; and the whole island, of thirty-five miles circumference, is open for riding on horseback. Sail-boats abound, in which, when the wind is not too high, we can enjoy a sail in the outer harbor, or up the many inlets leading to the surrounding islands.

The site of the city seems to be favorable to health. There is no rank vegetation, no nuisance. There are no marshes, but high bluffs of granite, with here and there a fertile vale, and pile upon pile of trap rock. The port of

Amoy takes in the whole of the island; and if missionaries wish to reside in the villages, in the midst of a rural community, beautiful sites for residences are every where to be found.

Mr. Pohlman writes very encouragingly of the facilities for missionary labor at Amoy. "Operations of all kinds," he says, "stated, itinerary, in the city, in the country, by preaching, by teaching, by healing, and by the distribution of books, can be carried on, entirely without molestation, to any extent. The grand desideratum of the mission at this time is men and women who, like Stephen, shall be full of the Holy Ghost and of faith, that through their instrumentality much people may be added to the Lord." Respecting the two old men who were admitted to the privileges of Christ's house on the first Sabbath in April last, he writes as follows:

Thus far they have adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they should sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind were closely akin to those of David on a like occasion. He besought God for the child, saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joyful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and closed every Sabbath, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine; and though from their age too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention to every means of God's appointment, we doubt not their path will be like that of the shining light, which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel and into the church, as soon as they give satisfactory evidence of regeneration; for they are too childlike, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism stands within the fold, and there certainly the compassionate Savior would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

Miscellanies.

DIPLOMATIC RELATIONS AT THE SANDWICH ISLANDS.

It is known to many, that unpleasant differences have existed, for some time past, between the Hawaiian government and the representative of the United States at the Islands. Upon the origin and history of these difficulties it is unnecessary to dwell. The latest advices from the Pacific bring the gratifying intelligence, that harmony and good feeling have been restored.

It will be remembered that Anthony Ten Eyck, Esquire, having received the appointment of United States Commissioner at the Sandwich Islands, sailed from this country about one year ago. He arrived at Honolulu, June 9, 1846, accompanied by Joel Turrel, Esquire, United States Consul for that port. Commodore Stockton,—who commanded the frigate (Congress) in which Messrs. Ten Eyck and Turrel were conveyed to the Islands,—upon his arrival at Honolulu, addressed himself immediately to the business of bringing back the relations of the two governments to their former friendly state. In this he was completely successful. An audience was granted to Mr. Ten Eyck and Commodore Stockton by the King; and the kindest feelings were expressed on both sides. The readers of the Herald will doubtless be pleased to see the addresses delivered on that occasion. They are published in the Polynesian of June 27, 1846. The address of Mr. Ten Eyck was as follows:

This audience has been requested for the purpose of affording an opportunity to my predecessor, George Brown, Esquire, to take final leave of your Majesty's government, and to present me to you as his successor in the office of the United States Commissioner of the Hawaiian Islands.

It also affords me the opportunity of per-

forming the pleasing duty of presenting to you in person the letter I hold in my hand, addressed to you, from the President of the United States; a copy of which, in pursuance of my instructions, has already been furnished to your Majesty's Minister of Foreign Relations. This letter will, I doubt not, prove satisfactory to your Majesty, and convince you how deeply the President regrets the difficulties which have unhappily arisen between your Majesty's government and a portion of the American residents upon your islands; and how anxious he is not only to restore the former friendly relations existing between the two governments, but by adopting the suggestion in reference to a treaty contained in your letter of the twentieth September, 1844, addressed to the President of the United States, how ready he is to aid in binding the two nations together in bonds of still more intimate and lasting friendship.

Your Majesty will consider it no disparagement to your government or people when I assert, that to the liberality of the American Christian and philanthropist and the self-sacrificing spirit of their agents, the missionaries, your kingdom is mainly indebted for the respectable position it now occupies in the scale of nations. The history of missionary efforts, throughout the world, can present no brighter page than that which records the results of the labors of the American missionaries in these Hawaiian Islands.

The American people having contributed so essentially to civilize and christianize this people, and having witnessed with joy and pride their rapid advancement in knowledge and all those Christian virtues which render nations as well as individuals respected, and which entitle them to an honorable and independent rank among enlightened governments, your Majesty can regard it in no other light than as a true pledge of the lively interest which the government and people of the United States will ever feel in the success and independence of your government, as well as their ardent desire to promote the happiness and prosperity of your Majesty and that of your subjects.

In any commercial regulations which may be entered into between your Majesty's government and that I have the honor to represent, it is, I trust, scarcely necessary for me to say that the United States desire no advantage over other powers; and least of all would they seek or expect it from a government just struggling into independent existence, and which has so many claims upon the sympathy of the government and people of the United States as that of the Hawaiian Islands. In the correspondence which has taken place between your Majesty's government and that I have the honor to represent, your ministers have been pleased to allude to the Hawaiian government as "feeble and inexperienced, and dependent upon the generous forbearance of the old and powerful nations of the earth."

The letter I have just handed you from the President will convince your Majesty that the government of the United States fully appreciates this feeling on the part of your government; and you may rest assured that while in their intercourse with this, as with all other foreign powers, they will adhere strictly to the maxim adopted by them, to "ask for nothing that is not clearly right, and to submit to nothing that is wrong," they will be the very last nation to seek for an occasion to encroach upon, or harshly or unnecessarily to interfere with, the rights and privileges pertaining to the independent sovereignty of your Majesty's kingdom.

The distance from this to the seat of the government I have the honor to represent, and the time necessarily occupied in transmitting and receiving intelligence to and from there, renders it highly important that all official acts and correspondence of and between your Majesty's ministers and myself should be carefully considered, and should be free from all personality; should be conducted with deliberation and with that courtesy which should always distinguish communications between the representatives of independent nations, and which is so essential to the development of truth, and the preservation of a good and friendly understanding between the two governments.

In conclusion, permit me to assure your Majesty that while in the execution of the duties of my office I shall be careful to require that the same rights, privileges and immunities guarantied by you to "the most favored nations" are secured to American citizens and American interests, I shall also take great pleasure in contributing my humble abilities, on all proper occasions, to promote the permanent well being of your Majesty and that of your subjects.

The remarks of Commodore Stockton were as follows:

It is quite unnecessary for me, at this audience, to say a word in regard to the happy relations which now exist between your Majesty's government and the government of the United States. The duty has been assigned to abler and better hands; and the Commissioner who has come to your Majesty, with a letter from the President of the United States, has just eloquently expressed to your Majesty, in the most suitable manner, the sentiments of confidence and good will that are entertained by the government of the United States toward your Majesty's government.

But it would be a puerile affectation if I were, upon this occasion, to deny myself the honor and the pleasure of offering to your Majesty my hearty congratulations on the recovery of the Queen's health, and for the many blessings that a beneficent Providence has bestowed upon your Majesty and your Majesty's family, upon your government and upon your people.

I may be permitted, in conclusion, to say to your Majesty, that this scene is to me intensely interesting; coming from a far, far distant land, (having sailed some eighteen

thousand miles,) from a country which but a few years ago was never known in Polynesia; standing here upon an island in the sea; surrounded by persons from the remotest quarters of the globe; witnessing, as I now do, the advancement made by you in the science of government; remembering, as I do, the scene which I witnessed last Sabbath day in the native church, where two thousand of your Majesty's subjects, in the comfortable habiliments of civilized life, were listening to the services of the church with an interest and attention, which could only have been expected from a people well advanced in the principles of the Christian religion. I must tell your Majesty that these things are well calculated to extort from the human mind aspirations of gratitude to God, and holy wonder at his mighty works and the progressive fulfilment of his promises long since made to mankind, and prompt me to ask your Majesty, in the kindest and most respectful manner, to what, think you, are the success and happiness of your Majesty's government to be principally attributed? Are they to be attributed exclusively to the wisdom and integrity of your statesmen? Oh no. That is all well; nay, admirable; but nevertheless something more was required. It is, may it please your Majesty, because (whatever may be the evils engrafted in the constitution of your government by its earliest friends) your constitution and laws are based substantially upon the immoveable foundation of the law of the Bible.

I will now only add my best wishes for the continuation of the health and happiness of your Majesty and the royal family; and that all things may be ordered and settled upon the best and surest foundations, and that peace and happiness, truth and justice, may be established among your people for all time to come.

After a short pause, the King replied to Commodore Stockton, in an address, of which the following is a translation:

I most cordially salute you, Commodore. Every word you have said goes to my heart. I cannot adequately express my feelings upon this occasion. Before your arrival I had heard of your bravery. Your arrival has made me know your magnanimity and your generosity, the qualities most worthy of a brave man. What victory can you gain over us but the victory of kindness? That victory you have gained. Your words of peace have conquered all our troubles. They are in the spirit of the religion which your pious countrymen, the good missionaries, have taught us; and they lead to that love and friendship which ought always to exist between my islands and the United States.

I am most sensible of all the advantages that my people have derived from the United States, and the worthy teachers of religion that they have sent me, and have supported at a great annual expense. It is by their efforts, under God, that the great changes that you refer to have been made. The last quarter of a century my people have truly advanced far. They are slowly advancing. Our laws and tribunals are not perfect, but they are improving; and with the blessing of God they will improve, so as to answer all the wants of the different classes of residents within my jurisdiction.

It has greatly pleased me to know that you have inculcated respect to my authority and my laws, and advocated my rights as equally sacred in your eyes with those of the greatest kings in the world. I look to your government as one of my best protectors in the enjoyment of those rights without which I cannot govern my islands, execute my treaty engagements with foreign nations, nor maintain that strict neutrality upon which my safety and the well-being of my islands depend. Neither can the march of my government be steady and uniform, if my jurisdiction is to be resisted, my laws to be infringed, and my policy influenced to-day by one nation one way, and to-morrow by another nation in another way.

The principles that you have expressed, Commodore, all of which have been explained to me, are what please, and what will perpetuate good will between my islands and the United States. Your kind expressions, Commodore, will gladden the hearts of all my subjects, who will long remember your visit, under present circumstances, as a kind dispensation of Providence.

I thank you for your kind wishes for the Queen's health and my own prosperity; and, believing you to be sincerely my friend, I pray that God may bless and long preserve you.

The King then responded to the remarks of Mr. Ten Eyck in the following strain:

My heart sincerely rejoices to see you, Mr. Ten Eyck, as the Commissioner of that nation which is my greatest benefactress. I receive the letter of the President of the United States with much gratitude and admiration. It is indeed true, he has shown himself to be my great and good friend. His acts of kindness bury in forgetfulness every thing that is past, except the remembrance of blessings conferred on me and my people by the United States.

From my boyhood the principal foreign trade of my islands has been with the United States; and the very last year it increased one hundred and seventy thousand dollars. It is their whalers who purchase the produce raised by my people; it is their missionaries who give education to my subjects and show them the road to heaven; and it is the piety of American citizens who support these missionaries in this far distant group of islands. How can I forget all these benefits? Nothing affects me more than to be represented as ungrateful for them, or granting more favors to other foreigners than to citizens of the United States. On examination you will find this charge is unjust, and that my policy

has ever been, as it ever will be, to place all American citizens under equal circumstances on the practical footing of the most favored nation.

I am glad to hear that you have powers to make a treaty with me. Considering that the chief interest of the United States in my islands is a philanthropic one, I hope your instructions will enable you to relieve me from treaty engagements restrictive of my own rights as sovereign, and of the equal rights of my subjects as men, and prejudicial to their morals, which I submitted to under the pressure of adverse circumstances. You will thus secure my gratitude, the love of my subjects, and the prayers of all good men.

What you say in regard to the intercourse which should be maintained between you and the departments of my government, is just what we wish. I will order my Minister of Foreign Relations to pass to you certain resolutions upon that subject and upon new treaties, passed by the legislature before its adjournment. You will thus see that what we want is a system of frank intercourse, and to settle things, if possible, verbally, without unnecessary writing. If your principles agree with those expressed by the Commodore; if you ask nothing for any American citizen beyond what has been granted to any other foreigner under the same circumstances; and if you seek only for substantial justice through my tribunals, respecting their forms and jurisdiction, and rather aiding than thwarting them, you will have no trouble with my government.

What I said to the Commodore about the missionaries and the policy of my government, I say again to you.

I hope you will live many years amongst us as a friend, and that both officially and socially the utmost kindness may exist between you and my ministers. May God bless you.

PAPAL MISSIONS.

THE efforts put forth by the Man of Sin to disseminate the errors of his faith in all parts of the world, are worthy of our careful study at the present time. Whatever be the explanation of the fact, papal missions are undoubtedly multiplying with a rapidity which puts Protestantism to the blush. No sooner does the providence of God open the door to some new missionary field, than the emissaries of Romanism, in great numbers, are found upon their way thither. We have a striking illustration of their readiness to adapt their plans to the altered state of the heathen world, in the recent history of China. What a contrast do we see between the efforts which Protestantism and popery are making in that empire!

Some idea of the vigor and earnestness with which the missionary operations of the Romanists are now carried forward, may be obtained by a perusal of an extract from the last annual report of the Association for the Propagation of the Faith; which may be regarded, therefore, as exhibiting the aims and plans of a most efficient and powerful institution.

Hitherto the receipts of the Society for the Propagation of the Faith have almost always followed a progressive increase; and all those who feel themselves moved by the powerful consideration of the two great interests, the glory of God and the salvation of souls, have found, in thinking on the success of this Association, a motive of consolation and holy joy. Nevertheless, when we compare the successive increase of the alms destined for the support of the missions with the progress of the missions themselves, we soon perceive that there exists between these two things,—which should, it would seem, be co-relative,—a striking disproportion, and that the zeal of the apostles has far outstripped the efforts of charity.

In point of fact, if we collect the names given in the Annals, we find at first that the number of the missionaries and other persons who quit Europe each year, to proceed to evangelize the far distant nations, is at the present time nearly four-fold what it was five years ago! We must, moreover, observe that the persons thus departing from Europe, have for their destination the missions which are the most remote from us; those which consequently demand more considerable travelling expenses. It was thus that of the seven hundred and eighteen missionaries, catechist brothers or nuns, who set out during the last five years, two hundred and eighty-two were destined for Oceania, China or the countries touching upon that empire; one hundred and thirty-seven for the East Indies; so that these two numbers united form three-fifths, or thereabouts, of the total amount of the departures announced.

And yet, since 1840 how many new missions have been established! How many others have received considerable increase, which has required, on the part of the Association, more abundant succors! In 1840 we had in our columns of distribution for China and its neighboring countries twenty-one vicariates-apostolic; in 1845, twenty-eight. In Oceania, in 1840, there were but three; last year we counted twelve. In North America we assisted, in 1840, nineteen dioceses; in 1845, twenty-nine; finally, in the different other countries, in 1840, thirty; in 1845, fifty-three. Thus in five years, without speaking of a crowd of missions which, under the unassuming title of prefecture-apostolic, or some other, have not the less on this account a very great importance, and entail considerable expense, forty-nine dioceses or vicariates-apostolic have besides claimed the support of the Association for the Propagation of the Faith.

Now the assisting of a diocese or vicariate-

apostolic comprehends, in America, the support of a Bishop and of from ten to twelve or a greater number of missionaries; a support which must be provided for, at least in part, and sometimes during several years. There must also be raised churches and presbyteries; and all those buildings, which are oftentimes very expensive, the allocations of the Association must aid in an effective manner. There are in fine seminaries, colleges, schools and asylums for orphans to be established and supported. For if the alms of the Catholics of the locality (who are for the most part poor, as are almost all the emigrants from Europe) contribute to the erection of the churches, how many foundations of a general interest, yet indispensable in a diocese, still remain at the exclusive charge of the Bishop!

In China, in Tong-King, and in Corea, if for the present moment no religious edifices are to be built, to what cost is not a vicar-apostolic incessantly driven; whether it be in order to visit his flocks, scattered over a vast extent of country, or to support the missionaries, the native priests and the catechists who have generally only the alms from the prelate to live upon; or, in fine, to relieve the Christians in the frightful state of wretchedness to which they are reduced, and to deliver them from all participation in the pagan superstitions! What expenses in the administration of baptism to the thousand infidels' children in danger of death, the assisting of the confessors of the faith in the dungeons, the entrance of European priests into their missions, do they not demand! Even the despatching of couriers, the sole and indispensable means of correspondence, is already a source of very considerable expense.

In Oceania, besides the erection of the cabins and the reed or brick churches, the vicar-apostolic must have a ship in order to go from one island to another. The missionaries must bear, together with the torch of faith, to their neophytes all the arts useful to life; clothes, tools, instruments of different kinds. They must give every thing to those people, because they are destitute of every thing.

If in the other countries of the globe the wants cannot be determined in so precise a manner, because they are different according to the places and circumstances, they do not the less on this account impose on the Association most numerous obligations. We have not certainly to provide for the passages of missionaries, the clothing of the savages, the support of the captive Christians; but everywhere there are churches or chapels at least to be raised, schools to be erected and supported, priests to administer to very poor congregations, for whose support it is necessary to provide; new parishes to be founded, in order to maintain the population in the faith; new converts to preserve from the persecutions to which their very generosity, in listening to the voice of their conscience, exposes them. Everywhere continual and oftentimes dangerous journeys are to be undertaken. What more shall we say? In one word it is because the missions aided by the Association are all in infidel countries, or in countries where heresy is dominant by numbers or power. One may understand from this how multiplied are their wants.

Nevertheless, with one or two exceptions, none of the more anciently established missions has it been possible as yet to leave to its own resources. To act otherwise would have risked the diminishing of the development which each of those older missions is assuming, and sometimes would even endanger its future existence. Confiding, in fact, in the efficacious support of the Association, the ecclesiastical superiors of those dioceses have multiplied the efforts of their zeal; they have also increased the number of their priests and churches, have undertaken useful foundations, have sometimes contracted liabilities which the necessity of the circumstances has compelled them to enter on, under the penalty of otherwise stopping for a long time to come the progress of religion in the countries intrusted to their care. Far from being able to bear a diminution of relief, the greater part, on the contrary, still claim at the present moment with the most urgent entreaties, considerable increase in our grants.

Thus, since 1840, there is an extraordinary increase in the number of missionaries who have set out for the most distant countries, a very decided multiplication of dioceses or vicariates-apostolic, and the almost entire impossibility of a withdrawal of assistance in regard to those whose foundation was less recent.

The conclusion from what precedes, is very simple. In the face of so many demands, and with such an insufficiency of resources to supply them, we have had to leave in sufferings both the ancient and new missions, to confine ourselves to satisfy the most indispensable wants, to reduce allocations which, if they had been more abundant, would have powerfully served to the spreading of the faith. How many poor sick, for instance, have died in the entire privation of religious succor, who might have had the happiness of partaking in the sacraments of the church which they desired! How many infidels, still in the darkness of idolatry, might have opened their eyes to the light! How many tribes, or far distant islands, would have been evangelized, if the missionary had been able, by transferring himself from one place to another, to enlarge his sphere of action! But he would have required for this purpose means which he has been in want of, because the resources of our Association have been unhappily insufficient. It is then certain that, for five years back, the increase of our receipts has not corresponded with the progress which the missions have made within the same period.

What will then be our success for the new year which we are commencing? Already the demands of relief are multiplying;

seven new important missions claim a share of the alms which are to aid in the progress of the faith in all the countries and amongst all the nations in the world. Shall we nevertheless remain stationary; and shall we be seen reduced to admit new missions to partake of those alms already so moderate, only by retrenching from the older missions a considerable part of the aid, already so insufficient, which we grant them? Or will it be necessary that this impulse, which shows itself in all the ranks of the holy hierarchy of the church, shall be stopped; that the supreme head of that church shall cease to provide for the evangelizing of the people that are still without the faith, and shall defer to another time the care of what regards their salvation?

American Board of Commissioners for Foreign Missions.

Decease of Rev. Dr. Armstrong.

THE friends and patrons of the Board are already apprised that the Rev. WILLIAM J. ARMSTRONG, D. D., one of its Secretaries for Correspondence, perished in the wreck of the Atlantic on the morning of November 27, 1846. He was on his way to New York city, after a visit to his associates in Boston, when he was arrested in the midst of his years and his labors. The account of this dreadful disaster has been so widely circulated, that it is unnecessary to dwell, at this time, on the last hours of our departed friend and brother. A sketch of his life and character will be published in the Herald, as soon as an engraved portrait of him shall have been prepared.

By request of the Prudential Committee, the Rev. Nehemiah Adams preached a sermon in Park Street Church, Boston, on the evening of December 9, with special reference to this melancholy event. This sermon the Committee have since directed to be published.

Home Proceedings.

ANNIVERSARY OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi, auxiliary to the American Board, held its fourteenth anniversary at Piqua, Ohio, on the eighth of October; Rev. F. Y. Vail being called to the chair. Doct. George L. Weed, Treasurer and Acting Secretary, presented a report, exhibiting the history of the society and its operations during the past year. The contributions have amounted to $8,555; about one half of which sum was collected in the southern part of Ohio. Addresses were delivered by Rev. Albert Bushnell, of the West Africa mission, Rev. H. Little, General Agent of the American Home Missionary Society, and Rev. T. A. Mills, of Cincinnati.

Mr Bushnell dwelt particularly on the prospects of the missionary enterprise in Western Africa. He first spoke of the obstacles to success, growing out of its climate, its want of facilities for travelling, the number of its tribes and languages, the influence of slavery and the slave trade, and its gross superstitions. The last topic was illustrated as follows:

Destitute of a knowledge of God, unacquainted with the idolatrous systems of the East, left to the dim light of nature and benighted reason, the people have formed for themselves gods agreeable to their dark imaginations and corrupt desires. They generally assume some tangible forms, as the beak or claw of a bird, an image carved from wood or ivory, some sacred beast, bird or loathsome reptile, something that they can see, keep in their houses, or attach to their persons, and consult at pleasure. To these fetishes, which they suppose wield the destinies of men, they yield their implicit confidence, to protect them from the ills of life and the fears of the future.

The infant of days has one of these fetishes attached to his person, and is early taught to regard it as his guardian angel and protecting divinity; and the old man, bending with tottering steps to the tomb, regards them with sacred reverence and fear. Every appearance in nature or event in providence, which is beyond their comprehension, they assign to witchcraft. Believing that no one can die a natural death, except at extreme old age, in case of any one's decease the fetish is consulted, and some person is accused and arrested. If he plead not guilty, he must undergo the ordeal of drinking a poisonous drug, which they believe will test his guilt or innocence. If found guilty, he must suffer some ignominious death.

The instinctive dread of annihilation, and the aspirations of the soul after immortality, lead even the benighted African to adopt some belief respecting a future state. Some believe in the transmigration of souls; and others that in another world they shall follow the same employments, and enjoy the same rank and privileges, that they have in this life. Hence the custom of burying clothing, money, &c., with the corpse, and in some of the more savage states the horrid custom of human sacrifices, of immolating human victims on the graves of the deceased. These gross superstitions, though absurd, are perhaps as deeply rooted and as difficult to remove as the more gorgeous systems of the Hindoo or Chinese.

The efforts of Romanism were also adverted to. "Through the influence of papal missions," Mr. Bushnell says, "a devoted band of English missionaries have been driven from Fernando Po, where they had been laboring for years, and the churches and schools of their gathering are left a prey to devouring wolves." The same influence has been felt on the Gaboon River.

But the evangelization of Africa, notwithstanding all these obstacles, is practicable. Mr. Bushnell, after having been upon the ground, so regards it.

In an unhealthy climate, beneath a torrid sun, amid great difficulties and trials, much has been accomplished. Although a nation has not been born in a day, nor converts numbered by thousands, many souls have been saved. Fields have been surveyed; several barbarous languages have been acquired and reduced to writing; into which school-books, tracts and portions of the Bible have been translated; churches have been formed and schools established, in which thousands of native youth are receiving a Christian education. Some of these are now employed as teachers, and many of them, we hope, will ere long be prepared to go forth as burning and shining lights, to preach the gospel among their benighted countrymen. And here is our great hope Africa will never be well supplied with foreign missionaries. A sufficient number must go out to commence and vigorously sustain the work, till a native agency can be raised up to carry it forward. From the missionary stations now existing, and others that will be established, the rays of light and truth divine will diverge, until the darkness of paganism will recede, and the glorious light of the gospel everywhere shine.

MISSIONARY CONVENTIONS.

A MEETING of the friends of missions was held at South Middletown, New York, September 24 and 25. George Little, Esquire, was chosen President, and Rev. O. M. Johnson, Secretary. Dr. Armstrong, Rev. Levi Spaulding, of the Ceylon mission, and Rev. John Scudder, M. D., of the Madras mission, were present as a deputation from the Board. The Business Committee,—consisting of Rev. D. S. Wood, Rev. W. W. Newell, and W. S. Webb, Esquire,—submitted a series of resolutions which were discussed during the meeting and unanimously adopted. The attendance was large, and the impression made appeared to be salutary.

A missionary convention was held at East Attleboro', Massachusetts, on the sixth and seventh of November, in accordance with arrangements previously made by the Taunton and Vicinity Association. The meeting was organized by the choice of Hon. Lemuel May as President, and Rev. Mr. Blake as Secretary. Rev Levi Spaulding, of the Ceylon mission, Rev. D. Greene and Rev. S B. Treat were present as a delegation from the Board. A Business Committee, consisting of Rev. Messrs. Crane, Greene, Fisk and Maltby and Deacon Thatcher, was appointed; and several resolutions reported by them for the consideration of the meeting were adopted. It was voted that a missionary meeting be held in Bristol county every year; and that measures be taken to secure from the different churches and congregations, which may unite in these conventions, annual reports of what is done by them for foreign missions. A committee was chosen to make the necessary arrangements for carrying this resolution into effect, consisting of Rev. Messrs. Blodgett, Bailey and Barrows, Hon Lemuel May, and Hon. Silas Shepard. The attendance was very gratifying; and a deepened interest in missions was evidently felt by many. The parting address of Mr. Spaulding, it is presumed, will not be soon forgotten.

A missionary convention was held at Dover, New Hampshire, November 30 and December 1. Rev. B. R. Allen was chosen President, and Rev. Alvan Tobey, Secretary. The Board was represented by Rev. D. Greene, Rev. William Clark, and Rev. Anson Gleason. The Business Committee consisted of Re . Messrs. Greene, Clark and Barrows. The proceedings of the

meeting were harmonious, and the interest seemed to increase till the hour of separation.

Another meeting of the same general character was held at Sandwich, New Hampshire, December 3 and 4. Rev. John K. Young presided, and Rev. J. Blake was Secretary. Rev. Messrs Greene, Clark and Gleason were present as a deputation from the Board. Rev. Messrs. Young, Leach, Homes and Blake were the Business Committee. The number of persons in attendance was encouraging, as was the interest apparently taken in the proceedings of the meeting.

Recent Intelligence.

CONSTANTINOPLE.—Under date of November 7, Mr. Dwight says, "The churches here are now enjoying peace, and we pray that numbers may be added to them of such as shall be saved. Three or four Catholic Armenian vartabeds in this city are on the point of leaving their church and coming over to the Protestants, one of them has actually come. He was yesterday, for the first time, at the public preaching service in my house, and was a serious and attentive listener."

ERZEROOM.—A letter has been received from Doct. Smith, dated October 10. Compensation has been made for the injury done to his property during the late assault on his house; and the Armenian rulers have given their seals to the guilt of more than thirty persons. A formal apology has also been offered for the offence of the nation. But the state of things at Erzeroom is very unsettled. The present government is not sufficiently energetic to repress the lawless spirit which prevails there. The missionaries, however, do not seem to be more in danger from this spirit than others. The United States Minister, Mr. Carr, has been prompt to maintain their rights; and the representatives of England are ready to interpose in their behalf, whenever occasion may require.

NESTORIANS.—Communications have just been received from this mission, which show that the influences of the Holy Spirit are still enjoyed by some portions of the Nestorian field. In July last Messrs. Stocking and Stoddard made a visit to Tergawer, a mountain district lying west of Oroomiah; and they found some very pleasing illustrations of the hold which the truth is fast gaining upon the population in that wild region. Deacon Isaac, the brother of the Patriarch, accompanied them, and he appeared to take a lively interest in their work. His own views of the doctrines of the gospel are manifestly more clear and correct than they once were; and though he does not give such evidence of a change of heart as is desirable, he does not hesitate to preach "repentance toward God and faith toward our Lord Jesus Christ."

In the month of August Messrs. Stocking and Stoddard made another excursion to Gawar, a mountain district in Koordistan, about seventy-five miles from Oroomiah. At the first village where they stopped in Gawar, they found a stranger from Jeloo, who "appeared to have a knowledge of himself as a lost sinner, and to have renounced all righteousness of his own, and to be clinging to Christ as his only hope." As they approached the village of deacon Tamo, they were met by nearly all the male population of the place, who eagerly seized their hands and bade them a cordial welcome. The message of the missionaries was listened to with eager delight, and the change in the external aspect of the inhabitants was found to be very remarkable. "Nine or ten are considered as giving decided evidence of regeneration." Our brethren returned to Oroomiah, after an absence of eight days, "impressed with the conviction that the Lord had commenced a work of grace" in the region which they had visited.

Mr. Stocking subsequently spent a few days at Geog Tapa. The fruits of the revival which has been in progress there, as heretofore mentioned, were very obvious and gratifying. "The moral and religious aspect of the village," says Mr. Stocking, "appears to have totally changed from what it was a year ago. The Sabbath has a stillness and quiet which strongly remind one of a New England village." "About seventy, including those who are connected with the two seminaries, furnish decided evidence of regeneration, and exert a happy Christian influence over the whole place."

BOMBAY.—The mission at Bombay held missionary meetings on Thursday, September 10, being the third day of the last annual meeting of the Board. The native Christians seemed to be much interested in the exercises designed for them.

AHMEDNUGGUR.—Messrs. Fairbank and Wilder, with their wives, arrived at Bombay, September 20. Mr. Fairbank writes, September 25, "We have been much pleased with the evident sympathy and co-operation of the various sects of Christians and societies, and with the cordiality manifested in welcoming the new comers. Those who hold the highest offices of the government, interest themselves deeply in whatever pertains to the evangelization of the Hindoos; and they have received us with many wishes for our success, and in various ways have favored us. It is surely a cause of thankfulness, that the disposition of this government towards American missionaries has undergone such a revolution, and that the natives can see among the rich and the rulers of the land examples of Christian humility, devotedness and zeal.

MADRAS.—A letter from Mr. Winslow, dated October 10, mentions the baptism of a young man who was brought up as a Roman Catholic. Another young man, about to be admitted to the church, had been seized by a mob and carried away. The exertions of the missionaries to effect his restoration, had proved unavailing. A lad in the English school, having exhibited an inquiring spirit of late, was driven from the mission premises by two of his older brothers. He was immediately put in irons, and confined in a dark room; and subsequently he was taken to a place which is about thirty miles from Madras. The enemies of Christianity in that important city appear to be unusually active. They lately held a mass meeting, attended by some eight thousand persons; and a proposition was made to assemble a general convocation of the people, which Mr. Winslow thinks would have been little else than "a monster mob." It was at length agreed, however, to hold a regular meeting, under the direction of the sheriff. Resolutions were passed, asserting that the government had violated its pledge of neutrality in respect to religion, by encouraging missionaries in their attempts to convert the natives, and by favoring Christians in their courts.

MADURA.—From a letter of Mr. Lawrence, dated August 27, it appears that seven persons had been lately received into the church at Dindigul. In January, 1846, fifteen were admitted to the same privilege. At an out-station also five had been received into church fellowship, though no opportunity of administering the Lord's Supper to them had occurred.

CEYLON.—A letter, — dated October 6,— has been received from Mr. Howland, who joined the Ceylon mission last year, in which he gives his "first impressions" respecting certain points of interest to Christians in this country. The remarks in the first paragraph are worthy of particular attention

My impressions concerning the field are very favorable. The people seem to be generally losing their confidence in their idols; many, indeed, acknowledge that they attend the festivals merely to see the pomp and show. They are very generally, moreover, acquainted with the leading truths of Christianity; still the great body of them cling to heathenism. I become daily more and more convinced that what we need more than any thing else, is the out-pouring of the Holy Spirit. The way seems to be prepared; the truth is in the minds of multitudes; yet they do not turn to the Lord. This state of things sometimes reminds me of an immense manufactory standing still in a season of drought; the wheels are all ready to move, yet they remain motionless for want of water to propel them The great instrumentality now necessary seems to be prayer. Oh that Christians would pray more for the conversion of the heathen! I have often thought of the remark of a minister in America, who said, "I hope to see the time come soon when Christians will come together on the first Monday of each month, and spend the whole day in prayer to God."

I do not mean at all that we have any reason to think that the Spirit of God has left us. Occasional, I may say frequent, conversions in the seminary, in the boarding school at Oodooville, and among the people, convince us that the contrary is true Many of these cases, moreover, are peculiarly interesting, some of them especially so, as they seem to be the springing up of seed sown long ago, and even, in one or two cases, where the sower has gone to his reward in Heaven. I believe there would be many more such cases if there were more strength in the mission. If we could go from house to house and from village to village, and press the truth upon the hearts and consciences of individuals, I believe we should see results that would rejoice and perhaps astonish us. But in our present feeble state this cannot be.

The following remarks will throw some light upon one of the most important and difficult problems in the prosecution of the missionary work.

My first impressions concerning some things, however, have changed opinions previously entertained. For example before I came here I had a strong belief that the seminary was not accomplishing that for which it was designed. Since coming to the field my views have become modified, both as to the difficulty of the work designed to be accomplished by the seminary, and also as to what has actually been accomplished, notwithstanding this difficulty. I never felt till I was connected with an orphan asylum in New York city, how much a Christian family education is worth. There I saw children under an excellent system of Christian instruction, yet necessarily deprived from childhood of the education of the family. And I then learned, for the first time, how much of science, literature, morals and religion a child obtains from his parents, the want of which the best school training in the world cannot supply. When I came to India, I realized as I never could have done in America, how much is lost by those who are not only deprived of a Christian family education, but of the influence of civilized and Christian society, and, what is still worse, have been trained by heathen parents, in heathen society Such children have not a particle of true science, morals or religion, except what they obtain in Christian schools. They have scarcely one correct idea about the most common objects and events around them. The design of the seminary is to take those who have been thus trained, and fit them to be teachers and preachers.

When I see the difficulty of this work, I have been surprised at what I have found accomplished. As I become more and more acquainted with the catechists raised up by the seminary, I find that they are worthy men, good men, invaluable men. They preach Christ to their countrymen in the face of abuse and reproach, in a way which many American ministers would shrink from. Yet, though they are far beyond what I should anticipate, they are not such as persons who have never breathed a heathen atmosphere, are apt to expect them to be. It is difficult to describe in what their deficiency consists. It must be seen to be perfectly understood. It may perhaps be called a want of judgment or tact, unfitting them to adapt themselves to circumstances. It is a want of enlargement of mind, which must exist in persons trained in uncivilized and, especially, in heathen countries and

heathen families. It is a deficiency which is seen to a certain extent in the children of English parents who are educated here; though they are surrounded by many redeeming influences of which heathen children know nothing.

A recent communication of Mr. Meigs contains some statements of interest respecting the female boarding school at Oodooville. The following extract is from a letter dated October 10.

Mr. Poor preaches at Oodooville one Sabbath in each month, and I another. On the remaining Sabbaths Mr. Nathaniel Niles supplies the pulpit. He is a very acceptable preacher, and very useful at the station, not merely as a preacher, but as a teacher in the female boarding school. I mentioned in my last that there were quite a number in the school, who were candidates for admission to the church in the course of a few months. The institution is in a prosperous condition, and is indeed a great blessing to the province.

Within the last four months the following persons have been united in marriage, all of them members of the church; they will settle around us, and set before the heathen as we hope, examples of Christian families:—Moses Welch, and Maria B Peabody; Daniel L. Carroll, and Catharine Maria Oliphant; Joel R. Arnold, and Margaret E Nitchie; Josiah, and Mary Smith; David, and Mary Wilder; Cheeny, and Jane Wilson; William R Sherrard, and Frances Chickering.

The following persons are to be married in a few days:—Paul Titcomb, and Martha L Davis; George Boardman, and Charlotte C. Armstrong; John Crane, and Harriet L. Winslow; Simon, and Louisa Park.

We have the most cheering evidence that this school is rising in the favor of the Tamil people. It is doing much to raise the standard of female education in the province; to furnish suitable companions for the young men educated in our seminary; and thus to undermine the foundations of heathenism. The seven females, mentioned in my last letter as having been received into the church, continue to appear well. Mary Weir is the "straying lamb" that Mr. Whittelsey and myself, a few months ago, went to seek in the jungle, six miles beyond Chavacherry, (see his letter in the Missionary Herald for April, 1846.) She is now, as we trust, a lamb in the fold of the good Shepherd.

CHEROKEES.—One of the principal hinderances to missionary success among the Cherokees, for some time past, has grown out of their dissensions. Last winter a treaty was made at Washington, in accordance with a basis proposed by commissioners appointed to inquire into the rival claims of the different parties; and there is good reason to believe that harmony will be restored. Mr. Worcester says, November 13, "A general convention of the people met this week to hear the new treaty. The people of all parties, so far as I can learn, acquiesce in the treaty, as the best thing which can be done. Only a few of 'the old settler party,' I understand, express some dissatisfaction with their own delegation. But a council of that party is soon to be held; which, it is hoped, will remove dissatisfaction; and if not, I suppose it is not likely to affect materially the general tranquillity."

DONATIONS,

RECEIVED IN NOVEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. R. D. ch Rhinebeck, to cons. Rev. BROGAN HUFFMAN an H. M. 50;) 1,126 94

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Truro, Cong. so. 5 00
Wellfleet, Miss. asso. 10 00—15 00

Berkshire Co. Ms Aux. So. T. Green, Tr.
Pittsfield, Rev. Dr. Humphrey, 20 00

Boston, Ms S. A. Danforth, Agent, (of wh. fr. fem. so. of Boston and vic. for pro chris. among the Jews, for sup. of Mr. Schauffler, 57; E. F. Bliss, dec'd, 1; E. C. C. 75c.) 806 39

Buffalo & Vic. N. Y. Aux So. J. Crocker, Agent.
Brockport, Pres. ch. to cons. Rev. AUGUSTUS COWLES an H. M. 85 75
Buffalo, 1st pres. ch. m. c. 48 00
Lockport, do 103,23; coug. ch. 50; 153 23
Niagara Falls, Fem. miss. so. 23 00—309 98

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Hardwick, L. H. Delano wh cons. MRS. ELIZA P. D. STODDARD of New York city, an H. M. 100; D. French. 10; la. 10,44; 120 44
Lyndon, Cong. ch. and so. 10 60
Peacham, do. 44 22
St. Johnsbury, 2d do. 62; 3d do. 18; 80 00
Walden, La. 17 00—272 26

Chautauque Co. N. Y. Aux. So. J. D. Carlisle, Tr.
By former Treasurer, 16 05
Westfield, 1st pres. ch. 11,50; fem. benev. so. 10,45; 21 95—38 00

Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.
Fitzwilliam, Gent. 71,08; la. 77,96; m. c. 26,02; 175 06
Gilsum, ch. 23 09
Keene, m. c. 12,65; la. Hoshbon so. 35; 47 65
Swanzey, Cong. ch. 17,17; Rev. E. Rockwood, 10; 27 17
Westmoreland, Mrs. B. Shaw, 10 00—282 97

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, m. c. 40 00
Newburyport, Mr. Campbell's so. P. TENNEY, wh. cons. him an H. M for *Elizabeth Tenney*, Ceylon, 100 00
Newbury, Byfield, coll. and m. c. wh. cons. Rev. HENRY DURANT an H. M. 55 00
West Newbury, Coll wh. and prev. dona. cons Rev. HORATIO MERRILL an H. M. 10 00—205 00

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Cong ch. 61 80

Geneva & Vic. N. Y. C. A. Cook, Agent.
Bristol, P. Whitmarsh, 10 00
Burdett, Ch. 70 00
Castleton, Pres. ch. 30 50
Geneva, Mrs. S. E. Hopkins, 15 00
Penn Yan, 1st pres ch. 66,26; E. B. Jones, 50; 116 26
Pulteney, 1st pres. ch. 17 00
Union, Chil for Oodooville sem. 10 00—268 76

Grafton Co. N. H. Aux. So.
Hanover, m. c 3 00

Greene Co N. Y. Aux. So. J. Doane, Tr.
Centreville Pres. ch. 12 50
Durham, Fem. cent so. 28 08—40 58

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. gent. 92.70; la. 78,77; m. c. in do. and college, 90,39; 261 86
Hadley, 3d cong. ch. m. c. 28 00
Northampton, C. and H. H. for ed of chil. in India, 70—290 56

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', Evan. ch and so. m. c. 15 02
Upton, Cong. ch. and so. 40 42—55 44

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Bristol, La. 76 51
Canton, Gent. 23 50
Hartford, Centre ch. m. c. 4 60
S. Windsor, Wapping so. la. 30 14

West Avon, Gent. 2 25
West Hartford, Gent. 97,12; la. 58, 78; m. c. 6,47; 162 37—299 37

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
New Britain, 1st cong. ch. 101,71; m. c. 48,29; 150 00
Rocky Hill, Coll. 58 35—208 35

Kennebec Co Me. Conf. of Chs., B. Nason, Tr.
Hallowell, R. K. Page to cons. Mrs. MATILDA K PAGE an H. M. 100 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter st. cong. so. m. c. 30; juv. Madras miss. so. 25; 55 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Canaan South, 10 00
New Milford, 13 50
Salisbury, 10 06
Sharon, 32 00
Winsted, 88 60
154 16
Ded. for printing annual report, 9; countf. notes, 5; 14 00—140 16

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Pittsfield, Cong. so. 20 00

Middlesex North & Vic. Ms. J. S. Adams, Tr.
Groton, Mrs. R. Stone, dec'd, 3 00
Harvard, Asso. 90 33
Leominster, do. 59,07; la. sew. cir. 8,42; 67 49
Littleton, Ortho. cong. ch. 32 73
Townsend, Asso. 12 78—206 33

Middlesex Asso. Ct. S. Silliman, Tr.
Chester, Gent. 20,40; m. c. 44; la. 12,15; 76 55
Deep River, Gent. 21,48; la. 11,60; m. c. 55,11; 88 19
East Haddam, Gent. 36,65; la. 26, 98; m. c. 14,34; cir. of char. 4,50; 82 47
Hadlyme, Gent. and la. 26,12; m. c. 21,88; 48 00—295 21

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Brighton, S. P. Gould, 10 00
Dansville, 1st cong. ch. and so. 31; Mrs E. S. 10; 41 00
Livonia, Fem. mite so. 5 56
Perry Centre, Pres ch. 14 75—71 31

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Chapel st. s. s. for child in Madura, 20; a lady, 10; m. c. in Yale college, 4,60; union m. c. 20,92; av. of ring, 1; Broadway day sch. for Nestorian miss. 10,31; Mrs. Anketell for *William B. Anketell*, Ceylon, 20; J. Anketell, for *Edward A. Anketell*, do. 20; m. c. in Church st ch. 4,16; 110 99

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Cheshire, Cong. ch. and so to cons. Rev. DANIEL MARCH, an H. M. 50 00
East Haven, Gent. 54,25; la. 45,55; 99 80
Guilford, 1st ch. and so. 78 00
Madison, La. 25 00
Northford, m. c. 6 75
North Guilford, Cong. ch. and so. 30 50—290 05

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Birmingham, Ch. and so. 40,22; G. W. Shelton, 30; D. Bassett, 10; M. B. Bassett, 10; to cons. Rev. CHARLES DICKINSON an H. M. 90 22
Humphreysville, 31 00
Orange, Gent. 36 57—157 79

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Stonington, 2d cong. ch. m. c. 30 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mrs. E. H. B. for miss. to Syria, 39;) 232 25

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dover, Miss P. Whyte, 5 00
Roxbury, Eliot ch. and so. m. c. 17 57
West Medway, S. Wythe, 2 00—24 57

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Lebanon, A friend, 30 00
Norwich, E M. Hooker, dec'd, 50—30 50

Old Colony Asso. Ms. H. Coggeshall, Tr.
New Bedford. Juv. miss. so. of N. cong. ch. for *James Russell Bourne*, Ceylon, 17 00

Orange Co. Vt. Aux. So. J. Steele, Tr.
A friend. 9 00
Brookfield, Cong. ch. and so. 13 00
Chelsea, do. 30 51
Randolph, do. m. c. 5 00
Thetford, Gent. 18,94; la. 26,50; m. c. 36,06; 81 50—139 01

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Craftsbury, Cong. ch. m. c. 13 10

Palestine Miss So. Ms. E. Alden, Tr.
Braintree, 1st par. fem. Palestine miss. so. 50 54
S Weymouth, m. c. 15 00—65 54

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st cong. ch. and so. m. c. 57,90; J. C. 10c. 58 00

Rockingham Co. N. H. Aux. So. S. H. Piper, Tr.
Chester, Cong. ch. and so. to cons. Rev LAUREN ARMSBY of Chester, and Rev. CHARLES TENNEY of Gilmanton, H. M. 100 00
Greenland, 33,45; Rev. S. W. Clark, 10; 43 45
Hampton, Cong. ch and so. m. c. 16; coll 4.50; 20 50
Portsmouth, Mrs. R. 1 00
Rye, Cong. ch. and so 24,10; m. c. 1,06; Rev. Mr. McEwen, 10; 35 16
Seabrook and Hampton Falls, 3 75
Stratham, E. E. N. for Dr. King, Athens, 20—204 06

Rhode Island, Aux. So.
Little Compton, m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20 00
Slatersville, Indiv. 107; m. c. 35; W. S. Slater, 25; S. D. Lockwood for *Sarah D. Lockwood*, Ceylon, 20; wh. cons. WILLIAM S. SLATER and ELIAS TAFT. H. M A. D. Lockwood to cons. Miss. JOANNA PASSMORE of Smithfield, an H. M. 100; 287 00—307 00

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Gilmanton, 1st ch. m c 2 00
Wolfborough, S. T. Hall, 1 50—3 50

Taunton & Vic. Ms. Aux. So.
Attleboro', Mrs. Carpenter, for *Nancy Carpenter*, Ceylon, 20; a fr. 1; 21 00
Norton. Wheaton fem. sem. 25 00—46 00

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Columbia, Gent. 19,19; la. 50,81; wh. cons. Rev. CHARLES LITTLE an H. M. 70 00
Somers, Gent. 47,85; la. 54,85; m. c. 29,87; 132 57—202 57

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 92 51

Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Cambridge, 1st U. P. ch. 30 00
North Granville, m. c. 16 00
Salem, m. c. 16,64; chil. 2,53; 19 17
South Granville, By Mr. Shaw, 7; indiv. 5; 12 00—77 17

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Abington, Cong ch. 37 18
North Woodstock, T. B. Chandler for Madura miss. 15; E. Child for do. 5; A. C. for do. 3; A. C. 2; 25 00
Woodstock, Muddy Brook so. E. Lyon, 10 00—72 18

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Sterling and Voluntown, Gent. 16,57; la. 20; 36 57

Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Royalton, Cong. so. gent. 10; la. 12, 35; 22 35
Sharon, La. 21; C. Baxter 10; 31 00—53 35

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Worcester, Inf. s. s. class of Mrs. P. W. H. and chil. of mater. asso. of Central ch for hea. chil. in Ceylon, 5 00

Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Ashburnham, Gent. 16,03; la. 10,57; 26 60
Athol, Gent. 12,55; la. 18,87; 31 42
Hubbardston, Gent. 23,59; la. 13,25; 36 84
Phillipston, Gent. to cons. Rev. G. A. P. PERKINS an H. M. 58,71; la. 40; m. c. 19,91; 118 62

Royalston, Gent. 18,63; la. 29,03; m. c. 12,85; 60 51
South Royalston, 23 09
Templeton, Gent. 49,25; la. 35,65; m. c. 26,24; 111 14
Westminster, Gent. 27,20; la. 22,53; m. c. 10; 59 73
Winchendon, Gent. 16,91; la. 20,88; m. c. 16,21; 54 00
N. Winchendon, Gent. 54,17; la. 29,48; m. c. 41,60; 125 25—647 20
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Buxton, m. c. 7 05
Sanford, Cong. so. 10 00—17 05

Total from the above sources, $8,125 37

VARIOUS COLLECTIONS AND DONATIONS.

Six individuals, 40; Mrs. M. W. 5; a child, for books for hea. chil. 80c. 45 80
Albany, N. Y. 4th pres. ch. 50 00
Bating Hollow, N. Y. Cong. ch. 5 00
Bennington, Vt. 1st cong. ch. m. c. 22; coll. 25; 47 00
Burdette, N. Y. Pres. ch. 7 00
Calais, Me Evang. cong. so. 25 17
Camden, Me. m. c. 45; fem. miss. so. 15; 60 00
Carlisle, N. Y. Pres. ch. wh. cons. Rev. WM. CLARK an H. M. 70 00
Chelsea, Ms Winnisimmet ch. m. c. 31 09
Cincinnati, O. Ger. s. s. for Madura boarding sch. 7; Walnut Hills, H. Dickinson, 3; 10 00
Conkling, N. Y. Pres. ch. m. c. 5 08
Connecticut, A friend, 50 00
Dennysville, Me. Mrs. C. E. 2 00
Detroit, Mich. J. H. Titus, 5 00
E. Cambridge, Ms Evang. ch. m. c. 6 74
Easton, Ct. Cong. ch. 1 25
Elba, N. Y. do. 25 00
Emmetsburg, Md. W. Walker, 10 00
Fort Covington, N. Y. C. Marsh, 100 00
Grand Detour, Ill. m. c. 6 32
Greenville, N. Y. Pres. ch. 40; juv. mis. so. 5; 45 00
Groton, N. Y. Dea. Stone, 20 00
Harpersfield, N. Y. Pres. ch. m. c. 5 40
Jacksonville, Ill. Cong. ch. s. s. for Mahratta miss. 14; colored s. s. for Gaboon miss. 3; 17 00
Lincklaen, N. Y. 1st cong. ch. 5 00
Malden, N. Y. E. Bigelow, 50 00
Morristown, N. J. 2d pres. ch. Mrs. C. B. Arden, 100 00
Mt. Pleasant, Pa. Pres. ch. m. c. 39 89
Newark, N. J 3d Pres. ch. a bro. & sis. 1 00
Newton, Ms. A friend, 15; Dea. Eddy, 5; 20 00
Niles, Mich. N. Bacon, 50
Northern Liberties, Pa. 1st pres. ch. 52,63; Central do. 70; m. c. 16,12; 138 75
Philadelphia, Pa 1st pres. ch. Rev. A. Barnes, to cons. CHARLOTTE W. BARNES an H. M. 100; J. Fassitt, 100; J. A. Brown, 100; cash, 100; S. H. Perkins, to cons. Mrs. MARY F. PERKINS an H. M. 100; A Fullerton, 50; I. S Kneedler, 25; J. Murphy, 25; H. I. Williams, 25; J. Bayard, 30; T. Biddle, 20; J. W. Paul, 20; I. R. Neff, 20; indiv, 180,50; ladies, (of wh fr. Miss Sidney Paul and Mrs. Elizabeth Wilson to cons. Miss SUSAN P. COURSON, Miss ANN KITTERA, and Miss ELIZ. W. SMITH H. M. 300;) 555; 3d pres. ch. m. c. 58,27; indiv. 13; R W Davenport, 20; 5th do. m. c. 50; G. W. McClelland, 25; W. Worrell, 25; W. C. Coates and wife, 20; A. Green and wife, 20; J. W. Throckmorton, 20; Mrs. J. W. T. 10; H. Sloan and wife, 20; Mrs. I. B. Hughes, 15; indiv. 45,50; ladies union mite so. 85,80; a friend, 5; Cecil, 5; 1,888 07
Poughkeepsie, N. Y. 1st pres. ch. Rev. H. G. Ludlow, for Mrs. Ward's boarding sch. Madura, 10 00
Rome, N. Y. s. s. of 2d pres. ch. for Dr. Scudder, 2 27
Rumford, Me Cong. ch. 8 00
Schenectady, N. Y. A friend, 5 00
Sidney Plains, N. Y. 1st pres. ch. 15 00
Southwark, Pa. 3st pres. ch. 50 00
Stamford, N. Y. J. Ring, 5 00
St. Catharines, C. W. m. c 20; mater. asso. 5,25; evening coll. 7; s. s. 4; Miss E. T. 2,42; 38 67
Troy, N. Y. 1st pres. ch. 60; Van W. Wickes, 15 youth's miss. so. of 4th pres. ch. for Dr. King, Athens, 7; 82 00
Troy, W. T. Cong. ch. 17 50
Westfield, N. J. Pres. ch. 6 10
Woodbridge, N. J. T. Morris, 10 00
By Dr. Scudder,
Livingston, N. Y. Miss. so. 3,30; s. s. 4,25; children in various places, 61,41; through Dr. Scudder, 28,85; 97 81

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Doaksville, m. c. 9 10
Fort Towson, m. c. 10 65
Gaboon, W. A. Officers and crew of U. S. Brig Boxer, 58 50
Pine Ridge, Coll. at Camp meeting, 57 37—135 62

$11,501 40

LEGACIES.

Bolton, Ms. Mrs. Electa Sage, by L. Strong, Ex'r, 25 00
Boston, Ms. Miss Nancy Hooper, by Executors, 500 00
Brooklyn, N. Y. Mrs. Sophia Lewis, by Rev. W. B. Lewis, 500 00
Canton, Ct. Mrs. Amelia Everest, by H. Ely, Adm'r, (prev. rec'd, 2,576,78;) 350 00
Gilbertsville, N. Y. Mrs. Elizabeth Heslap, by Samuel C. Gilbert, Ex'r, 400 00
Ithaca, N. Y. Lucy Ann Beers, by S. B. Bates, Ex'r, 200 00
Little Compton, R. I. Nathaniel Taylor, by Lindol Simmons, Ex'r, 310 02
St Johnsbury, Vt. Mrs. Lucy H. Howes, by Joseph Hutchinson, Ex'r, (prev rec'd 5;) 10 00
Stockbridge, Ms. Benoni C. Wells, by A. C. Wells, Ex'r, 30 00
Tunbridge, Vt. Rev. David H. Williston, by J. W. Smith, Ex'r, 300 00
West Union, O. Miss E. Darlinton, by C. A. Darlinton, Exr. 200 00

$2,825 02

Amount of donations and legacies acknowledged in the preceding lists, $14,326 42 *Total from August 1st to November 30th,* $51,875 94.

DONATIONS IN CLOTHING, &c.

Bristol and Northfield, Ct. A box fr. indiv. for Mrs. Peet, Bangkok.
Brooklyn, N. Y. A medical library, with surgical instruments, fr. Samuel T. Smith, dec'd, by A. Ely, Exr. 110 00
Campton Village and Plymouth, N. H. A box fr. indiv. for Miss Mudgett, Alleghany, Miss.
Central New York, A box, fr. la.
E. Abington, Ms. A box, fr. young la. so. for Wailuku sem.
Essex, Vt. A box fr. la. asso. 18 64
Grafton, Vt. A bed quilt, fr. chil. benev. so.
Livonia, N. Y. A bundle, fr. fem. mite so. for Tuscarora miss. 5 94
New York city, 12 cop. Boys' Hebrew and Eng. Dic. fr. Dr. Barker.
Northboro', Ms. A box from Lyman asso. 25 00
Penobscot, Me. A box, fr. la. of cong. so. for Mr. Walker, Oregon, 30 00
Stoddard, N. H. A box, fr. la. sew. cir.
Swanton, Vt. A box, fr. Dorcas so. and benev. so. 63 32
Virginia, A bed quilt and two sheets, by Rev. Mr. Stiles.
Wareham, Ms. A box, fr. la. of cong. so. for Tuscarora miss. 23 00
Wilmington, Vt. A box, fr. la. benev. so. for Mr Ranney, Pawnee miss. 14 00
Woodbury, N. J. A box, by Dr. Fithran, for Miss Ogden, Sandw. Isl.
Worthington, Ms. A box, fr. fem. benev. so.

THE

MISSIONARY HERALD.

VOL. XLIII. FEBRUARY, 1847. No. 2.

American Board of Commissioners for Foreign Missions.

CONVERSION AND HAPPY DEATH OF AN ARMENIAN.

BY REV. H. G. O. DWIGHT.

THE last number of the Herald contained a brief obituary notice of two pious Armenians, communicated by Mr. Dwight of Constantinople. Both of these individuals had been permitted to bear their testimony to the inestimable value of the Christian's hope by a tranquil and happy death. The triumph of grace as seen in the life of one of them, however, is so striking, that Mr. Dwight has prepared a somewhat extended history of the case; and surely no one can rise from the perusal of this simple narrative, without feeling that the gospel is every where "the power of God unto salvation." Here is a man who has been steeped in the errors and delusions of a corrupt church, and who is the slave, moreover, of his own evil passions, suddenly renouncing the heresies and superstitions in which he has been educated, and breaking away from the vicious indulgences which have gained such power over him, and showing during the rest of his life, by his meek and humble deportment, that he has indeed become a new creature in Christ Jesus. And when death comes to take down his "earthly house of this tabernacle," and he is about to "walk through the valley of the shadow of death," he fears no evil. He is going into the presence of his Savior, and he rejoices that the hour has come. What a testimony have we here to the value of missions!

The attention of the reader, it is presumed, will be particularly arrested by Mr. Dwight's account of the individual who caused Hovsep's death. That he should have acknowledged the truth of the doctrines which he so recently persecuted, is another proof that the gospel, as preached by our missionaries, is attended with the same convincing power which was imparted to it in the period of its earliest triumphs.

HOVSEP BEFORE HIS CONVERSION.

Hovsep Gamalielyan was born in Constantinople in the year 1801. He was by birth an Armenian, and was brought up in the faith of the Armenian

Church, in which faith he remained until he was about forty-three years of age. Those who read this narrative, need not be told that this church, like the Greek Church and the Roman Church, has unhappily departed far from the simplicity and purity of the gospel; and it may be truly said that in its doctrines and rites it follows the traditions of men rather than the commandments of God. No one who is acquainted with its real doctrines and practices, can wonder that a person nurtured in its bosom should be ignorant of all spiritual religion. After an acquaintance with it of sixteen years and more, in various parts of Turkey; having had numberless opportunities of conversing with its people and its ecclesiastics, of every grade, in their own language, besides reading somewhat extensively their church books; I feel fully authorized to declare, that the religious system of this church is radically defective. Christ, in his character as Mediator, is not known among them; nor is the great and all-essential doctrine of salvation by grace alone, through faith in Jesus Christ, received and appreciated by them.

I once searched diligently their prayer book, with the earnest and sincere desire of finding some instance, in some prayer, in which Christ is distinctly mentioned as Mediator; but I searched in vain. I found Mary and the Saints every where appealed to as mediators; but Christ absolutely no where, in this character. I turned away in the deepest sadness; for I felt that a church that has so entirely excluded Christ as our Mediator and Advocate from its standards, must be hopelessly given up to corruption and moral death. I say this with no feeling of unkindness. I am only bearing testimony to facts which I suppose no candid person among them will deny, and which I know many of them most deeply deplore; and my earnest prayer to God is, that the time may soon come when the whole Armenian race will heartily welcome Christ back again to his rightful place, as the one only Mediator, and the one only Savior of sinful men.

The subject of this brief sketch, besides being fully trained in the superstitious ways of his church, was also, until his forty-third year, a most notorious sinner. Being connected by relationship with one of the highest Armenian families in the capital, and having a fine voice, he was often invited, on festive occasions, to amuse the worldly and the gay by his frivolous and unbecoming songs. He was the slave, moreover, of vicious habits, and wholly under the influence of the grossest carnal passions. He was a drunkard and a debauchee of the lowest class. What hope was there that the light of a truly spiritual religion would ever penetrate his dark and polluted mind? Behold here another illustration of the sufficiency of the means which the gospel has provided to meet the case of even the most desperate sinner! Truly Christ came "to seek and to save that which was lost." "His blood cleanseth from all sin."

HOVSEP'S CONVERSION.

Hovsep had a brother, once as vile as himself, but who, for many years, had externally reformed. His very excess of iniquity seemed, all at once, to strike him with terror, and he resolved to lead a religious life. At this time he had never yet heard the pure gospel preached; and, being entirely ignorant of God's righteousness, he went about to establish his own righteousness. In order to atone for his sins and purify his heart, he retired to a distant monastery, with the confident expectation that such a seclusion from the world would, as a matter of course, bring peace of mind and sanctity of character. Not finding his hopes realized in this respect, he withdrew entirely from the society of men, and lived for a time as a hermit, in the midst of an uninhabited wilderness. He soon found, however, that even by this severe mode of bodily infliction, his soul was not purified, and there

remained "an aching void," which had not yet been filled. He returned to the capital, and, concluding that the defect was in the form of religion under which he had been brought up, he embraced the Roman Catholic faith, and became chief singer in one of their churches. This was his situation when he heard of the American missionaries, and found his way to them. From them he heard the gospel preached, unmixed with human traditions, and immediately embraced it with his whole heart, as the very thing for which he had been ignorantly seeking for so long a time.

He began to labor immediately and earnestly for the salvation of his brother Hovsep, as well as of the other members of his family. Hovsep warmly opposed his endeavors, but he persevered; and not only did he make unceasing prayer to God for the conversion of his brother, but he often engaged his Christian brethren to unite with him in praying for this special object. At his solicitation several of them united, at different times, in observing days of fasting and prayer, with particular reference to the conversion of Hovsep.

Nor were these prayers offered in vain. Hovsep became uneasy. He would oppose the earnest arguments of his brother as long as he could, and then go away for new strength to a friend of his, who has a reputation for much learning, and who is one of the most decided opposers of the evangelical system in Constantinople. From him Hovsep would gather a fresh store of arguments with which to meet his brother; but they would all vanish, like vapor before the sun, when brought within the clear atmosphere of the gospel. Sometimes he would become highly excited, and would use the most abusive language. On one occasion, indeed, he spat in his brother's face! The latter meekly bore the insult, and calmly replied, "It is of no consequence; you will one day learn to do better."

At length Hovsep's confidence in his former false opinions became very much shaken. He ceased to oppose, and resolved no longer to have recourse to man for guidance to the truth, but to the Bible and to God. He brought to the test of Scripture the errors in which from childhood he had been taught to trust; and, one by one, they vanished before the clear light of the truth. Thus, auricular confession and absolution, transubstantiation, the worship and intercession of the saints and of relics, especially of the true cross, and other similar errors, came up in review, and were successively rejected. But there was one error to which he clung with surprising tenacity; and, for a while, it seemed as though he could never relinquish it. This was the worship and intercession of the Virgin Mary.

To those who are imperfectly acquainted with oriental Christianity, this may appear to be a singular fact. So deep, however, is the spiritual blindness and infatuation of the eastern churches on this subject, that Christ, in his own proper character, is almost entirely excluded from the scheme of salvation, and Mary is every where substituted in his place. Hovsep, having been nurtured in the bosom of the Armenian Church, had inhaled, as it were, with his very breath, a most extravagant reverence for Mary. He could not believe that a being so lovely, so pure, so holy, so exalted, and yet so merciful and condescending, was not a suitable advocate and mediator in heaven for needy sinners.

It pleased God at length to open his eyes to see the depth of his sins, and, of course, to feel his need of an infinite Savior; and then it was that he spontaneously turned away from Mary to Jesus Christ, as the only sufficient Mediator and Intercessor of sinners; the only being, in all the universe, able to save such a miserable offender as he now viewed himself.

Within a month from the time when he formed the resolution to take the Bible for his only guide, he was a firm and joyful believer in Christ. His sins, which were many, were forgiven him; and as he had been forgiven

much, so he loved much. The sudden and entire change in his life was manifest to all. He was extensively known in the city; and many who had been witnesses of his former irregular life, now saw with wonder that all his evil habits had been suddenly relinquished, and that his conduct was entirely altered. To whatever cause the greater part of these may have ascribed the change, it was clear to those who receive the evangelical doctrines of the gospel, that the heart of this man had been renewed by the Spirit of God. He was "born again," not of corruptible seed, but by the power of God. He had "passed from death unto life." He was now filled with great peace and joy in believing.

From this time until the period of his death, being about the space of two years, he was enabled to pursue a uniform and consistent course of piety; ever showing, in no ordinary degree, the graces of love, gentleness and humility; manifesting great simplicity and godly sincerity, single hearted and fervent zeal in the Lord's work; and a peculiar readiness to sacrifice his own comfort, for the good of others, and to consecrate his property and his all to the service of the Lord. His views of what are termed the evangelical doctrines, were characterized by a remarkable clearness and consistency; and he had also a very clear and forcible method of expressing his thoughts in conversation, which gave great pungency to his address.

HOVSEP SUFFERING PERSECUTION.

Early in 1846 the Armenian Patriarch, as is well known, began to anathematize the evangelical Armenians in Turkey. They had, up to that time, retained their connection with the Armenian Church; although the greater part conscientiously avoided every superstitious rite. For this they were sometimes persecuted; still, for the most part, they were permitted by the ecclesiastical authorities to remain without any great molestation. About the time alluded to, however, the Patriarch caused a new confession of faith to be drawn up, containing the anti-scriptural doctrines of transubstantiation, private confession to a priest and absolution, the worship of relics and pictures, the intercession of the saints, &c. This confession he peremptorily called upon all the evangelical Armenians to subscribe; and all who refused were bitterly anathematized. Not content with this, he used his great influence to vex the recusants, as far as he prudently could, in their temporal affairs. The new order of things in Turkey, however, in regard to religious toleration, prevented his proceeding in this wicked work to the extent of his desires.

Hovsep was an early victim of this persecution. He was living with his sister's husband when the trouble commenced; but he was forced to leave his home by the stringent orders of the Patriarch. The brother-in-law, though he did not agree with Hovsep in his religious views, was still kind; and he had no desire to exclude his relative from his house. He had no other election in the matter, however, than to force his brother to leave, or be himself anathematized and persecuted; and for the latter he was not prepared. Hovsep, therefore, disowned by his own kinsmen, was compelled, like many others, to seek refuge among strangers.

Hovsep was a dealer in silk cord, tassels, fringes, &c. Immediately after his expulsion from his home, he was compelled by the chiefs of his trade, who acted under the orders of the Patriarch, to leave his shop; and thus he remained for four months without the possibility of doing any business. And when a general order was issued by the Turkish authorities, for restoring to the persecuted Protestants the rights of trade, his shop had so completely passed out of his hands, that he could not recover it; but the Lord provided a better situation for him, in the same kind of business in which he was before

engaged. And it is a remarkable fact that during the last nine months of his life,—four of which he was compelled by the persecution to spend in idleness,—he was more prosperous in his worldly affairs than in any preceding six months of his life. Perhaps this cannot be said of any other of the persecuted Armenians; though we hope they will ultimately prove, in their own experience, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

With the other Protestant brethren, Hovsep suffered unnumbered reproaches and insults in the streets. On one occasion, in one of the khans of the city, where he had gone on business, he was furiously assailed by two or three zealous Armenians of the Patriarch's party, who knocked him down, and would otherwise have injured him, had they not been prevented. He meekly rose and walked away, praying that God would give repentance to his merciless enemies.

The death of Hovsep is to be traced to his persecutors, as will appear from what I am going to narrate. On the twenty-sixth day of August, as he was quietly seated in his shop, two or three of the roughest and most reckless enemies of the Protestants suddenly appeared before him. A day or two previously some of this same class had gone to the shop of another Protestant brother, and, with knife in hand, had threatened his life. Hovsep, supposing from their savage appearance and mode of address that they had come to him with a similar intent, was taken with so sudden a fright that it caused a violent hemorrhage from the lungs. The bleeding continued daily for a week or more, and this was the cause of his death.

HOVSEP'S SICKNESS AND DEATH.

His pastor, on hearing of his illness, lost no time in calling upon him; and, ascertaining from the physician that in all probability he must soon die, he felt it to be his duty to inform Hovsep of his true condition. The sick man received the solemn message with great quietness, and immediately said, "If in the days of my worldliness any one had told me that I was about to die, I should have been filled with sorrow. But now, blessed be God, I have not the least fear of death; for I know that when I die I shall go to be with Christ."

His pastor asked him if he was ready to die and go to be with Christ? He replied, "Yes, by the grace of God, I am ready." And when requested to state the ground of his hope, he said, "My hope is altogether in Christ. Christ is my Savior." At this moment one of his sisters came to visit him. He said to her, "My beloved sister, you well know that if I had died in the days of my profligacy, and in the midst of my wickedness, I should have gone to hell. But now, thanks to God that he has found me, and given me to Christ, I have found my Savior; and, with firm hope, I am waiting to be received into his presence. I shall die joyfully, and I desire that you may not mourn on account of my death." After prayer by his pastor, he exclaimed, "How great is the comfort that Christ bestows; and I praise him for it." He would often say, "I am a sinner, in all my ways, and deserve eternal condemnation; but Christ is my only Savior; all my hope is in him."

One day the pastor sung with him that beautiful hymn of Toplady, "Rock of Ages, cleft for me," &c., which is translated into the Armenian language; and when they came to the last verse,

> While I draw this fleeting breath;
> When my eyelids close in death;
> When I rise to worlds unknown,
> And behold thee on thy throne;
> Rock of Ages, cleft for me,
> Let me hide myself in thee!

his utterance was choked, and he was quite overcome with the deep emotions of his heart, in view of the glory that should soon be revealed in him.

I was called to see him soon after his first attack. Being fully aware of his dangerous condition, he had already given his brother directions about his worldly matters, as one expecting soon to die. He was perfectly calm and composed, nay, even joyful, in view of death. I asked him if he felt that he could now trust wholly in Christ? "Yes," said he, "he is my only Savior and my only hope." I asked him how his past life appeared to him? "Full of sin," he replied; "but Christ is an all-sufficient Savior." I asked him whether he felt now that he could do any thing towards saving himself? "My sins," said he, "my many and grievous sins! What can I do to wipe them away? I am perfectly impotent; but, blessed be God, he has made known to me the gospel of his Son; and my hope is in him alone." He then exclaimed, "Glory to God, that he has condescended to call me into the light of the glorious gospel. Blessed be his name, that I have been seasonably made acquainted with my former errors, and that the true gospel has been made known to me."

At another time, after he had been expressing the most firm and joyful confidence in Christ, that he should soon open his eyes upon the full glories of heaven, he remarked, "But there is yet a warfare remaining for me." I asked him to what warfare he alluded? He replied, "The warfare with bodily pain;" meaning the struggle with death. I replied that the pain of death must indeed come upon all, "for that all have sinned;" but that Christ had abolished death to the believer; and brought life and immortality to light through the gospel. At this he looked upward, with a countenance beaming with heavenly effulgence, and said, "Glory to thee, O Lord! Glory to thee, O Lord Jesus!"

About two weeks before his death, two Armenian friends called to see him, who, though intellectually convinced of the truth, still were not so heartily attached to it, as to be able to face opposition and persecution for its sake, and had, therefore, up to that time remained ostensibly with the Patriarch's party. Hovsep said to them, "Where now is the sting of death? Where is the victory of the grave? You see that the Lord has given me grace to rise above all fears of dying, and to feel assured that he will shortly come and take me to himself." The joyful state of mind in which they found Hovsep, on the very verge of eternity, and his conversation with them, were the means of fixing their purpose of casting in their lot with the people of God. They now attend regularly the preaching of the gospel at the Protestant place of worship, and seem ready to meet whatever consequences may follow. Whenever any of Hovsep's former worldly friends called upon him in his sickness, he dealt very faithfully with their souls. One of these,—who had been very dear to him, but who became an opposer of the truth,—he sent for, and conversed with him for a long time, urging him to repent and believe the gospel; until, at length, the physician interposed and insisted that he should talk no more. A plain and simple-minded man from the interior, who saw his extraordinary faith, expressed his wonder, and appeared to be greatly moved by it.

One day Hovsep remarked to his brother who was attending him, "I am sinning against God!" His brother inquired to what particular sin he alluded. "I fear," said he, "that I am impatient." His brother then reminded him of a sickness he had had while in his impenitent state, during which he was full of impatience and unhappiness. "But now," said his brother, "I hear you often speak of your joy in Christ. It is the Lord who sustains you; and though he sometimes tries you, he gives you grace to bear the trial, and in this way answers your prayers; as says the hymn,

"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.
These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thy all in me."

The quotation was, of course, made in Armenian, in which language we have a beautiful translation of this hymn of Newton.

Hovsep's brother, who was with him during his whole illness, testifies that he never saw the least sign of fretfulness or even impatience in him, during the whole period of his sufferings. He was always full of hope and peace and joy; and when, on the last day of his life, his physician declared that he was about to die, he exclaimed, "Blessed be God;" and, after he lost the power of speech, even until his last breath, his lips continued to move in prayer and praise.

During the last week of Hovsep's illness, I visited him very frequently, and found that as his bodily powers failed, his immortal spirit seemed to be growing in strength and beauty, day by day. He spent much of his time in prayer, and would never suffer me to be long in the room without asking me to pray with him. The last time I saw him was about an hour before his departure. He was then evidently in the dying struggle; but although his bodily powers were fast failing him, his mind was as clear and vigorous as ever. He was rejoicing in the sunshine of the Savior's face, without an intervening cloud. There stood his affectionate brother,—a godly man, who had watched over him day and night during his whole sickness, with the tenderest assiduity,—bending over the bed, his eyes suffused with tears, and his heart ready almost to burst with anguish at the thought of so speedy a separation from one whom he so dearly loved, and yet earnestly engaged in exhorting the dying man to hold fast his confidence in Christ to the very end, with the full assurance that he would soon be blessed with a full view of all the glorious scenes of the heavenly world. It was a deeply interesting and instructive scene.

As I entered the room, Hovsep greeted me with a heavenly smile. He seemed filled with joy that I had reached the house in time to see him once more before his departure. In answer to my inquiry whether his hope was still firm in Christ, he replied by lifting up his eyes and his hands simultaneously toward heaven. It was all that he could do, for the power of articulation was nearly gone. With great difficulty he was able afterwards to utter a few words to his brother. I again prayed with him, and left him, hoping to see him again before his spirit should take its flight; but in this I was disappointed. About an hour after I left, he told his brother that he was greatly distressed for breath. His brother replied that this was only a sign that he was very near heaven. "Yes," he exclaimed, "blessed be the name of the Lord!" He then requested his brother to raise him up in the bed, when suddenly he dropped his head and expired! This was on the third of October, 1846.

He was a "faithful servant," and I most fully believe that he has gone to enter into the joy of his Lord. Though cast out and anathematized by man, he was accepted and blessed of God; and, I doubt not, he has now an eternal and unfailing portion in the heavenly kingdom. "Precious in the sight of the Lord is the death of his saints."

THE FUNERAL.

The near approach of death could not soften the hearts of his ecclesiastical persecutors, nor induce them to withdraw the curse denounced against

those who should show kindness to an anathematized person. His sisters wished much to visit him during his illness; and one, as we have seen, ventured to do so, though it was by stealth. Another, fearing the anathemas of the Patriarch, asked permission of her priest to go and see her dying brother; but this was positively refused. Her husband, though a worldly man, urged her to go, notwithstanding the prohibition of the priest; but she dreaded the curse and never went.

The funeral was large and orderly. It occurred on the Sabbath; and in the procession were from one hundred to one hundred and fifty native Protestant Armenians, with their pastor at their head. All marched silently and solemnly, at midday, through the most public street of Pera to the Protestant burying-ground. This was a new and wonderful spectacle for Turkey. At the grave a very appropriate address was made by Mr. Apisoghom Hatchadooryan, the Armenian pastor of the evangelical church in Constantinople, who gave a brief sketch of the life and death of the deceased. There must have been nearly a thousand persons present, many of whom were Armenians of the lowest class, who had evidently come together with the most hostile intentions. The presence of six or eight policemen, however, prevented any disorders. They listened, for the most part, with silent attention, and it is hoped that on some minds at least good impressions were left. Among the crowd were many persons of different nations, and of very respectable appearance, who gave a marked and serious attention to the services. A hymn was sung at the grave, and prayer was also offered.

STRIKING INCIDENT.

But there is one fact connected with the story of our departed brother, which adds to it a thrilling interest. The cruel and ferocious man who gave him the fright which caused his death, has since embraced the truths of the gospel; and, from being a bitter persecutor of the truth, has himself become one of the persecuted! This individual was led, either by hostility or curiosity, or both, to enter the place of Protestant worship one Sabbath. The truths which he there heard for the first time, pierced his heart. He went away and told his ungodly companions that he had found the truth, and that his mind was fully made up to join the Protestants, who knew and followed nothing but the Bible. Information was immediately given to the Patriarch, who contrived to find some business upon which to send him away from the capital; the real object being to remove him beyond the reach of evangelical influences, and probably also to prevent him from drawing his companions after him to a knowledge of the gospel.

Previously to leaving, however, he had confessed to some of the evangelical Armenians his former wickedness, and particularly his hostility to spiritual religion. He said that being stirred up every Sabbath, by the preaching of the vartabeds in the church against the Protestants, who were represented as infidels and destroyers of the nation, he felt in duty bound to do them all the evil he could. With this view he confessed that he went, not long before, to the shop of one of the Protestants, with the full intention of beating him; but he said that he was completely disarmed by the sweet manner and soft answers of the individual, and left him without doing any thing more than frighten him. When told that that individual was Hovsep, and that the fright had been the cause of his death, the poor man was overwhelmed with sorrow, and burst into tears, saying, "What shall I do? I have been his murderer!" It is earnestly hoped that his repentance may be sincere, and that many more of his class may be led by his example to embrace the truth as it is in Jesus.

REFLECTIONS.

Such a triumphant death as that of Hovsep, though nothing new or strange to Christians in America, is new to the people of Turkey. Since the gospel was first preached here by the missionaries, several similar deaths have occurred from among the body now known as Protestant Armenians; but to all others death is only an object of terror; and whenever a person is dangerously ill, every effort is made to conceal from him the fact, and he is always assured, even to his very last gasp, that he is in a fair way of recovery! But see the change which the gospel has made! Is not this a decisive test of the character of the work now in progress here, proving it to be indeed the work of God? Who can doubt that it was the Holy Spirit that renewed the heart of Hovsep, leading him to renounce his own righteousness and trust alone in the righteousness of Christ; and that enabled him to pass, with so triumphant a faith, through "the valley of the shadow of death," fearing no evil? But his character, while among us in the body, did not differ in any important respects, so far as we can see, from that of the great body of those who have been persecuted as Protestants, and who now compose the evangelical Armenian church. And when these are called away, one by one, we confidently expect them to bear the same testimony to the truth of the gospel, and to exhibit the like precious faith with Hovsep and the others who have preceded him.

One word to Christians in America. Your persecuted brethren and sisters in Turkey ask for your sympathy and your prayers. They are called to suffer many trials for their faith, from which you are happily exempt. Many of them, in consequence of their attachment to the gospel, have become poor in this world's goods; but they choose to suffer the pangs of poverty, all their days, rather than deny the faith. Can you not help them from your competency or your abundance? Have you done all your duty to them in this respect? Again, let the example afforded you in this narrative encourage you to press forward in the great and richly rewarded labor of spreading the gospel throughout the world. What is all the treasure that has been expended, what are all the sacrifices that have been made, compared with that exceeding and eternal weight of glory which has been secured to only one of those who have thus died in the triumphs of faith! Reader, have you done all in your power to secure a similar triumph in death to every individual of the human family?

COMMUNICATIONS FROM THE MISSIONS.

Nestorians.

JOURNAL OF MR. STODDARD.

Visit of Moses to Gulpashan—Mar Gabriel.

THIS journal of Mr. Stoddard is a continuation of the one which was published in the November Herald. For reasons which will hereafter appear, it embraces the incidents of only a single month; but the reader will find, even in these few extracts, convincing arguments for thankfulness to God, and he will rejoice anew, with the members of the mission, over the harvest which has been so unexpectedly gathered.

June 22, 1846. Moses yesterday went to Gulpashan to preach. This village, though large and not very far from the city, has, owing to the wickedness of its ecclesiastics and the indifference of the people, been comparatively quite removed from the influence of this revival. On reaching the place Moses requested the sexton, by the usual signal, to assem-

ble the people in the church. Mar Gabriel, who was carousing in the village, immediately sent word that he would not allow any preaching. This induced Moses to write him a respectful but firm remonstrance; in which, after expressing his own personal unworthiness, he humbly begged permission to make known the unsearchable riches of Christ: and he closed by calling the Bishop's attention to his responsibility as the head of so large a diocese, and to the solemn account he must render at last. When Moses read this note to the villagers around him, they fully approved the sentiments which it contained; but through fear all declined presenting it to Mar Gabriel. At last an individual consented to deliver it; though after having done so he ran away in haste, to avoid being beaten. When the Bishop had read the request, he sent peremptory and threatening orders to Moses to leave the village without delay.

The people had now assembled in the church-yard, in considerable numbers, rather curious to see how the affair would terminate. Moses then briefly addressed them, inquiring whether they were satisfied with the persecuting spirit of their Bishop, and whether, in disregard of his opposition, they were willing to hear the gospel. He told them that if he could find any among them hungering for the bread of life, he should feel solemnly bound to preach, let the result be what it might. Just at this time Mar Gabriel, with the priest of the village and several others, entered the church-yard; and Moses, seeing the Bishop much excited, supposed that he had come to excommunicate him. He was surprised to find, however, that instead of this he sat quietly down among the people, and ordered the priest to expound a chapter for them. The miserable, half-converted man accordingly opened the Bible to the first chapter of Isaiah, and, in a very irreverent manner, commenced reproving the audience for their sins. Mar Gabriel made the affair a source of amusement; and his presence and levity rendered the exposition of that affecting passage almost an idle mockery. When the priest took his seat, without any remarks on the part of the Bishop, he invited Moses also to preach; which he did, to give a pointed and solemn warning to all present. He requests that he may be sent there next Sabbath, as he is confident that, had not the Bishop been accidentally in the village, he should have had a pleasant and profitable service.

Mr Stoddard bears his decided testimony to the modesty and discretion of Moses. "Nothing," he says, "could give him confidence thus to disregard the commands of a bishop, and to expose himself to such treatment for preaching the gospel, except a strong sense of duty, and the constraining love of Christ."

As for Mar Gabriel, it is difficult for us to give a correct idea of him, to our friends in America. Suffice it to say, he has very little stability of character, and the respect shown him by the people is shown rather to his office than to himself. To-day he will perhaps angrily oppose the truth, and to-morrow laugh at his own opposition. At one time he will preach himself, and then presently become angry with some priest for doing the same thing. On this occasion he first threatened Moses, in a violent manner, and an hour afterward sat with the utmost indifference to hear him preach.

I need not add that the opposition of such a man is not very formidable. When excited with wine, when roused by momentary passion, he may strive to root out the pure gospel from among his people. But, as a general thing, he will not be diverted from his pleasures by religious controversy; and it is of little consequence to him what is the moral character of his diocese, if he may himself be left unmolested in his sins.

In contrast with this, it is cheering to state that the other high ecclesiastics are decidedly friendly to us, and appear to rejoice heartily in what God is doing for their people. And in these days, when persecution is so rife in the Greek Church and the Armenian Church, the fact that our labors are kindly received, and more and more highly valued by all classes of the Nestorians, is a reason for devout thanksgiving to God.

An unexpected Trophy.—Gulpeshan.

One instance in Oroomiah and elsewhere, as well as numerous by scenes and unexpected examples of the gospel. In this respect this expresses a "the dew of power at home," in seasons of revival.

20. A few weeks ago John went to Seidabeen, a district lying south of Oroomiah, to purchase necessary labor. On the way he stopped at Bebeen, a village where there is a strong Catholic influence, with unusual laxity of morals. A Nestorian priest there has sometimes been in our company, as resident of a village so bad; and, though possessed of

good abilities and respectable in his acquisitions, he has proved himself very unprincipled, and shown a strong desire to join the Romanists. As John spent the night in his house, he seized the opportunity to describe to him what God was doing in and about Oroomiah, and to urge on him the truths of the gospel. To his surprise and joy, the deacon was almost immediately affected with a view of his sins; and before John left the next morning, he seemed to be fully convinced of his lost condition.

A short time ago, this same deacon came to me and begged that I would allow him to enter the seminary; and as his appearance was so changed, and he manifested much humility and contrition for his former sins, I consented to receive him on trial. He remained only two or three weeks; but his deportment was uniformly unexceptionable, and in several instances he seemed overcome by the strength of his religious feelings.

He was obliged to return home on account of his friends, who complained much that he had left his wife dependent on them for a support, and, with the pretence that he wished to become a scholar, was pursuing a life of indolence and sloth. Under the circumstances the young man thought it best to yield the point, though he went away, apparently, with deep regret. He has since visited the seminary, and his conversation and general appearance lead me strongly to hope that God has begun a good work in his soul, and will make him a blessing to the village in which he resides.

The desire of the young converts in the seminary to make known the gospel is a very encouraging fact. "On Saturday," Mr. Stoddard says, "I am surrounded by many of our older pupils, who beg permission to go out and hold meetings. I have limited the number to six, every Sabbath, that the good order and regular habits of the seminary may be preserved; but, so earnest are the applications, the rule is sometimes maintained at a sacrifice of feeling."

29. I sent John on Saturday to spend the Sabbath at Geog Tapa. This morning he came in and said, with a smiling countenance, "Well, Mr. Stoddard, we have taken Mar Gabriel's capital." On asking for an explanation, he informed me that, finding Mar Yohannan was in Geog Tapa, and intending to preach there, he went himself to Gulpashan, where Moses had such an encounter with Mar Gabriel, the Sabbath previous. On reaching the village, he readily collected a large congregation, and happily, the Bishop being now absent, he had a quiet and solemn meeting of two hours in length. He was very much encouraged by the appearances of interest which he saw; and he urges us to send a preacher there every Sabbath. In reference to this being called "Mar Gabriel's capital," it may be remarked that, though he does not reside there himself, it is one of his largest villages, and almost completely under his influence. We are daily learning more and more how white are the fields for the harvest; and, notwithstanding the zeal of our native helpers, there are very many villages where preachers would be thankfully received, which as yet are imperfectly reached, or perhaps not reached at all.

At Geog Tapa John found several new and interesting inquirers, and he reported the work of grace as still in delightful progress in that important village.

An inquiring Orphan—Vacation in the Seminary.

July 1. Two days ago an orphan, sixteen years of age, came to visit the seminary and to apply for admission. He stated that he had been a member of the institution for a short time, some four years ago, and that it was his earnest desire to enjoy its privileges again. Having much pressing business on hand at the time, I told him he might remain a day or two, until I could attend to his request. This morning, either by accident or prompted by curiosity, he found his way into a room where some six or eight of our pupils had assembled for prayer. During the progress of the meeting he seemed deeply affected, and has continued so ever since. If his tears and sobs are any indications of his feelings, he must be powerfully awakened. His appearance has produced an unusual solemnity among our pupils. Many of them remember with tender emotion the scenes of last winter, when they too were anxiously inquiring what they should do to be saved.

2. I have conversed this afternoon with the new comer. His feelings have rather increased in intensity, and his convictions of sin are decidedly pungent and clear. He says he has committed his everlasting all to Christ; and his appearance encourages me to hope that it may be indeed so.

It is an interesting fact that this boy is

from a large village very near to Ardishai, the residence of Mar Gabriel. We have never had any pupils from that village, nor have we been able of late to exert much influence there. The indications of Providence seem so clear, therefore, that I shall keep the boy without hesitation.

This is the third pupil who has come to us in a similar way, during the last six months, and almost immediately, without personal conversation, or any means except the usual exercises of the school, been convicted of sin. The other two were young men, by birth Nestorians, who had been some time under the influence of the Papists. They are now apparently growing in grace, and as promising as any members of the seminary. Who can wonder that such occurrences make every chord in our souls to vibrate?

The summer term of the seminary, which commenced May 22, closed July 20. Mr. Stoddard expresses himself as much gratified with the proficiency and good conduct of the pupils. It will be remembered that some of the most promising teachers in the village schools joined the seminary for a few weeks. The result of the experiment is stated below.

20. The eight or ten teachers who joined us for the summer, have afforded us much encouragement. Several of them, before they came here, had been affected by the truth; but most of them were entire strangers to its life-giving power. They had not been with us many weeks, however, before all commenced secret prayer, with perhaps a single exception, and were evidently impressed with some sense of their sins. In our daily studies, at our morning and evening devotions, and in our prayer meetings, I was pleased to witness their solemn attention and the tears which occasionally stole down their cheeks. And though there has been among them no case of deep and pungent conviction, I am strongly led to hope that several of them have built on the Lord Jesus Christ. At any rate the truth has secured a lodgement in their minds; they know and acknowledge that all their empty forms will avail them nothing, and that justification is by faith alone; and they have commenced an investigation of the Scriptures, with prayer for light and guidance, which we may trust will ultimately bring them all to the feet of Jesus. Thus will their schools in the villages become radiant points of light and blessing, and the grace of God be more and more magnified among the people.

VISIT OF MESSRS. STOCKING AND STODDARD TO TERGAWER.

Introductory Remarks — John — Deacon Isaac.

It has been already intimated in the pages of the Herald, that the revival which began at Oroomiah, last January, subsequently extended to Tergawer, a mountain district lying twenty-five or thirty miles west of Oroomiah. The December Herald contained a letter from Mr. Perkins, in which some very interesting statements were made respecting the work of grace which has been in progress in this wild and remote region. The present communication, prepared by Mr. Stoddard, gives a full and animating account of a visit to Tergawer, made by Mr. Stocking and himself with their families; Mrs. Wright and Miss Fisk also accompanying them. It was thought that the mountain air would prove refreshing and invigorating to all of them, especially when contrasted with the oppressive heat of Oroomiah; while there would be abundant opportunity for missionary labor. Deacon Isaac, a brother of the Patriarch, proposed to join the party, with several members of his household; and though the arrangement was entirely unsought by our brethren, they readily assented to it, in the hope that his presence might be attended with good to himself and family, and also to the people whom they were about to visit. John, so well known to the readers of the Herald as a valuable assistant, also accompanied them.

The party left Oroomiah July 29, and spent the night at a village which is only seven miles from the city. The deacon of the place, who had been a member of the seminary for several months, appeared to be exerting a good influence, not only by assembling the people frequently to hear the gospel, but also by exhibiting a humble and blameless life. During the evening John preached to a large and attentive audience.

On the following day the party arrived at Umbie, where they proposed to remain for a few days. This village is at the base of a lofty mountain, the summit of which, though it was already past midsummer, they found still covered with snow. There was a fresh and spring-like appearance about the scenery, as it opened to their view on every hand, that reminded them of New England.

July 31, 1846. John, who went to another village last night to preach, has brought back a good report. He thinks the people are much waked up to hear

the gospel, and that some have become the true disciples of Christ. So active is John at all times in doing good, that he very rarely needs to be stimulated to the work. On the contrary, there is often danger that he will wear himself out too soon by his constant exertions.

This afternoon Deacon Isaac visited Darbend, a village once noted for its learning, and containing an ancient church. We had previously heard that the Nestorians there were quite bigoted, and far behind most of the people of Tergawer; and we were glad, therefore, to have the Deacon invite John to be his companion. Soon after their arrival, the religious movement in the district was made the topic of conversation; and the villagers said that they were very much troubled by "repentance preachers," who were trying to force upon them the new doctrines. To their surprise Deacon Isaac told them he was a "repentance preacher" himself; and went on to reprove them severely for their having so obstinately opposed the truth. One of the men sitting by asked, in justification of their own course, if the patriarchal family had not also been opposers; and he added that until now they had all supposed that the missionaries wished to destroy their religion. The Deacon frankly replied, that he had at first, when unacquainted with us, and listening to the counsels of bad men, frowned on us and our work; but that he had long since repented of such opposition, and planted his feet on the sure word of God. And he exhorted them to receive all preachers of the gospel who might visit them, and to listen to the heavenly message which they brought. To this the people expressed their assent, saying, "We are ignorant, but you are wise. You are the heads of the people, and we will follow wherever you lead the way."

On the following day the missionary party received a visit from a Koord, who brought them a present of a lamb from his flock. Messrs. Stocking and Stoddard accompanied him to his elevated encampment; and they afterwards ascended to the top of the mountain, which rises from the village of Umbie to the height of nine thousand feet above the level of the sea. The pious natives with them were deeply impressed with the grandeur of the scene

An Interesting Sabbath.

August 2. (Sabbath.) To-day we distributed ourselves into four parties, that we might preach in as many villages as possible. John, in company with Guergis, a pious deacon of Tergawer, went in one direction; Mr. Stocking and Miss Fisk in another, Mrs. Stoddard and myself in a third; while Mrs. Stocking and Mrs. Wright remained to instruct the females of Umbie. I hesitated at first about requesting Deacon Isaac to join me, as he has never been in the habit of making such excursions, and might consent with reluctance. But when he saw us mounting our horses, he almost begged for an invitation; and I was heartily rejoiced to have his company.

On reaching Tūlu, the nearest village, the people all came out, with the priest at their head, to welcome the representative of the Patriarch; and every attention was shown us which was in their power. Deacon Isaac immediately told them that we had come to preach the gospel, and that men, women and children must assemble without delay in the church. While the congregation were gathering, Mrs. Stoddard was forming an acquaintance and holding religious conversation with the females in one corner of the church; and deacon Isaac, having the principal men of the village around him, was earnestly endeavoring to impress on them the truths of the gospel. Espying in a nook under the roof of the church, and far out of reach, a New Testament, which had perhaps been placed there to secure it from the abuse of Koords, he took occasion from this to dwell on their ignorance of God's word. "We have come," said he, "to bring these sacred books from the mildew and dust of their hiding places; and we beg you to listen to the messages of life through Christ Jesus." I afterwards preached to a very attentive congregation, from Rev. xix. 6, on the justice of God in eternally punishing his enemies.

The visit of Deacon Isaac cannot but have a very happy effect on these ignorant people. His presence, and the earnestness of his manner, do much to allay opposition and convince them that we speak the words of truth and soberness. This village, as well as some others in Tergawer, has hitherto received with coldness and suspicion those natives who have gone there to preach. Only a short time ago deacon Guergis, who was holding a meeting in the place, had a part of his turban stolen by the priest; and he was the subject of other annoyances. Now the current appears to be setting quite in the other direction.

Mr. Stoddard and his party afterwards proceeded to Derbend, mentioned under date of July 31. They were received very respectfully by the inhabitants; and the women, contrary to their wishes, began to sweep the ancient church, which is used only on sacramental occasions, and prepare it for public service.

Deacon Isaac here, as at Tūlu, urged upon the people the necessity of repentance and a living faith. When they complained that it was impossible to keep God's commands, oppressed as they were by their Persian masters on the one hand, and by the lawless Koords who cross the boundary of Turkey on the other, Isaac assured them that this distress was all in consequence of their sins; that God was angry with them; and that they would find no relief in this world or another, unless they should flee for refuge to Christ. On hearing this, a pert young man inquired, "If then our miseries are caused by our sins, what brought such miseries on you in the mountains?" Deacon Isaac promptly and seriously replied, "We forsook God, and he forsook us. Had we been full of faith and love, had we been true shepherds to our flocks, and led them in the ways of God, we should be now quietly sitting with our people around us, in the house of our fathers." This testimony from such a source, given in so serious a manner, was adapted to produce a deep impression.

When it was time for the proposed service, I brought out from its recess one of their New Testaments, and laid it open before me, correctly supposing that the same truths would have far more force, when read from this ponderous and venerable book, than if read from the small copy of the Gospels which I had brought with me. The congregation here, as at Tūlu, were for the most part very attentive; and the priests seemed quite grieved that some women in the back part of the church had been conversing together during the service. They repeatedly asked us to excuse them, saying, "They are ignorant; they have never heard the gospel; they are brutes; they know nothing."

As Mr. Stoddard was returning to Umbie he suggested to Deacon Isaac that he might perform a valuable service, by commending the pure gospel of Christ to his people. He replied that there were two serious objections to his pursuing such a course. The first was, that he could not believe that God would bless the labors of one so wicked as himself; the other was, that should he make the effort and not persevere, he should do more harm than if he remained silent.

We are all in doubt in respect to this man. Had any one accompanied me today, and been a witness of his activity and evangelical fervor, he would have thought him a decided follower of the cross. His external conduct has also been, for months past, entirely changed; and some of the natives around us believe that the haughty Isaac has really become a humble Christian. It seems certain, at least, that he places no reliance whatever on a religion of forms for salvation, and that his views on these subjects are fully evangelical. He is also quite ready to promote such views among his people. John has repeatedly entered his tent, within the past few days, and found him discoursing with persons from distant villages on the nature of true repentance and spiritual religion. Still farther, I must believe that he is at times quite affected by the truth, and he feels himself to be a lost sinner before God. But I have not seen in him evidence of genuine piety; and I believe it is the impression of us all that he has not truly fled for refuge to Jesus Christ. He is, however, a very interesting subject for prayer. He has excellent talents; he has elevated station; and should he become a sincere disciple, he might do incalculable good among this people.

When the different companies had returned in the evening, it was found that nine villages had been visited; and that all had passed "a very interesting and encouraging Sabbath."

Deacon Guergis—Pleasant Employment.

In the evening of the next day the monthly concert of prayer was observed in Syriac, "quite a number of the people being present." This was probably the first meeting of the kind ever held in Tergawer. On the following day, August 4, the party removed to Hakkie, which is five miles from Umbie.

4. This is the village of deacon Guergis, who last winter, during a visit to the city, was hopefully brought to Christ. Since that time he has been laboring with unwearied zeal for the salvation of souls. Though poor, he has relinquished worldly employments; and leaving the care of the family to his two brothers, that he may have more time for doing good, and the love of Christ constraining him, he goes about day by day, to one village after another, preaching

the gospel. As he is somewhat deficient in education, I have proposed to him to become a member of the seminary for the coming winter, that he may more effectually win men to Christ. He replied, with his characteristic simplicity, that we were his guides to heaven, and that he should rejoice always to be a learner at our feet. Would that we were more worthy of fitting such men for their holy work!

In the evening a large company assembled to hear the word. Mr. Stoddard found far more seriousness and a stronger desire to hear the gospel in this village than in any other which he visited in Tergawer. "This," he says, "is undoubtedly the result of the deacon's labors. The priest here, who has been an opposer, now appears meek and humble, and we have some hope that he is savingly interested in the truth."

5. Men have been around us all day from the village, apparently for the sake of religious conversation. We had thus abundant opportunities of doing good. One individual, who some time ago beat a brother of deacon Guergis, also a hopeful Christian, for insisting on the great doctrines of faith and repentance, was apparently under conviction of sin. He drank in every word, as if he could not be satisfied, and hardly left our tents a moment during the day. At noon, quite a company having assembled around us, our conversation became more formal in its character, and we closed the exercise with singing and prayer.

In the afternoon Mrs. Stoddard held an interesting meeting in the village with the females; and at evening Mr. Stocking preached in Deacon Isaac's tent to a serious audience. When we remember how recently this entire village, ecclesiastics and people, were sunk in the depths of pollution, differing only in name from the wild Koords around them; and now see their readiness to forsake their worldly business, at all hours of the day, and listen to the story of a Savior's dying love, our hearts are drawn out in gratitude to God.

And surely every Christian will unite in ascriptions of thanksgiving and praise to Him who has wrought so great a change!

6. In the afternoon Miss Fisk held a meeting for the females of the village; and just after dusk John preached from Matthew v. 25, "Agree with thine adversary quickly." The appearance of things was quite solemn. Afterwards little companies of men lingered near our tents, conversing about the truths of the gospel; and the last words I heard, as I composed myself to rest, were, "Agree with thine adversary quickly." May that adversary become the father and friend of them all!

Another Deacon—Marbeshoo—Eël.

7. This morning, on returning to my tent after a short absence, I found John expounding the fourth chapter of Revelation to a deacon from Shebanee, a neighboring village of Tergawer. We hope he has recently become a Christian, and are very much pleased to see how eager he is to drink in instruction from the book of God. Not being able to translate much for himself, and wishing to learn about the New Jerusalem, he had requested John to teach him. And there they were together, reading about that world where they rest not day and night, saying, "Holy, holy, holy, Lord God almighty;" John explaining the meaning of the Apostle, with the utmost earnestness and vividness of imagery, while his companion was deeply moved by the sight (to him new) of the heavenly glories thus spread out before him.

This afternoon, as on previous days, a meeting was held for the females, conducted by Mrs. Stocking; and in the evening the people assembled with increased interest for the preaching of the gospel. Deacon Isaac was present with his family. His wife and the other females of his household are quite seriously disposed, and, if we mistake not, daily retire for secret prayer. One of them gives evidence of being a true Christian.

On the following Saturday Mr. Stoddard, accompanied by John, went to Marbeshoo, a large village, twenty miles from Tergawer, and entirely beyond the boundary of Persia.

10. On reaching the village we were politely received by the priest, though there was far less of cordiality in his manner than we are accustomed to meet with among the people. This place has been long known by us as the castle of superstition and religious pride; and we, consequently, expected to find indifference to evangelical truth. With a church, the antiquity of which some of them pretend reaches nearly to Christ himself, and which is resorted to by the ignorant from all quarters, and with Marbeshoo (who is reported to have been a person of extraordinary holiness) for

their guardian saint, the people feel that they are rich and increased with goods and have need of nothing, and of course are not in a condition to welcome the humiliating terms of salvation. And although two or three short visits have been made there, at different times, by members of our mission, it is not strange that the people are much in the same state of ignorance that they were half a century ago.

Soon after our arrival, some ten or fifteen deacons gathered around us, to whom we endeavored with faithfulness to make known our message. We had also an opportunity on the Sabbath of preaching in the church at morning and evening prayers. But while we were heard with respect, we saw nothing of that earnest attention to the truth, which encourages us so much among the people of Tergawer.

On Sabbath forenoon we visited Eël, another large village several miles above Marbeshoo, where we were delighted to find a most hearty welcome. The four priests and other ecclesiastics vied with each other in showing us kindness, and seemed very glad to have the gospel preached among them. A large congregation readily assembled; and while John was endeavoring to show them their guilt before God, and exhorting them to repentance, they gave the most fixed and solemn attention. Though the people are ignorant, they are not proud; and they readily admitted that their sins were dragging them down to hell. They requested that our visits might be frequent, and seemed truly to hunger after religious instruction. We bade them farewell with much regret. Owing to their distance from Oroomiah, and the difficulty of access to them, many months may elapse before we can visit them again. We can, therefore, only commend them to God, and pray that the truth which they have so imperfectly heard, may be blest to their salvation.

On returning to Tergawer, Mr. Stoddard found that Mr. Perkins had joined the party. All the brethren passed a pleasant Sabbath, finding abundant occupation in preaching the gospel in different places.

History of the Revival—Prospective Results.

Mr. Stoddard concludes his account of the visit to Tergawer with some reminiscences, which will throw additional interest around the foregoing extracts.

11. To-day we expect to return home, having been absent from Oroomiah just two weeks. During this time, we have been permitted to visit about twelve villages and to preach more than thirty times; frequent meetings have also been held for the females. The season has been one to us, not only of relaxation, but of spiritual enjoyment; and we return invigorated in health, and blessing God for what we have seen.

It was only a few months ago that Tergawer was shrouded in Egyptian darkness, and the pall of spiritual death rested alike on priest and people. It is true they were called Christians, and had many of the forms of our blessed religion. But to holiness of heart and purity of life they were utter strangers, and rarely had the sweet tones of redeeming love fallen on their ear. But the time for God to visit them in mercy had come.

A little girl was sent from Hakkie to join Miss Fisk's school, and during the progress of the revival, she became a hopeful Christian. Her father, an untamed mountaineer, soon came down to visit her. The silken cords of love were thrown around him, and on all sides he was pointed by these young disciples to the cross of Christ. He heard first with indifference, then with wonder. As his light increased, and the conviction pressed on him that he was a lost sinner, his heart rose in opposition. He struggled, though unsuccessfully, with his feelings. The strong man was bowed down and wept like a little child, and it was not long before the trembling rebel became a peaceful Christian. This man was deacon Guergis.

Having consecrated himself to the cause of Christ, he returned home to preach the gospel. The light thus kindled rapidly increased, and evangelical doctrines were promulgated from village to village. This excited more or less of opposition, and deacon Guergis was alternately assailed by persecution and ridicule.

This, however, has mostly passed away. The mass of the people acknowledge and feel that, unless justified by faith, they can never have peace with God through our Lord Jesus Christ; and many are beginning earnestly to inquire for the way of life. A number are hopefully born again; and there is reason to believe that this good work, begun and carried on by the Lord, without any direct agency of our own, will never cease.

The position of Tergawer, and the character of its inhabitants, give this re-

ligious movement a peculiar interest. Familiar as they are from infancy with the Koords, accustomed to mountain life and its attendant hardships, they will be able, if truly converted to God, to carry the gospel into the districts of Koordistan, under more favorable circumstances than our helpers in Oroomiah can command for a long time to come. In this point of view Tergawer, though a small and thinly peopled district, when compared with Oroomiah, deserves to enlist our deep sympathies and constant prayers. May the light which has begun to dawn there, after ages of gross darkness, shine brighter and brighter, till the gospel of Jesus Christ shall be established in all its purity and power!

VISIT OF MESSRS. STOCKING AND STODDARD TO GAWAR.

Origin of the Revival at Gawar.

THE following communication from Mr. Stocking, dated September 16, will introduce us to a very interesting work of grace, in a region hitherto unexplored by any missionary. Messrs. Stocking and Stoddard, after their return from Tergawer, concluded to make an excursion to Gawar, which is almost fifty miles still farther to the west, and within the limits of Koordistan. And it is certainly a most striking and encouraging fact, that on the first entrance of missionaries into this remote district, in modern times, they should find a little band of believers, but recently renewed by the Spirit of God. May we not hope to "see greater things than these" among the mountains of Koordistan?

In the journal of Mr. Stoddard, giving some account of the interesting revival in the seminary last winter, mention is made of a brief visit of a mountaineer from Gawar, an older brother of deacon Tamo, who is an assistant teacher in the seminary. This man came down in March on business, and was persuaded by the deacon to remain a few days, in the hope that he might be led to attend to the concerns of his soul. He was immediately made the subject of earnest prayer and exhortation by his Christian friends; and he soon became affected by the truth, which imparted additional interest to his case, and increased their anxieties and the fervor of their prayers for his salvation. The convictions of his ruined condition as a sinner were deep and pungent; and he was soon hopefully a new creature, sitting at the feet of Jesus.

With new views and feelings, he set out on his return to his mountain home, where he expected to find no means of religious instruction, being himself unable to read, and having no one to sympathize with him or encourage him in the Christian life. When the vacation of the seminary came, some weeks afterward, he was followed by his youngest brother, one of its pupils, who also had become pious. The latter had been a proud and reckless youth; but he was an excellent scholar, and possessed much knowledge of the Scriptures. On leaving, he was reminded of his duty to the Savior, and to his perishing people, who were sitting in darkness and the shadow of death. We heard nothing of him or his brother, till he returned here on a short visit in June.

To illustrate the character of this youthful disciple, Mr. Stocking relates an incident which occurred on his approach to Seir, to which place the seminary had been previously transferred. Seeing at a distance several tents, which, unknown to him, were occupied by his companions and fellow-pupils, he said to a Nestorian woman at work in the fields, "My sister, what tents are those pitched yonder?" She replied in derision, "They are the tents of the repenters." "Are you a Christian?" "Yes." "What! A Christian and ridicule repentance! A Christian and yet impenitent!" The woman was confounded and astonished; while this young mountaineer proceeded to point out her inconsistency and her sin, and urged upon her the duty of immediate and thorough repentance.

This young man, full of joy, gave us a deeply interesting account of a work of grace going on in his village, and of the hopeful conversion of a number of persons who, he thought, had seen the depths of sin in their hearts, and were now adorning their profession as true Christians. He spoke also of the outward reformation of almost the whole village, their strict observance of the Sabbath, and the notoriety the village had acquired throughout the district, in consequence of the relinquishment of their profaneness and other outward sins. His brother, deacon Tamo, had not as yet visited his home, being absent with Messrs. Wright and Breath, on a visit to Bader Khan Bey. Soon after his return from Buhtan, he also went to Gawar; but, excepting various confirmatory reports of an awakening there, we heard nothing more till August 20, when dea-

con Tamo came from his village, and invited us to return with him. He confirmed the previous reports of a deep religious interest in his native place; and as he was sent down on busines by Soolyman Bey, the chief of Gawar, he had obtained permission for us to visit the district. We felt called upon, in view of the cheering reports of our pious natives, to improve the providential opening, and proceed at once to that region.

Unexpected Incidents—A Bishop—Priest Eshoo.

Messrs. Stocking and Stoddard were accompanied by priest Eshoo, the principal of the male seminary, who is a native of Gawar, and also by priest Abraham. They commenced their journey, August 24. Their route lay through Baradort, a frontier district of Persia, in which are a few small Nestorian villages. One of these they reached late in the evening.

Here we found an intelligent deacon, formerly a member of the seminary, and who for several winters has taught one of our village schools on the plains. We also saw a pious young man, a pupil of the seminary, who was temporarily residing in the village, and exerting a Christian influence.

Soon after our arrival, Guergis, the pious and faithful deacon of Hakkie, who has repeatedly been mentioned in previous communications, unexpectedly made his appearance. Truly characteristic of himself as an evangelist, he had left his home that morning, and travelled on foot a long distance; and, after reaching this district, had preached in two villages, where no one had preceded him in similar labors. He stated some cheering facts pertaining to his efforts, and illustrating the grace of God among the villages of Tergawer, where he had been almost constantly engaged in preaching. The presence of these two Christian brethren in this remote district of Baradort, each diffusing unostentatiously the light of heavenly truth among its scattered villages and hamlets, was to us a deeply interesting fact, and revived our hopes that the entire Nestorian people would ere long be brought under the full power of gospel truth.

Deacon Guergis consented to accompany Messrs. Stocking and Stoddard to Gawar; and the whole party went on their way next morning. At nightfall they came to the plain of Gawar, which they found environed by some of the loftiest mountains in Koordistan. It is about twenty-five miles long, and six or eight in width; it is well watered and exceedingly fertile.

We stopped at Barsharga, the village of Mar Slewa, the Bishop of Gawar. He had repeatedly visited us at Oroomiah; and one of his brothers, a deacon, was formerly three years a member of our seminary. He showed us the hospitality which is so common among the Nestorians, and appeared kindly disposed and ready to assist us in the objects of our visit. As a reader he is inferior to scores in our village schools; and his official character, rather than his religious intelligence or the proper qualifications for his office, give him a superiority and influence among his people.

During our stay at this place we had an opportunity to impart much religious instruction by conversation and preaching. One person, in particular, formed a marked exception to all others whom we saw in this village. He was a stranger from the district of Jeloo. He appeared to be a serious and devout man, in character and conversation totally unlike the mass around him. His case was made the more striking by the fact, that he appeared to have a knowledge of himself as a lost sinner, and to have renounced all righteousness of his own, and to be clinging to Christ as his only hope. His case excited much interest and surprise in some of the native brethren who were with us.

Priest Abraham, accompanied by a native of the place, visited several remote villages for preaching, and had attentive audiences. In one village about two hundred were present. Priest Eshoo preached an excellent sermon to the people of his native village, and was followed by an exhortation from another of our number. The interest of the occasion was enhanced by the fact, that this was the first time the vital and saving truths of the gospel had been formally proclaimed to them in their venerated church, and by one, moreover, who had there been baptized, and who now stood before them a living witness to the saving power and renovating efficacy of the gospel. We felt that, could this man be spared from his important labors at Oroomiah, he would be a most efficient missionary to his brethren of the mountains.

Reception at Memickan—Revival.

Messrs. Stocking and Stoddard next visited Memickan, the village of deacon Tamo and his

brother. It is situated on the western border of Gawar, at the foot of the Jeloo mountain. Though it has only about one hundred inhabitants, it was invested with an interest, by reason of what the Lord had done there, which belonged to no other place.

On approaching the village we were met by nearly the whole male population, who eagerly seized our hands and bade us a cordial welcome to their humble dwellings. The absence of all wildness and rudeness, so universal in the appearance of mountaineers, indicated the civilizing influence of the gospel, and confirmed the testimony of numerous persons, both Koords and Nestorians, to a great outward reformation in the place. We were conducted to a room neatly spread with coarse carpets, and immediately surrounded by a serious and respectful audience, eager to listen to religious conversation. We were gratified to observe that they refrained from the use of profane language, so common among the Nestorians. Indeed, the people themselves reproved an old man for using an oath, the only person from whom we heard one while there; and the apology which they made for him was, that he and the deacon's father were the only two persons who had remained unaffected by the truths of God's word.

We were particularly interested in the deacon's elder brother, who appears to have exerted a salutary influence in the village, and to have been instrumental, by his changed character and habits after his return from Oroomiah, in awakening inquiry and preparing the way for the preaching of the gospel by his younger brothers. Another member of the family, a young man of lovely appearance, testified to the grace of God in opening his eyes to behold his lost condition, and in leading him to an experimental acquaintance with the way of salvation. We could not but cherish the hope that he, with other young persons of similar spirit there, might be qualified to preach the gospel in the mountains.

Our opportunities for private conversation were necessarily limited; but the few with whom we conversed, evinced such a knowledge of themselves, as could have been obtained only by the teaching of the Spirit. While the whole village is greatly changed in its moral and external aspect, nine or ten are considered as giving decided evidence of regeneration, and daily living humble, prayerful and consistent lives. The nature and necessity of a change of heart appear to have been inculcated by the deacon and his brother; and thus a distinction is recognized in the village between those who are truly born again, and those who are but outwardly reformed.

Information having been given that we would preach, the entire village assembled in a large room in the dwelling-house of the deacon, there being no church in the place; and we have no where observed more perfect quiet and seriousness than we saw while we successively unfolded to them the plan of salvation through Jesus Christ. The great truths to which they had listened and heartily embraced as the word of God, they now heard confirmed and illustrated; and their tears, more expressively than words, told with what interest they received the gospel message. Among the hearers was a venerable old man, father of the deacon, lying in the room severely ill, but able to hear and comprehend our instructions. He appeared much affected, and audibly expressed his cordial assent to the truth, and his willingness to renounce his sins forever, and come to Christ. We spoke with him freely as one on the verge of eternity, and urged on him the necessity of immediate repentance and reconciliation to God. This was the first time, and it proved to be the last, when he listened to the gospel from our lips; for the next morning his spirit suddenly took its departure, leaving to his weeping friends the uncertain hope of a death-bed repentance. His burial took place when we were at another village; but we received from deacon Guergis, who was present, a deeply affecting account of the scene. The funeral service was accompanied by preaching, and all the exercises were performed with great solemnity.

At evening, as the deacon informed us, he met with Tamo and Harmis, his younger brother, to pray by the grave of their departed parent. As they were kneeling down, the elder brother joined them; and on rising, at the close of prayer, they saw three others, who had noiselessly stolen up the hill side, that in the calm evening hour, and by the new made grave, they too might pour out their souls before God.

Marbeshoo—Prospect in the Mountains.

It was the intention of Messrs Stocking and Stoddard, when they left Oroomiah, to visit Jeloo and the neighboring districts, which are inhabited solely by Nestorians. But Noor Ali Bey

was unwilling that they should proceed farther; and they were obliged, therefore, to relinquish their purpose. In addition to his general reluctance to have missionaries visit the Mountain Nestorians, he may have been influenced at this time by reasons growing out of the contemplated invasion of Tehoma by Bader Khan Bey. "It was reported to us," writes Mr. Stocking, "that the Tehoma people, in anticipation of an attack, were removing their families and flocks to other places of security, and were determined by their united strength, aided by a tribe of friendly Koords, to resist the onset of their enemies." The alleged reason for this invasion is, according to Mr. Stocking, that the Nestorians of Tehoma attacked a Koordish village last fall, pillaged it, and killed some twenty of its inhabitants, and then refused to make satisfaction for the injury. The report, therefore, of a new conflict between the Nestorians and the Koords, which has come to this country through the English papers, is probably true in part. It is to be hoped, however, that the account may prove to be greatly exaggerated.

Not wishing to protract our visit, in these circumstances, we directed our course to Marbeshoo, which lies between Gawar and Tergawer, where we proposed to spend the Sabbath. We reached the place in safety, after passing over a difficult and somewhat dangerous road. On the Sabbath we had an opportunity for preaching twice to large audiences. Priest Eshoo and Abraham went also to Eël, three miles above, where the people assembled in the church; and deacon Guergis had a congregation in another small village. We had much religious conversation with individuals around us, and particularly with the interesting family of priest Once, who are among the most intelligent of the people. This village, above all others with which we are acquainted, is the strong hold of sin and self-righteousness. It has a large population, sunk in ignorance and superstition; but we have strong hopes that the glorious Sun of Righteousness will yet arise on their darkness, and the word of the Lord have free course and be glorified. The deacon of Hakkie visits this place in his preaching excursions, and is not without hope that his labors are productive of good.

Our brethren returned to their homes on the last day of August, after an absence of eight days, having been deeply interested in what they had seen and heard.

It is remarkable that while for years the mountains have practically been closed against us, owing to the violence and jealousy of the Koords, the Spirit of the Lord has now prepared the way, and already owned the voluntary labors of our pious natives in the hopeful conversion of souls. A work thus commenced, without any direct agency of ours, and in a country hitherto inaccessible, we feel a degree of confidence that the Lord will carry forward by the same instrumentality.

The favorable position of Gawar, its close proximity to the more populous districts of Jeloo, Bass and Diss, which are all within a day's journey, impart great relative importance to the religious interest now existing there, and to any labors we may deem it important, in future, to bestow upon them. Undoubtedly the pious Nestorians best calculated for the self-denying labors of the mountains, are the mountaineers themselves. They are natives of the country, subjects of the local government, and well acquainted with the character and habits of the people. Such persons possess superior advantages over those of equal attainments on the plain. Pious and efficient helpers are already raised up in Tergawer, a frontier mountain district, twenty-five miles west of Oroomiah; and now also in Gawar, fifty miles further west, and in the vicinity of the great body of mountain population, we find laborers ready for their Master's work; and in both of the above named districts, the religious interest awakened has been by native instrumentality alone. The progress of pure religion in those regions must affect the neighboring population, and possibly the gospel is thus, without observation or display, to make its way into the mountains, independent of the aid of human governments or protection.

LETTER FROM MR. STOCKING, SEPTEMBER 19, 1846.

The Reformation at Geog Tapa.

The object of Mr. Stocking, in this letter, is to give some additional information respecting the revival in Geog Tapa. It is known to all who are accustomed to read the Herald, that the work of grace in this important village has been characterized by unusual power. This fact is now made more certain by a test, which has the sanction of the Bible. "By their fruits ye shall know them."

During our visit of three days, including a Sabbath, our previous impres-

sions that there had been a deep and extensive work of grace in Geog Tapa, received additional confirmation. The moral and religious aspect of the village appears to have totally changed from what it was a year ago. The reformation, according to the voluntary testimony of worldly men, has given an unprecedented security to the property in the village and to the fruits of their fields and vineyards. The Sabbath has a stillness and quiet which strongly remind one of a New England village. The number of readers residing there, its Sabbath and three large day schools, the frequent preaching of the gospel, and the numerous persons who are hopefully pious, give it a character and reputation for intelligence beyond that of any other Nestorian village in the country. The people may be said to hunger for knowledge, especially for religious knowledge. They are able, beyond other villages, to comprehend the doctrines of the Scriptures, and to appreciate the value of an intelligent ministry.

There is also a thirst for the ordinances of religion in their simplicity and purity. A fact or two will illustrate this. Last spring, at the time of the deepest religious interest, and when most of the ecclesiastics were much affected, a communion was omitted, because no one of them was found willing to administer it. The people assembled as usual, and called upon their priests and deacons to come and give them the sacred elements. But their uniform reply was, "We cannot ourselves thus trample on the blood of the Son of God, nor can we allow you to do it." But as the hopes of these spiritual guides have become more firmly fixed on the Rock of Ages, they have longed for the spiritual help derived from this ordinance, and have been led of late to devise a plan for what they consider its more scriptural observance.

At the last sacramental season of their church, after consultation and prayer, it was decided to state to the people of the village the only way in which they could conscientiously administer the ordinance. This was done accordingly, and but little objection was made to their view of it. The worldly part of the people withdrew to their labors, and about two hundred were left in the church. These included all the hopefully pious; and many others who, we may hope, are not far from the kingdom of God. With as much quietness and solemnity as we are wont to see in our American churches, they came around the Lord's table. Appropriate remarks were made, prayers offered, hymns sung, and many of this company, with contrite hearts, as we have every reason to believe, consecrated themselves anew to their Redeemer, and were thus refreshed in the house of the Lord. Several who were present, have spoken of it as the most interesting season of their lives. We rejoice to see this growing desire for a proper observance of the gospel ordinances; and we hope and pray that we may soon see many such bands of faithful ones on every side of us.

Number of Converts—Meetings—The Seminaries.

When we remember that Geog Tapa has only about one thousand inhabitants, the number of apparent conversions, mentioned in the following paragraph, appears very remarkable.

While the prevailing sentiments of the people are decidedly evangelical, about seventy, including those who are connected with our seminaries, furnish decided evidence of regeneration, and exert a happy Christian influence over the whole place. Some of the pious but illiterate villagers are spoken of by those who best know them as eminent for godly and prayerful lives, and are regarded as examples in every thing lovely and of good report. Not a few of those who are considered as without evidence of the new birth, are believed to be in the habit of secret prayer; and even the threshing floors and small cabins in their vineyards are known as places consecrated to prayer and communion with God.

During the past summer from two to four meetings for preaching, religious conference and prayer, have been regularly maintained by the pious ecclesiastics and readers, from three to five evenings in a week. These meetings have been well attended by the people, after the fatiguing labors of the day were over, and at an hour when most require repose.

On Saturday evening I preached at one of these meetings in a crowded room, while some forty were addressed by John, out of doors. On the morning of the Sabbath, about thirty (mostly pious) young men and ecclesiastics assembled at their usual time for prayer and religious instruction, preparatory to going out to preach the gospel in the neighboring villages. After appropri-

ate and fervent prayers for the diffusion of light and true religion, interspersed with the reading of the Scriptures, and remarks on the importance of entire consecration to God, this refreshing season was closed; and the natives dispersed, two and two, to their appointed fields, bidding each other God speed.

The reader will be particularly interested by the desire of the pious natives for further displays of the power and grace of God, as mentioned by Mr. Stocking below. Will not Christians in this country strive together with them for this blessing?

The members of our two seminaries, anxious to return, are now about reassembling; and we are again entering upon another season of more active labor. Our field never presented so bright and cheering an aspect, or held out so much encouragement to prayerful and diligent effort as at present. Our hands have been strengthened and our hearts encouraged by what the Lord has wrought the past year; and we now look forward with deep interest and strong hope to the future. Some of the pious natives around us are already talking of another revival. They long for such a season; and they also remark on our better state of preparation for an extensive reformation in all the villages than we had last year. While we would carefully avoid every thing like a presumptuous spirit in ourselves, and remind others that the labors of Paul and Apollos were in vain without the divine blessing, we would not, on the other hand, by a want of confidence in God and a diligent and prayerful use of means, seem to doubt his goodness and mercy and readiness to bestow a yet richer blessing on his people.

Erzeroom.

LETTER FROM DOCT. SMITH, OCTOBER 10, 1846.

Redress for the Attack on Doct. Smith's House.

A LETTER of Doct. Smith was published in the November Herald, describing a tumultuous and aggravated assault upon his dwelling. Property was destroyed, it was also stated, to the value of seven or eight hundred dollars. The present letter contains a brief notice of the steps which have been taken to redress the injury; and other facts are mentioned that will throw some light upon the state of society at Erzeroom.

The English Consul, Mr. Brant, reported the case to his Ambassador, (as I did to Mr. Carr,) who was then just on the point of leaving for England. For want of time, and on account of the Consul's favorable report respecting the Pasha's conduct in the imprisonment of the nineteen offenders, Sir Stratford made no representation of the matter to the Porte, and advised our Minister not to do so, until it should appear that the case would not be well settled on the spot. But the Pasha, having written to the capital for directions, was unwilling to do any thing before receiving them; and it soon became plain that none would be sent until either the American or English embassy should act further in the premises. Accordingly I wrote a second letter to our Minister Resident, informing him of the discharge of the offenders from prison; (they were set free immediately after the Persian disturbance;) and he then reported the case to the Porte.

This official application for redress of grievances was not made until a Commissioner had been appointed to examine into, and report concerning, the riot against the Persian Ambassador; and Reshid Pasha at once committed our case also to him, and suggested that Mr. Carr should send up Mr. Brown, on his part, to inquire into the facts and causes of the attack on my house. The suggestion was at once acceded to, and Mr. Brown arrived here, September 5, with a letter to our Pasha, requiring him to assist in the investigation. The state of suspicion existing among the Mussulmans, in regard to those of their number who had been guilty of riotous proceedings, prevented any formal investigation into the misconduct of the Armenians; and in a little more than two weeks Mr. Brown left us, having obtained from the banker of the Patriarch,—who now has in his hands the revenues of this bishopric,—the amount of damages done to the mission house and to my library—say eight hundred dollars—and having obtained the seals of the Armenian rulers to the guilt of more than thirty persons, of whom they specified four as deserving of irons, and the others of paying their proportion of the damage. A few of the leading Armenians, with the Vartabed, came to my house and apologized to Mr. Brown for the offence of the nation, and begged him to make such a favorable

representation of the case to the Porte, as would clear from punishment all but the four whom they considered the worst. The Pasha is now waiting for orders from Constantinople as to the punishment of these four.

Other Disturbances—Feeling towards Doct. Smith—Prospect.

The following extract, however, shows that the state of affairs at Erzeroom is far from being propitious to missionary operations.

Permit me here to mention two attempts of a late date to excite the Mohammedans against the English and Russian Consuls. The first grew out of the English Consul's protecting in his house the son of a renegade Armenian, who wished to make his son a Mohammedan. The moollah who was mainly interested in the case, came to Mr. Brant's and demanded the boy, threatening to have the house mobbed as the Persian's was, if he was not given up. Failing to effect anything, he went into a public street and began to harangue the Mussulmans against the consul, as one who interfered with their religion, &c. Mr. Brant, on hearing this, reported the case to the Pasha, and the moollah was arrested with the father; and, after satisfying himself of their guilt, he sent them both into banishment.

The other attempt referred to seems to have grown out of a deep laid plot to break into the Russian consulate for plunder, though the nominal and false plea was to be religious oppression. A Mussulman, a subject of Russia, declared himself to this Consul to be a Christian; and, as his brothers (Mussulmans) were forcing him to join the Prophet's ranks, he begged that he might be sent well-guarded to Russia, and that, up to the time when the Consul should send him, he might lodge at the consulate. This last request the Consul refused; but he afterwards sent the man to Russia. The latter, however, left his attendants on the way, and returned and reported to his friends here that the Consul was sending him by force to Russia to make him a Christian. How much was done to create a mob is not known; but the Pasha's course prevented any serious consequences. The Pasha has since been waited upon by one of the moollahs, a delegate from all in the city, to suggest that he is too intimate with the Franks, &c. &c.

The following paragraph will explain a statement which has found its way into the newspapers, both in England and the United States.

These frequent riots and attempts at riots, against foreigners residing in Erzeroom, have naturally awakened the greatest anxiety for the safety of their lives and property; and the powers at Constantinople have been urged, in every possible way, to take steps to quell the lawless spirit prevailing here. This, I suppose, has led Reshid Pasha to urge our Minister to have me removed; it being his policy to throw the blame of these mobs from the government upon somebody else. As three of these four disturbances, however, have sprung up among the Mussulmans, all attempts to cloak the mal-administration of the place are vain; as among these same Mussulmans I have doubtless more friends and fewer enemies, than any Frank in the city. That my medical profession is a source of danger, is utterly untrue.

It was stated in the Herald for November, that a riot occurred among the Mohammedans of Erzeroom, twelve days after the attack on Doct. Smith's house, in which two Persians were killed, and several Turks were wounded. This was "the Persian affair" alluded to in the following paragraph.

To reform the state of the city, a large number of soldiers are now collected here; and it is proposed in a few days to commence the work of punishing the rioters concerned in the two mobs. In the Persian affair the Commissioner (there is no trial by jury here) has selected four to be beheaded, and a considerable number (say thirty) to be banished or put in irons. It is thought that the punishment of so many will require vigorous measures; and plans are laid accordingly to carry them out. We hope the result will be to leave our city more quiet.

A word or two in regard to our work. At the present time nine persons remain excommunicated from the Armenian church, of whom we hope four are pious. The brother from whom we had hoped the most, with priest Agob and several quite hopeful inquirers, is still striving, by conformity to the church in some things, to escape persecution. They seem to us, however, to suffer more than our excommunicated friends, except in the matter of obtaining a livelihood; and even in this particular, thus far, none of our brethren have been very greatly oppressed. One who was thrown out of employ,—a pious young man,—has gone

to Bebek lately. The average attendance at our preaching service is now about twelve.

Madras.

LETTERS FROM MR. WINSLOW.

Cases of Abduction—Excitement.

The statements of Mr. Winslow, contained in the present letter, are in perfect accordance with the general current of testimony and opinion, in respect to the progress of the truth in Hindostan. While the opposition of the natives is constantly becoming more and more virulent and reckless, the doctrines of the gospel are slowly but surely effecting their entrance into the native mind. Indeed the very excitement, mentioned below, is a most hopeful sign. The letter is dated October 10.

Since I last wrote we have baptized and received into the church a young man, who was brought up as a Roman Catholic. He has been for some time a candidate for baptism, and he appears to be sincere. Another young man, about twenty-seven years of age, a trader, was examined and expected to be baptized the next Sabbath; but his relatives carried him off by force. He had renounced caste, and was living with a catechist. As we were not aware of any opposition to be expected from his relatives, he having come openly to us for two or three months, no precautions were used to keep him out of their way. But a mob assembled and took him from the house by violence. A search warrant was obtained from the police, and efforts were made to find him; but in vain. They threatened, on taking him, to offer him up as a sacrifice to their idols; but I think the efforts made for his rescue will make them at least afraid to commit murder. We try to commend him to God who is able, under all circumstances, to deliver. There is some reason to hope that he may remain firm, under all the persecution which they may employ, and yet escape from their hands.

Another case is, in some respects, still more affecting. A lad about sixteen years of age, in the second class of our English school at this station, has been for some time serious. Of late he has requested baptism, and I was only waiting to prove him a little farther, and be convinced that the work upon his mind was really from the Spirit of God, intending then to give him shelter, if needed. In the meantime, I suppose his friends noticed a change in him, and became alarmed. The lad, whose name is Soobroyan, was much affected under the sermon last Sabbath week, and afterwards came to a meeting of the church for the examining of the candidates mentioned above. Nothing was said to him, however, because the news would go immediately to his relatives. But he staid for private conversation with Mr. Hunt; and, while thus engaged, and after I had retired to my room, two of his older brothers came and drove him away. I did not know of their coming, or I should have given him liberty to stay, if he chose, and have defended and protected him as far as possible; and when I was apprised of their designs, some time afterwards, it was too late to attempt getting him out of their hands. It appears that they put him immediately in irons, and confined him to a dark room, threatening also to take his life. He has three older brothers, who are in different offices, receiving handsome salaries, and are very bigoted heathen. His father is not living; but he has a mother, who of course is very anxious that he should remain an idolater. He is in the Lord's hands, and if there be any good thing in him, it will not, I trust, be allowed to die.

Mr. Winslow thinks that some more decisive proof of the transforming power of the gospel is greatly needed in India, at the present time. Persecution, if endured with a Christian spirit, would do much towards furnishing this proof. Perhaps it is the design of Providence that the experiment should be made.

The natives are now greatly excited. They have this week held a mass meeting in town, at which, in the building where they were convened, and in the streets adjacent, there were probably eight thousand people assembled. They first proposed to have a general convocation of the people; which would have been little else than a monster mob; but it was at length agreed to have a regular meeting, under the direction of the Sheriff. Several resolutions were passed, asserting that the government had violated their pledge of neutrality in respect to religion, by encouraging the efforts of missionaries in their attempts to convert the natives, and in favoring Christians in the courts, especially the Court of Appeal, in the case of the Tinnevelly riots; and in removing one of the judges of that court, because he would not concur

in the sentence of the District Court against the Hindoos concerned in that outbreak. They drew up a memorial, addressed to the Court of Directors on these subjects, and obtained, it is said, about two thousand signatures on the spot. Their violence is directed particularly against missionaries; but it is so great as to defeat itself.

It is said that a committee has been appointed to investigate the Tinnevelly case; and the prospect is, Mr. Winslow thinks, that "those who have occasioned all the trouble, and are no doubt guilty of most gross violations of the peace, will escape unpunished." It is found to be very difficult to bring a Hindoo to justice in such cases. At the present time, moreover, the heathen are evidently much excited and alarmed. Indeed a hand-bill was in circulation, at the date of this letter, appointing three different places in Chintadrepettah for "preaching in defence of idolatry."

Three days later Mr. Winslow wrote again that the young man and the lad who had been abducted, as already mentioned, were removed from Madras. "The Lord only," he adds, "can deliver them from their false and cruel friends."

People often speak of the mild and timid Hindoo, as though he had no power of resistance and no capacity for cruelty. He is certainly passive, inactive, and not easily roused, but exceedingly mulish, dogged, and, when excited, rabid. He is self-willed in proportion to his ignorance and weakness; so that when there is opportunity, he shows great obstinacy. Hitherto there has been but little, here and there, to rouse the national mind against Christianity. Now light and truth have so far gone forth, that the bearings of missionary operations on caste and custom and idolatry begin to be manifest. The brahmins and headmen begin also to feel that their craft is in jeopardy. They are, therefore, bestirring themselves. The great enemy of the truth is also with them; and they are roused by him to acts of violence, which they might otherwise be slow to commit. When excited by fanaticism, they are perfectly reckless of consequences. Such is the state of some now among them; and if the feeling should become general, it is difficult to say what they may not do. Even the government might become alarmed, and yield too much to their pretensions. But the Lord is a strong tower.

Mr. Winslow mentions some places, near Madras, at which it is very desirable to commence missionary operations. It was resolved, before he wrote, to station a catechist at Thimmery, eight miles from Arcot. He is now looking to this country for additional laborers. The following extract, in this connection, is not without its interest: "Mr. Drew, of the London Missionary Society,—now returned to Madras, where he had been for several years before his visit to England, about six years ago,—says that after visiting all the principal stations at the south, those of the German brethren on the western coast, the London Society's missions in Travancore, those of the Church Missionary Society in Tinnevelly, and those of the American brethren at Madura, &c., he thinks that there is no place, on the whole, which is more encouraging than Madras. There is more opposition here; but there is more inquiry, more activity of mind." In conclusion Mr. Winslow says, "This is no time to slack our hands. The enemy is roused and wide awake. He is mustering his hosts for the conflict, and already we hear the sound of battle. We, therefore, must do what we can to meet him."

Miscellanies.

RESEARCHES IN SOUTHERN AFRICA.

The African Repository and Colonial Journal for January, 1847, contains an article on the later geographical researches in Southern Africa, prepared by Rev. Joseph Tracy, and characterized by his usual accuracy and learning. As everything which throws new light on the interior of Africa, is interesting to the Christian and the philanthropist, the entire essay, with the exception of the introductory and the concluding remarks, has been transferred to the pages of the Herald.

The materials for this paper have been derived, to a considerable extent, from an article in the Journal of the Royal Geographical Society of London, by William Desborough Cooley. The President of the society says that Mr. Cooley is "known to geographers as a most conscientious and correct elucidator of any subject he takes in hand," and as "one of the first authorities on African geography." The accompanying map, also prepared by Mr. Tracy, will enable the reader to appreciate more readily the statements and suggestions contained in the present dissertation.

Errors detected.

Mr. Cooley first examines the confused and inaccurate accounts of writers of the sixteenth century. Rejecting evident blunders, exaggerations and fables, he finds evidence remaining, that there is a great lake in the interior of Africa, on the route between Angola and Monomotapa, and somewhere to the north of Tete; that it is very long, containing many islands, with a numerous population; that it has some connection, at least by name, with the Zambezi; that a people named Ambios or Imbies (M'Biza, called since, by the Portuguese, Movisa) inhabited its southern shores; while on its eastern side was the great kingdom of Monemugi.

The errors which he exposes during this process, are numerous, and some of them amusing. According to Fernandez de Enciso, in 1518, and De Barros afterwards, this great lake was the source of the Zaire, and of the Nile. They probably placed it far to the west of its true position, as it appears on some old maps, with both those rivers flowing from it. De Barros, or his printer, by mistake put Zambere for Zambeze; which subsequent corruptions changed to Zambre or Zembre, and applied as the name of the lake. In 1591 Pigafetta, in editing the manuscripts of Odoardo, (Duarte Lopez,)

and endeavoring to reconcile his accounts with those of Ptolemy and others, transforms the great lake into two lakes; one near its true position, which he represents as the true source of the Nile, and the other four hundred miles further north. The latter, he says, is called *a sea;* and the Anziki, near Congo, report that the people on its shores build great ships, and houses of stone and lime, have weights and measures, and can write. Dapper, in his description of Africa, states, on the authority of "the blacks of Pombo," that the lake is sixty days' journey east and somewhat to the south from the Anziki. The distance and direction are not far from the truth; but "Pombo" means *the route;* so that "the blacks of Pombo" are the blacks on that route; so there is an end of one of the numerous inland nations on our maps of Africa.

In like manner Mr. Cooley annihilates "Borro," or "Bororo," which means *the north;* the Macabires, that is, shepherds; the Mizimbui, which means *torrents;* the Varoondas, or mountaineers, and other nations without number. Among others, the Maravis disappear as a nation. The great lake has often been called the lake of Maravi; and a town of that name has been placed near its southern extremity. It appears, however, that *Maravi* is a title applied to the chiefs, or petty kings, or some of them, of the mountainous region extending from the Zambezi to the head waters of the Livuma. Whether it is simply a title, or a family name, or what it means, we know not. We only know that there is no such country, and no such nation; and that many of the kings in that region are *Maravis*.

Similar is the fate of the Giagas, of whom some account, derived from old writers, may be found in the Repository for March, 1845, pages 71 and 72. Mr. Cooley shows that the term Giaga, or Jaga, was not the name of a mighty nation, ravaging the southern half of the continent, but a designation of certain leaders of distinct and sometimes of petty tribes, by whom those ravages were committed. It seems that similar irruptions upon each other, though not always attended with the same horrid excess of cannibalism, have continued, even to the present century.

Identity of Language.

The widely extended use of the term Giaga is accounted for by the fact, that those who used it were all kindred tribes. Mr. Cooley states that "from the confines of the Hottentots in the south to the equator on the eastern coast, and to the Cameroons on the western, there is but one family of languages. Notwithstanding the variety of dialects, each tribe can understand its neighbors. There is little reason to doubt that a native of Angola would soon be able to make himself understood in Zanzibar." There is at least one reason to suppose that the Zingian languages were still more widely diffused. The Jagas, or Giagas, of Anziko are included among the Zingians; but the evidence seems complete, that they came from the region back of Sierra Leone and Liberia. The region from which they emigrated, is called, on most maps, *Manoo*, and by several old writers, *Mendi-manoo*, which is said to mean *governing people*. This name is evidently Zingian. Mr. Cooley says that Monomoezi, the name usually given to a people east of the great lake, commonly written Monemugi, and more correctly M'wana-M'wezi, is a political appellation, M'wani implying sovereignty. "From Congo across to Zanzibar, this word takes the various forms of Mani, Muene, Muana, and Buana, which last signifies *master* in Sawahili." Still farther south, it appears in the name Monomotapa. It would seem, therefore, that from time immemorial there has been a Zingian tribe in Western Africa, as far north as latitude 7° or 8°. This northern tribe seems to have claimed and exercised an ascendancy over their neighbors much greater than their comparative numbers could give them. They exacted tribute from tribes on and near the coast, more numerous than themselves, and to whom they appear to have been both physically and intellectually superior.

In the opposite direction, the Zingians must certainly include the Caffres of south-eastern Africa. This is shown, not only by the substantial identity of many of their words with those of more northern nations, but more conclusively by the structure of their languages. In all of them the use of M before a consonant as an initial is common. The people on the Gaboon river speak the *Mpongwe* language. *Mparane* is a town among the Caffres. Another peculiarity, common to them all, is, that nouns are inflected, to express number and case, at the beginning, and not at the end; or at least, not always at the end. *Buttua*, which some have written Abutua, and supposed to be the name of a kingdom, is the plural of *motua, a man. Muca-biri, a shepherd*, in Angolan, has its plural, *Aca biri*. Among the Zulu Caffres, a certain village magistrate is called *Induna*, plural, *Zinduna*.

Different Races.

We may not suppose, however, that the Zingian blood, or language, or character, has everywhere been kept pure from intermixture with foreigners. In the south, we know that the Caffres have mingled with the Hottentots, and to such an extent that the Hottentot *click* is occasionally heard in the language of some of the tribes. Doubtless there has also been an intermixture with the inhabitants of Madagascar, whom some suppose to be of Malay origin. Farther north there is more or less of the Arab blood, especially on the coast; as was inevitable, from the commercial relations which Arabia has sustained with that coast for unknown ages. Sofala is thought by some to have been the Ophir of the Hebrews; and the Imaum of Muscat, near the Persian Gulf,

is sovereign of the Zanzibar coast, and holds his court at Zanzibar for several months every year. In the northwest the Zingians have intermingled with the negroes of Guinea, who, in their turn, have penetrated southward as far as Angola and Benguela; though, wherever the two races co-exist, the Zingians seem generally, if not always, to have the mastery.

The Hottentots, usually esteemed the most degraded race in Africa, are not Zingians. They are confined to the southwestern part of the continent. In the latitude of Orange River, as we know from the accounts of missionaries, they extend, with various modifications, more than half way across the continent. To this general class belong the Namaquas, on the coast, on both sides of the Orange river, and the Damara tribes, further north. Their extent in this direction is unknown. Capt. J. E. Alexander, whose account of his explorations among them in 1836 is given in the eighth volume of the Journal of the Geographical Society, speaks of them as extending to latitude 21° south. He found them around the head waters of the rivers which, in the rainy season, flow into Walwich bay; and he learned that they extended some distance further to the north and east. The most striking peculiarity of their language is the "click," a sound heard in no other. A manuscript journal of a voyage along the coast describes it as heard at Walwich bay, by saying, "their language is so poor, that they are obliged to express even the scanty ideas they have, by smacking their tongues against the roofs of their mouths." Whether the few Hottentots around Walwich bay are Damaras, or of some other family, we are not informed.

Of the tribes north of the Damaras to Benguela, who occasionally visit the barren coast for the purpose of fishing, almost nothing is known. It appears, however, from the manuscript journal just quoted, that intercourse may be had with them, if they can be found and induced to receive communications, by means of interpreters obtained at Benguela; but those interpreters become utterly useless on arriving at Walwich bay. It may also be inferred from the same journal, that their language is free from the "click." It would seem, therefore, that they are not Hottentots, and therefore, according to Mr. Cooley, must be Zingians; but if so, they are probably inferior to most of their race.

How far the Caffres extend northward, is unknown. Old Portuguese writers apply that name to the tribes on the Zambezi, and still further north. As the word is Arabic, and signifies *an infidel*, it was not improbably applied to them first by their Mohammedan neighbors on the coast, and afterwards extended to their more southern kindred. It is now, however, the well established appellative of most of the eastern tribes south of Delagoa bay; and, probably, some further north ought to be classed with them. But from somewhere about Inhambane or Cape Corrientes, northward, at least to the latitude of Zanzibar, the Mucaranga tribes either occupy the inland regions, or are mixed with others, among whom they are predominant.

Explorations on the Eastern Coast.

In 1796, Manoel Caetano Pereira, a creole, whose father had established himself at Marengue, three days north of Tete, and by means of the Muzimbazos, or native itinerant traders, had carried on a lucrative commerce with the Moviza, an industrious trading people, and through them with the Cazembe, started on a trading and exploring expedition to the northward. On crossing the river Aruangoa, the most northern branch of the Zambezi on our map, he passed from the territory of the Maravi chiefs into that of the Moviza, who are tributary to the Cazembe. Their northern boundary is the Zambezi, flowing to the right, and therefore not the Zambezi on which Tete is situated, but another, flowing into the great lake. Keeping on to the northwest, he arrived at the capital of the Cazembe, which is called Lucenda, and is situated just south of the principal river entering the lake from the west. On Pereira's authority, Lacerda, governor of Sena, represented the state of civilization in the dominions of the Cazembe as about equal to that of the Mexicans and Peruvians when first discovered. Pereira heard of the great lake, which he reported as a river, called Murusura, so wide that the natives were three days in crossing it, resting on the islands at night. But *murusura* is not a proper name, but a common noun, an oblique case of *risuro*, which signifies *water*. This expedition carries us into the neighborhood of the lake, on its southeastern side.

In 1835, Khamis ben Othman, a Mohammedan native of the Zanzibar coast, who had travelled extensively, visited London, attended by his Miyao slave Nasib. From them much information was obtained.

Iao, the country of the Miyao, or Mujao of the Portuguese, is on the eastern slope of the mountains east of the southern part of the lake, and well watered by the southern branches of the Livuma. The Miyao are much esteemed in the slave market of Zanzibar, where seven or eight thousand of them are annually sold; many of whom, however, go voluntarily into slavery, "seeking their fortunes." The country does not seem large enough to endure so great a drain upon its population. Probably Nasib has placed the number too high; or the Miyao are great slave-traders, and his estimate includes those whom they buy further inland, and sell at Zanzibar. On the northern branches of the Livuma are the Mabungo, who are described as "white people." Mabungo women sell as high as the handsomest Abyssinians, sometimes at three thousand dollars each. The men are seldom seen in servitude. Their prowess in war is the chief protection of their allies, the Miyao, against the slave-hunting incursions

of the people towards the coast, who are furnished with fire-arms from Mozambique. From the mountains of the Miyao, the N'yassi, or great lake, may be seen, with its numerous islands, but not its western coast. Its waters are quite fresh, and it abounds in fish. It is navigated by bark canoes, large enough to carry twenty persons. Its breadth is a voyage of three days, paddling six or eight hours a day, and resting on islands at night. Its length is a voyage of two months, at the same rate, towards the setting sun; but Nasib thought that an English ship might sail the whole distance in a month. He described the Monomoezi and another nation of Mucarangas as tall and handsome, of a brown complexion, and distinguished by their industry, commercial activity, and comparative civilization.

These accounts seem to fix, nearly, the position of the southern part of the lake. They also indicate that its more northern part is farther to the west; a fact of which there is other proof.

Khamis ben Othman, Nasib's master, had several times penetrated to the shores of the lake by the valley of the Lufiji. His account of the tribes and towns that he passed, and of the number of days spent in passing them, shows very nearly the distance of that part of the lake from Zanzibar.

The same volume contains an account by Mr. Macqueen, the celebrated African geographer, of the journey of Lief ben Said, as he spells the name, from Zanzibar to the lake, where he had been twice, for the purpose of bartering for ivory. It agrees in all important particulars with the statements of Khamis ben Othman. He describes the country of the Monomoezi as comparatively level. The people are very honest and civil to strangers. They are under four independent sovereigns; though he afterwards speaks of a "great sultan," who seems to be superior to the others. The extent of the country is about two months from north to south, and a month and a half from east to west. This, compared with some of his other statements, would indicate a country of some two hundred miles by nearly three hundred; but according to other native explorers, it must be as much as five hundred miles in length. From the eastern shore of the great lake the western shore can be seen, as the main land is seen from Zanzibar, a distance of twenty-four miles. The people near the lake are fairer than those near the coast. They are pagans. Both sexes go nearly naked. Their houses are made of wood, and thatched with grass, without upper stories or chimneys. They have no horses or camels, but plenty of asses, and a few elephants. Some of their boats are six fathoms long, very narrow, and without sails. Across the lake there is a great trade in ivory, oil of a red color, and slaves like those of Nubia. The Yoah tribe, on the west of the lake, are circumcised, and call themselves Mohammedans.

Two centuries and a half ago, Europeans heard of the great empire of Monomoezi, or, as usually called, Monemugi, supposed to occupy the vast space between Monomotapa and Abyssinia; but the knowledge of it has been nearly lost, and is now very indefinite. Their country appears to be an elevated plain, or table land, of great extent. The people annually descend in large numbers to Zanzibar; their journey both ways and their delay at Zanzibar occupying nine or ten months. On these journeys they are decently clothed, with cotton of their own manufacture, and convey their merchandise on asses of a fine breed. The use of beasts of burden shows their superiority to their native neighbors. From Zangaynika, a town on the opposite side of the lake, they obtain copper, ivory and oil.

All the Mucaranga tribes are distinguished by certain marks on their temples; and these marks are seen as far south as Inhambane and Cape Corrientes, and even at Delagoa Bay. They are every where described as more civilized and better disposed than any of their neighbors. The degree of their civilization has doubtless been overrated, and is evidently different in different tribes. That of the Monomoezi, who appear to be the most advanced, may be estimated by the facts already stated, with respect to their dress, their houses, their boats, their commerce, and their beasts of burden.

Northeast of the Monomoezi, about lat. 3° south, long. 35° east, are the Meremongao, who are perhaps still farther advanced in civilization. They are said to be the great smiths and cutlers of eastern Africa. Their iron is said to be of the best possible quality. "As a considerable quantity of it is sent in bars to the Persian Gulf, it is not improbable that the fine temper of the Damascus blades may be due in a great measure to its excellence. The Meremongao themselves make swords on the model of those of the Knights Templars." They are in the habit of wearing brass wire, tightly twisted round their arms. These two nations nearly or quite border on each other; but whether they are of the same race, we are not informed. According to Mr. Cooley's general remark, before quoted, the Meremongao must be Zingians; but he seems not to reckon on them as Mucaranga.

Journey across the Continent.

Let us now turn to the regions west of the great lake. In 1802, Da Costa, superintendent of the Portuguese factory in Cassangi, sent two pombeiros, or native travelling merchants, on an exploring tour across the continent to the Portuguese possessions on the Zambezi. They were instructed to visit the Muata Yanvo, king of Moropua, or the Milua, and also the Cazembe, on their way to Tete and Sena; and to represent themselves as envoys of the Mueneputo, or king of Portugal, sent in search of his brother, who had travelled in that direction some years since, and had not since been heard of. One of the pombeiros, at least, was able to

write, and kept a journal. They took with them some twenty-five hundred dollars' worth of goods, for presents, and to meet their travelling expenses. At one place they were detained two years as captives. At others their progress was hindered by wars. They were obliged to wait for permission to enter this territory and that, and again for permission to leave. The result was, that they accomplished their journey, and returned in 1814, with letters from the governor of Sena. Their route may be nearly traced on the map.

They started from Mucari, in Cassangi, in November, 1802. They were obliged to go round Cassangi on the south, because the chief of that country allows no intercourse between the Portuguese and Moropua through his country. All the commerce in slaves, wax and ivory, must pass through his hands. After crossing many of the southern tributaries of the Zaire, and the intervening mountains, they arrived at the capital of the Muata Yanvo. Here they remained till May, 1806. They give very little information concerning the country or people.

Leaving the Muata Yanvo, they travelled with the rising sun on their left hand, and consequently towards the south; and having crossed one hundred and sixteen streams, some of them large, and all confluents of the Zaire, arrived at the central ridge of the continent, beyond which all the waters flow eastwardly. The country, generally, seems to be sparsely peopled, and not very productive; but as it is well watered, might doubtless be improved by cultivation. Just before leaving the waters of the Zaire, the travellers found a salt marsh, which would seem to be extensive, as it is a chief means of support for the people. "In order to make the salt, the grass or other herbage of the marsh is burnt; the ashes are then collected, and water poured on them, which, being drained off, yields salt by evaporation." Hither the people resort from great distances, to barter the necessaries of life for salt. For more than half their journey from the town of the Muata Yanvo, the travellers had encountered natives engaged in this commerce. It would seem, however, that Quigila—for so the place is called—does not owe all its reputation to salt made in this way; as the fact comes out incidentally, that they have also *rock salt*, and therefore salt mines. Not far to the north, and still on the western slope, are mines of copper, which are wrought. The lord of the copper mines pays a tribute, in bars of copper, to the lord of the salt marsh, who transmits it to the Muata Yanvo. Both these lords are subject to the Cazembe; but as the Cazembe himself is in some sense subordinate to the Muata Yanvo, their tribute is allowed to go directly to the lord paramount, which saves a long and laborious transportation. Proceeding eastward, along the valley of the principal stream that enters the great lake from the west, after crossing forty-seven streams, they at length arrived at the Cazembe's capital, Lucenda. After a long detention here by various intrigues and wars and rumors of wars, they were safely conducted to the Portuguese settlement at Tete.

They describe the Cazembe as a robust negro, of the darkest complexion, with a good beard and red eyes. He received them in state, surrounded by his grandees, and clothed with silk and velvet, with various kinds of beads on his arms and legs. The soil of Quichinga, the province immediately around his capital, yields fruit and grain in great plenty; but he has no cattle but what are paid in tribute or bought of the Movisa, no sheep, and only a few pigs, obtained from abroad. The principal articles of commerce are slaves, ivory, green stones and copper; which are sold to the Movisa, or to the Muzimbazos of Sena, and ultimately to the Portuguese. The green stones are probably copper ore. The Cazembe obtains salt, as a tribute, from Quigila, and from several places near the shore of the N'yassi. Some of his slaves are bought from other nations. "The price of a slave at Lucenda, in 1807 was five squares of India piece goods; while that of a tusk of ivory was six or seven squares, or even more."

This country seems to have been formerly occupied by the Movisa; but the lords of the saltpans, vassals of the Muata Yanvo at Quigila, by their master's orders, gradually extended their conquests eastward to the N'yassi, drove the Movisa before them, and made them tributary. For a time the Cazembe went annually to do homage to his lord paramount; but for a long time past, he has been allowed to omit that ceremony, lest his people should revolt in his absence. Or rather, such is the pretence; while the fact is, that he is too powerful to be controlled, and is allowed a virtual independence, on condition of acknowledging a theoretic subordination.

The N'yassi.

Thus we have approached the great lake, the N'yassi, that is, *the sea*, from the east, south and west. We have secured a general view of its position, which cannot be far from the truth. Yet we know almost nothing of its extent, except that it must be great, of its form, or of its outlet. As salt is found near its western shore, it would of necessity be salt, if it had no outlet; but Nasib the Miayo, expressly testifies that it is fresh. Lief ben Said says that the Monomoezi know well that it is the origin of "the river that goes through Egypt;" and one very curious circumstance seems to favor the supposition. The Nile has been said, from time immemorial, to have its source in the Mountains of the Moon, in Abyssinia. Late researches, however, indicate that there are no such mountains there. But geographers of the seventeenth century state that "the empire of Monemugi," that is, of the Monomoezi, "lies immediately round the Mountains of the Moon." And what is more, the Mucaranga word *moezi* signifies

the moon. The Mountains of the Moon, therefore, are the mountains of the Monomoezi. Yet it seems impossible that the N'yassi should disembogue by the Nile. Its position cannot be sufficiently elevated above the ocean to furnish the necessary descent. The Nile, in Abyssinia, is nearly three thousand feet higher than the ocean, and therefore, probably, higher than the lake. The description of the routes to the lake by the Zambezi, the Livuma, and the Lufiji, all imply a comparatively moderate ascent; and no snow ever falls on the highest mountains. Lief ben Said also states that it discharges its waters by the river Magrazie, by which he must mean the Lufiji. Khamis ben Othman asserts that he has seen the place where the Lufiji issues from the lake. Yet the nature of the country, as described by both these witnesses, seems to prove the contrary. On the whole, we can only *presume* that it finds an outlet, either by the Lufiji, the Zambezi, or some yet unexplored stream between them.

Proceedings of other Societies.

Foreign.

SCOTCH FREE CHURCH MISSIONS.

Baptism of a Mohammedan.

The Home and Foreign Missionary Record for December contains a letter from Rev. James Mitchell, dated at Puna, Western India, September 28, in which he mentions the hopeful conversion and baptism of a Mohammedan. This individual is twenty-two years of age. He has been educated entirely in the mission school, and is at the present time a teacher in that institution. His talents are said to be of a high order, and his attainments in general knowledge and literature are very considerable. It is hoped that he may be instrumental in directing many of his Moslem countrymen to the Savior. Having sent a letter to his father, who resides at Bombay, announcing his purpose to profess himself a Christian, notice was given that his baptism would take place on the following Sabbath evening.

The fact was immediately noised throughout the city, and a great sensation was produced among the Mussulmans. All Vizir Beg's relations surrounded him with their entreaties and denunciations. One man even declared that, whatever should be the consequence, he would murder him if he persisted in his profession of Christianity; and another, a learned and respectable person, told him, but for the English government, he would have lost his head instantly, and that he himself would have been the first to demand such an execution. Though, on account of this violence, Vizir Beg was not moved from his purpose, he felt his mind not a little discomposed. In the evening he called on a Christian brother, whose house is nearer to his father's than my own, mentioning these circumstances, and joined him in reading the Scriptures and prayer, when he felt more assured, and went home for the night. He had promised to come to our chapel as usual for worship at eleven o'clock in the forenoon, on the following day; but when ready to do so, was prevented by the Mussulmans, who flocked to his house. He, however, got away from them about one o'clock in the afternoon, and came immediately to me, accompanied by one of them, and in a short time followed by a considerable crowd of the lower order of the caste. He, the man who came with him, and myself, sat together in my study conversing till about three o'clock in the afternoon, when one of the Mussulmans outside approached the window, and said, "Vizir Beg, come away immediately; your father has come, and calls you." We thought this only a ruse, so Vizir Beg said to the man, "Go away; if my father has come, let him come here." Contrary to expectation, his father soon made his appearance, accompanied by several respectable Mussulmans. He had posted up from Bombay as soon as he received Vizir Beg's letter. As soon as the father was introduced, he ordered Vizir Beg to leave the mission-house, and immediately to go home, as he had some matter of great moment to settle with him. Vizir Beg told him that he could not go just then, as he had in a short time to attend public worship, and be baptized. His father said, "You must go now," as what he had to communicate could not be attended to at all after his baptism; and that, besides, he was under the necessity of returning by the mail at five o'clock that very evening to Bombay. Vizir Beg still urged the impossibility of his now going, and the impropriety of his engaging in worldly business on the Lord's day; but said that he would be happy to attend to all these matters to-morrow. His father continued his importunities; reproached him for unkindness and precipitation; said that it would be much for his advantage to delay his baptism for a little, as he wished to converse with him, and, being his only son, to put all his worldly concerns into his hands. Vizir Beg said that he could not attend to any worldly matters on that day; but stated that if he would allow me to go with him, and to bring him back in time for worship, he would go to his house for conversation.

On going to the house they took Vizir Beg in, and I remained outside at a little distance. I did not hear what passed, but understood, from the high tone of their voices, that they were much excited in their argumentations with him. At five o'clock I went to the

place where they were sitting, found a moonshee and several other Mussulmans, along with the father, trying to refute Vizir Beg's views, who was sitting in the midst of them, with much apparent composure, holding the Hindostanee New Testament in his hand. As soon as I could get an opportunity I addressed Vizir Beg, and asked him if he were now ready to come away, as the specified time had expired. He said, "Yes, I am ready." Those about him now began to urge him to remain till to-morrow at least, and then, should he have convinced them that he was right, they would not only allow him to be baptized, but would all go along with him in a body. Vizir Beg, however, persisted in now going, and got up to depart. His father, however, and all the Mussulmans present, got up at the same time to oppose, and made him sit down on his seat by force; and then, in a rather angry tone, ordered me away from the spot. I said that they were acting improperly, and that I would not go till I heard from Vizir Beg himself that he was willing to remain. Vizir Beg again got up, but found that they were determined to withstand his proceeding. He then said to me, "I think, as they are so determined, and as my father has asked it as a particular favor, I had better remain with him to-night." As I saw that I could do nothing to force him from their hands, or at least would have to call in the aid of the police, I said, "Very well," and left them.

Monday evening I went to call upon him, and had an opportunity of conversing with him for a considerable while alone. But before I left him I engaged to meet him in the same place Wednesday morning, at eight o'clock, when he was to tell me fully his plans and determinations. At the hour specified, I accordingly went to the house, which I found closely shut up, but met his father and brother-in-law, (the *Kazy* of Camp,) who absolutely refused to let me see Vizir Beg, or to allow him to come out to me. They ordered me off, and spoke of murdering Vizir Beg rather than allow him to be a Christian. They said that "he is now, however, entirely out of his mind, and unfit to transact any business." I left them, assured that evil was determined against the convert, and went directly to Captain Liddel, the assistant magistrate, who took my deposition as to the circumstances which had occurred, especially as to the danger in which Vizir Beg was placed. He said he would have him brought up some time during the day; would see that no evil happened to him in the mean time; and would let me know when he came. I accordingly got a note from him about two o'clock in the afternoon, asking me to attend his office. I immediately proceeded thither, accompanied by the Rev. Dr. Stevenson, who kindly consented to go with me. We found that Vizir Beg, his father, and several of the most respectable Mussulmans were already in attendance. The magistrate, in the presence of all, asked Vizir Beg if he had been kept under restraint? He answered, "Yes, especially on Sabbath;" that since, no violence had been used towards him, nor had he been harshly treated; that this morning the doors were shut upon him, and so he was prevented from seeing me when I called; *that he wished to be baptized and become a Christian.* As soon as he made this declaration, all the Mussulmans present seemed as if struck with a thunderbolt. They instinctively recoiled from him. Some of them uttered loud lamentations, and others cursed him and used other manifestations of dislike. None of them would hear a word more, and so in a body left the office. Vizir Beg seemed to feel much for his father, whom he tenderly loves; but remained steadfast in his determination to embrace the truth, and having signed the proceeding, left the office in company with Dr. Stevenson and myself. The magistrate told him he was at liberty to go wherever he pleased. We drove first to Dr. Stevenson's house, which was near at hand, where we were joined by our brethren, Captains Candy and Stether. We united together in prayer, praising the Lord for his goodness, and commending the convert to his special care. Ultimately he went home with me, where we were soon joined by Mr. Cassid Narayan, the brahmin convert, and they spent the evening with us in conversation and prayer.

We all felt much comforted by the occurrences of the day; Vizir Beg especially seemed to feel as if a great load had been removed from his mind, and requested me to lose no time in receiving him into the church, and thus preventing any further demonstration on the part of the Mussulmans. We consequently determined to administer to him the initiatory rite at eleven o'clock in the forenoon of the following day, (Thursday,) and gave intimation of the fact to our Christian friends. Accordingly at the time appointed we had rather a large assembly of Christians, but very few natives, as the fact of the baptism then taking place was not extensively known amongst them. I preached from Acts viii. 36, 37, and administered the ordinance. Vizir Beg gave very distinct and satisfactory answers to the questions I proposed to him.

In the afternoon of the same day, Vizir Beg had a visit from his father and another Mussulman. His father seemed to feel a good deal; but was much more composed than formerly. He said it was all right for men to act according to their convictions; and that, as the baptism was over, he would forgive and forget all the pain and trouble which it had caused him. That he would still consider Vizir Beg his son, and would continue to trust him as heretofore. In proof of his reconciliation all his (Vizir Beg's) clothes which had been left behind, and a valuable gold watch and chain, which he had some time ago presented to him, none of which Vizir Beg intended to ask, were returned. As he was just about that evening returning to his duties in Bombay, he took a very affectionate leave of his son.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

West Africa.—In a letter, dated September 21, Mr. Wilson says, "Both Mrs. Wilson and myself have enjoyed extraordinary good health for many months past, perhaps better than we have ever had in Africa. Other parts of the coast have been severely scourged by sickness and death; but by the good hand of God upon us, neither has come nigh our dwelling. We have also been permitted to pursue our work in the utmost quietness, having had nothing to disturb our peace for a long time." The plans of the mission, however, are very much circumscribed for want of an efficient missionary force; and certain events during the last two years, beyond the control of our brethren, have been particularly unfavorable to their success. Mr. Wilson says, "Our operations here are less extensive than they were; and I do not know that any enlargement will be made until other missionaries shall arrive from America. Our boarding school consists of about thirty pupils, most of whom are boys. Preaching is well attended. The people seem to be growing in religious knowledge, and there have been outward reformations, but no conversions of late. Indeed, for nearly two years their attention has been so much engrossed by their difficulties with the French, that it is not surprising that they have not been more affected by religious truth. That excitement has in some measure subsided; and whatever may be their fate in a political point of view, it is hoped that they may obtain a better and more enduring portion."

Mr. Wilson recently made an excursion into the Bakali country, which he found far more populous than he had previously supposed. The inhabitants were every where attentive to the gospel. He has also visited Cape St. Catharine, about one hundred and fifty miles south of the Gaboon. At that point also the people are numerous, and they speak the Gaboon language. Mr. Wilson thinks that they present an interesting field for missionary operations.

Commodore Read, of the United States, has lately visited the Gaboon; and, during his stay there, he showed Mr. and Mrs. Wilson many attentions. Commander Pope of the Dolphin, was also very kind; as were the officers of both vessels. Commodore Read expressed a willingness to do whatever he could consistently for the welfare of the mission. He left a letter for the French Admiral, which occasioned a correspondence between the latter and Mr. Wilson. "I suppose we may consider friendly relations as established," writes Mr. Wilson, "and that the mission will not again be disturbed, at least for some time to come."

Mr. and Mrs. Walker were at Monrovia, November 6, having arrived there at the end of fifty days from New York. Their voyage had been very pleasant. "We go," says Mr. Walker, "with hope and courage to our field of labor."

Sioux.—The transfer of the mission families, who were to remove to new stations, according to the arrangement mentioned in the January Herald, has been effected with considerable difficulty and suffering. It is a remarkable fact, however, that no member of this mission, established eleven years ago, has died; nor, indeed, have our brethren been called to bury any of their children. Mr. Longley, a brother of Mrs. Riggs,—who was drowned while laboring in connection with the mission,—had not received an appointment from the Board.

Choctaws.—From a letter of Mr. Wright, dated at Wheelock, December 2, it appears that there is still some degree of seriousness at that station.

DONATIONS,

RECEIVED IN DECEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Guilford, R. D. ch. 5;) 715 67

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Bridport, Gent. 38,65; gent. and la. 4; 42 65
Cornwall, Gent. 34; la. 31,34; m. c. 10,72; 76 06
Middlebury, Cong. so. 159 61
New Haven, Gent. 16,50; fem. benev. so. 24; 40 50—318 82

Auburn & Vic. N. Y. T. M. Hunt, Agent.
Auburn, 1st pres. ch. s. s. for *Henry A. Nelson*, Ceylon, 10 00

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South Wellfleet, Ch. and so. 13 00
West Barnstable, Gent. and la. 30; m. c. 15; 45 00
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New Marlboro', N. par. 21 00
Pittsfield, Gent. 150.51; la. 163,25; m. c. 172,04; young la. Institute to cons. Mrs. Caroline E. Tyler an H. M. 100; 585 80
Stockbridge, m. c. 45 00
Williamstown, Mrs. L. Whitman, 50; m. c. in College, 12,50; 62 50—714 30

Boston, Ms. S. A. Danforth, Agent, (of wh. fr. R. S. Davis, 10; Park st. s. s. 15,56; do. juv. miss. so. 13.71;) 513 18

Brookfield Asso. Ms. W. Hyde, Tr.
Brookfield, B. A. Nichols, for *William Nichols*, Ceylon, 20; pupils in Mr. Nichols's sch. for ed. of hea. chil. in Ceylon, 9,20; prev. ack. family sch. 80; 80 00

Ware Village, 3; West Ware, 1; 4 00
W. Brookfield, A bal. 6 00
90 00
Ded. paid aux. so. for printing, 35 00—55 00

Buffalo & Vic. N. Y. J. Crocker, Agent.
Niagara Falls, 1st pres. ch. 20 00
Silver Creek, Miss M.'s s. s. class, 63—20 63

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. 5 00
St. Johnsbury, 2d do. fem. cent so. 20,87; m. c. 26,55; E. & T. Fairbanks & Co. wh. cons. HENRY FAIRBANKS an H. M. 100; 147 42
Waterford, Cong. ch. and so. 23 00—175 42

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 7; colored people for ed. of young men in Mr. Wilson's sch. W. Africa, 50; m. c. 24,62; 3d pres. ch. m. c. 7.61; 89 23

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Hinsdale, Gent. 23; la. 20; m. c. 32; wh. and prev. dona. cons. Mrs. CYNTHIA L. GEROULD an H. M. 75 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Minot, m. c. 25; s. s. 3,92; 28 92
N. Yarmouth, 1st par. m. c. 25 00
Portland, High-st. ch. m. c. 38,42; Armenian cir. for sch. at Bebek, 20; 58 42
Waterford, Mrs. M. Chaplain, dec'd, 3 00
West Minot and Hebron, m. c. 5 00
Winslow, T. Rice, 10 00—130 34

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Mr. Campbell's so. 71 45
West Newbury, 1st ch. to ed. a Mahratta boy, 20 00—91 45

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Gloucester, Mr. Nickels's so. 44 27
Salem, Tab. ch. m. c. 13; Howard-st. do 11,11; South do. 15,27; Crombie-st. do. 8,63; 48 01—92 28

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bridgeport, 1st so. 68,39; m. c. 26,33; 94 72
Brookfield, Gent. 32,83; fem. char. so. 8,50; 41 33
Danbury, Contrib. 61; m. c. 110.81; 171 81
Huntington, Gent. 48,46; m. c. 40,39; la. 51,63; Dianthe Wooster, dec'd, 20; 160 48
Monroe, Gent. 11,60; la. 29,68; m. c. 21; 62 28
Reading, Gent. 16,12; m. c. 5,94; la. 21,91; 43 97
Trumbull, Ch. and cong. 20 00—594 59

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
North Greenwich, O. M. 6,50; J. C. 8,75; 15 25
Norwalk, 1st cong. ch. and so. 137 94—153 19

Geneva & Vic. N. Y. C. A. Cook, Agent.
Candor, Mrs. Mary Hart, dec'd, 18 00
Lakeville, Pres. ch. 16 00—34 00

Grafton Co. N. H. Aux. So.
Campton, Cong. so. 10,66; a friend, 2; 12 66
East Hanover, Cong. ch. m. c. 35 00
Lebanon, m. c. 44 00
Lyme, Cong. ch. and so. 93; E. T. 10; fem. benev. so. 7; 110 00
Orford, W. cong. ch. m. c. 31; Rev. D. Campbell, 12; 43 00
Plymouth, Cong. ch. and so. 33 25—277 91

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, Rev. T. Williston, 15 00
Hunter, Pres. ch. m. c. 10 00—25 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. Mill Valley dis. m. c. 25,18; N. par. 15; 40 18
Enfield, Benev. so. (of wh. to cons. DANIEL B. GILLET an H. M. 100; Mrs. Clarissa Smith, wh. and prev. dona. cons. PEREZ COOK of Granby an H. M. 50;) 600 00—640 18

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
East Douglas, Cong. ch. to cons. LUTHER STONE an H. M. 100 00
Millbury, Cong. ch. and so. coll. 107,53; m. c 37,87; s. s. miss. so. for a girl in Ceylon, 20; 165 40
Uxbridge, La. 22 00
Westboro', Evan. ch. and so. 75,80; G. Denny to cons. Rev. SAMUEL J. SPALDING of Salmon Falls, N. H. an H. M. 50; 125 80—413 20

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Bristol, Gent. 80 00
East Hartford, Gent. 118,23; la. 104,38; m. c. 19,03; (of wh. to cons. Rev. FREDERICK H. PITKIN of Wisconsin, an H. M. 50;) 241 64
Farmington, Gent. 186,83; la 193,05; 379 88
Granby, Cong. ch. and so. wh. cons. Rev. JOHN C. STRONG an H. M. 56 00
Hartford, Centre so. J. M. Bunce, (of wh. to cons. LUCIUS H. WOODRUFF and COLLINS STONE of Hartford, and H. W. BROWN of Glastenbury, H. M. 300;) 1,000; m. c. 4,82; S. so. 243,15; N. so. m. c. 77,92; a lady, 5; 1,330 89
Windsor, 1st so. m. c. 42 96-2,131 37

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, Gent. 131,75; la. 93,39; m. c. 75,62; 300 76
Middletown, A friend, to cons. WILLIAM E. CARRINGTON of Flagg Creek, Ill. an H. M. 100; Upper so. gent. 45,50; la. 42,95; m. c. 27,98; s. s. 6,21; 1st so. gent. and la. 50; 272 64
Newington, Gent. 36; la. 2; m. c. 31,50; young la. Eunean so. for *Mary L. Deming*, Ceylon, 21; M. Kellogg, 10; M. Whittlesey, 10; inf. class, 1; 111 50
Westfield, Gent. and la. 42,57; m. c. 12,68; 55 25
Wethersfield, Coll. 180 86—921 01

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Antrim, A friend, dec'd, 25; chil. in Centre dis. sch. for Mrs. Spalding's sch. Ceylon, 1,84; 26 84
Deering, Miss E. Fisher, 20 00
Manchester, 1st cong. ch. and so. 40 86
Nashua, Olive-st. cong. ch. and so. 115 24
Peterboro', J. Field, 10 00
Temple, s. s. for Ojibwa miss. 15 30
228 24
Ded. counterf. note, 1 00—227 24

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Boothbay, Cong. ch. and so. 15 00
Waldoboro', 1st do. 33; gent. 11; la. 12; 56 00—71 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
South Britain, Miss. asso. 14 00

Michigan, Aux. So. E. Bingham, Tr.
Ann Arbor, 1st pres. ch. s. s. for *Thomas Mosely*, Ceylon, 20 00
Dexter, Cong. ch. 9 00
Detroit, 1st pres. ch. m. c. 9,65; Miss Scott's sch. 25c; 9 90
Flint, 1st pres. ch. m. c. 6 00
Flat Rock, 4 00
Hillsdale, Pres. ch. 5 00
Livonia, Rev. R. Armstrong, 25 00—78 90

Middlesex North & Vic. Ms. J. S. Adams, Tr.
Clintonville Cong. so. 27 12
Dunstable, do. 40 40
Fitchburg, Relig. char so. to cons. Rev. ASAPH BOUTELLE and Mrs. FIDELIA E. BOUTELLE of Alexandria, O., H. M. 341,80; J. T. Farwell to cons STEPHEN T. FARWELL of Cambridge, an H. M. 100; 441 80
Pepperell, Evan. cong. so. s. s. 6 00—515 32

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Ashland, Rev. C. L. Mills, 40 00
Hopkinton, N. Patch, 2 25
Northboro', W. Fay, 10 00
Southboro', Evan. cong. ch. and so. 29 01
Sherburne, Evan. so. 26 76
Sudbury, Evan. union so. 76 45
Wayland, Mr. Allen's ch. and cong. 39 32—223 79

Monroe Co. & Vic. N. Y. E. Ely, Tr.
North Bergen, La. 10 34
Parma and Greece, Pres. ch. 8 00
Rochester, Brick ch 500; Mrs. Sarah Ray, 30; mon. fem. miss. prayer meeting, 10; Rev. J. Muhlhanson, 10; 550 00—568 34

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, C. A. Judson, wh. and prev. dona. cons. Mrs. ELIZABETH E. AVERILL of Shrewsbury, Ms. an H. M. 50; Union m. c. 31,54; 3d ch. do. 12,60; Chapel st. ch. do. 15; Yale College do. 5,37; Mrs. G. Hall for Bombay miss. 5; 119 51

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Madison, La. cent. so. 28 50
North Haven, Fem. benev. so. 27 86—56 36

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Groton, Cong. ch. m. c. 14; coll. 8,72; 22 72
Ledyard, Mrs. M. Avery, 10 00
New London, 1st cong. ch. gent. (of wh. fr. a friend to cons. JOHN W. TIBBETS an H. M. 100; do. to cons. EDWARD LEARNED an H. M. 100:) 255,50; la. 42,85; m. c. 76,79; la. sew. so. 12; a friend, 5; 392 14
Stonington, 2d cong. ch. 105; m. c. 35; 140 00—564 86

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. so. of the W. pres. ch. for Rev. H. M. Scudder, Madras, 101,85; Williamsburg, 1st pres. ch. 100;) 784 95

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dover, 2d cong. so. m. c. 7,06; inf. class in s. s. 50c; 7 56
Roxbury, Eliot ch. m. c. 15,17; young la. bible class for *Samuel H. Walley, Jr.* Ceylon, 20; 35 17
Wrentham, W. F. Richardson, wh. and prev. dona. cons. Mrs. HELEN JAMES an H. M. 25 00—67 73

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Norwich, Main-st. ch. la. (of wh. fr. Mrs. H. Colton, for *Harriet Colton*, Ceylon, 20;) wh. cons. Rev. JOHN P. GULLIVER an H. M. 85 85

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
A friend, 3 00
Clinton, Cong. ch. 50 00
Redfield, A. Johnson, 5 00
Utica, 1st pres. ch. m. c. 11 82—69 82

Orange Co. Vt. Aux. So. J. Steele, Tr.
Newbury Centre, s. s. for *G. W. Campbell*, Ceylon, 10 00

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Craftsbury, La. 22 00
Greensboro', Cong. ch. m. c. 5 00—27 00

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cooperstown, m. c. 6,44; la. 19; 25 44

Palestine Miss. So. Ms. E. Alden, Tr.
Cohasset, 2d ch. m. c. 6 50

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st cong. ch. and so. 28 00

Pilgrim Asso. Ms. Rev. J. Robbins, Tr.
Halifax, m. c. 8 74
Kingston, 2d cong. ch. m. c. 7 50—16 24

Rhode Island, Aux. So.
Kingston, Cong. ch. 5 00
Little Compton, Fem. benev. so. 26,47; a friend, 5; 31 47
Tiverton, Cong. ch. and so. 30 00—66 47

Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Exeter, 1st and 2d cong. chs. m. c. 37 45

Rutland Co. Vt. Aux. So. W. Page, Tr.
Clarendon, Coll. and m. c. 37 00
East Rutland, m. c. 44 25
Orwell, Cong. ch. and so. 56; E. S. W. 50c; 56 50
Tinmouth, by Mr. Clapp, 5 00
Sudbury, La. 4,76; J. Bingham, 5; 9 76
W. Rutland, ch. and so. 13; m. c. 10,07; 23 07—175 58

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Gilmanton, Rev. J. Lane, 10 00

Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Lempster, Mrs. P. Miner, 15 00

Taunton & Vic. Ms. Aux. So.
Mansfield, s. s. 14,44; m. c. 10; 24 44
Norton, m. c. 15 96—40 40

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Ellington, Gent. 37,75; la. 61,78; 99 53
Marlboro', Coll. 18 32
Vernon, 1st so. gent. (of wh. fr. N. O. Kellogg to cons. EBENEZER N. KELLOGG of Hartford, an H. M. 100; A. Kellogg to cons. MARTYN KELLOGG of Vernon, an H. M. 100;) 278; la. 88,64; s. s. 18,94; 2d so. gent. and la. (of wh. fr. G. Kellogg, Rockville, to cons. Mrs. ELIZA N. KELLOGG an H. M. 100;) 303,56; 689 14—806 99

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Andover, 2; Bloomfield, Rev. C. J. Pitkin, 7; Cleveland, R. Hitchcock, 10; T. P. Handy, 10; D. A. S 5; Dover, 1st cong. ch. 7,11; Hartford, 5,93; C. Andrews and wife, 10; Hudson, W. R. College, 1; Kinsman, 12,87; H. Lilly, 10; T. Kinsman, 10; Mrs. R. Kinsman wh. and prev. dona. cons. Mrs. DEBORAH E. COE and Mrs. JANETTE S. ELDRED H. M. 100; Mesopotamia, 17,43; E. Lyman, 10; Newburgh, C. Reeves, 10; Rome, 10; Tallmadge, 5; Vernon, 7,50; E. S. Beach, 10; Vienna, 14,10; Wellington, 6; Williamsfield, 46,15; Windham, young men's miss so. 14,40; Youngstown, 28; 369 49
Ded. disc. 1 88
367 61

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Brooklyn, la. 67 00
N. Woodstock, Village Corners, gent. and la. 80; m. c. 6,36; 86 36
Westford, Mr. Adams's so. m. c. 15; indiv. 5,64; 20 64
Woodstock, Muddy Brook so. 70 00—244 00

Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Chester, Cong. ch. m. c. 11 00
Hartland, Cong. so. 25 00—36 00

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Auburn, Gent. 97,11; la. 26; m. c. 21; (of wh. to cons. EDWARD RICE an H. M. 100;) 144,11; 144 11
Barre, Evan. so. 57,49; young la. so. 15; m. c. 28,86; 101 35
Boylston, Gent. 20,20; la. 20,31; m. c. 8,45; 48 96
Holden, Gent. 63,12; la. 42,32; m. c. 34,58; 140 02
Leicester, Gent. (of wh. to cons. CHRISTOPHER C. DENNY an H. M. 100;) 246; la. (of wh. to cons. Mrs. DANFORTH RICE an H. M. 100;) 155; s. s. for *Joshua Murdock*, Ceylon, 22; m. c. 58,50; 481 50
Oxford, Gent. 95,60; la. 89,63; m. c. 110,90; 296 13
Paxton, Gent. 49,11; la. 17,08; m. c. 16,84; 83 03
Princeton, Cong. ch. m. c. 28,71; gent. and la. 40,07; 68 78
Rutland, Gent. to cons. Rev. DANIEL R. CADY an H. M. 67,50; m. c. 16,50; 84 00
Shrewsbury, Gent. 81,75; la. 55,82; m. c. 20,52; 158 09
W. Boylston, Gent. 38,51; la. 54,66; m. c. 32,56; 125 73
Worcester, 1st so. m. c. 160,25; gent. 204; la. 120,29; Centre so. m. c. 428,09; gent. 178,96; la. 357,25; Union so. m. c. 547,30; gent. 124,88; la. 57,80; officers and others connected with the State Lunatic Hospital, 41; 2,219 82
3,951 52
Ded. prev. ack. 3,622 00—329 52

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Kennebunkport, S. ch. 4 00

Total from the above sources, $13,973 64

VARIOUS COLLECTIONS AND DONATIONS.

Alfredus, 50; a friend, 25; do. at L. 2; anonymous, 10; 87 00
Addison, N. Y. m. c. 3 00
Albany, N. Y. 4th pres. ch. 50 00
Andover, Ms. Chapel cong. m. c. 47; S. Farrar, 20; 67 00

Arkport, N. Y. C. Hurlbut, 10 ; a friend, 5 ; 15 00
Barry, Ill. Cong. ch. 6 00
Bazetta, O. S. Leonard, 5 00
Bloomfield, N. J. Two brothers, 2 00
Cambridge, Ms. A friend, 1 ; a young man, 1 ; 2 00
Canaan Four Corners, N. Y. 43 00
Canandaigua, N. Y. 1st cong. ch. coll. and m. c. 157,62 ; fem. miss. so. wh. cons. Mrs. RUTHY GORHAM an H. M. 102 ; s. s. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40 ; W Hubbell, 50 ; W. Antis, 25 ; N. W. H. 15 ; H. H. 15 ; five indiv. 27 ; 431 62
Centre Harbor, N. H. Miss S. Rogers, for Mr. Emerson, Sandw. Islands, 5 00
Charlestown, Ms. 1st ch. and so. 103 ; m. c. 91,89 ; 194 89
Chelsea, Ms. Winnisimmet ch. m. c. 100 10
Cleveland, O. Rev. Dr. Aikin, 38 21
Decatur, Ga. Mrs. S. P. Willard, 10 00
Dobbs Ferry, N. Y. W. H. S. 3 00
E. Cambridge, Ms. Evan. ch. m. c. 5 90
Galesburg, Ill. W. N. Goodell, 1 00
Hanover, N. J. A little girl, 25
Homer, N. Y. Cong. ch. and so. (of wh. fr. Rev. T. K. Fessenden, 15 ;) 35 00
Iowa, Mrs. E B. Turner, for *James F. Cogswell*, Ceylon, 10 00
Johnstown, N. Y. D. McGregor, 10 00
Jonesboro', E. Ten. Pres. ch. wh. cons. Rev. R. P. WELLS an H. M. 120 ; juv. miss. so. for a youth in Ceylon, 10 ; 130 00
Kingsboro', N. Y. E. L. 16 ; D. S. T. 10 ; A. W. 5 ; Mrs. E. M. 2 ; P. H. 1 ; 34 00
Lockport, N. Y. 2d pres. ch. m. c. 9 00
Macon, Ga. H. Mead, 15 00
Marathon, N. Y. A friend, by Rev. J. A. Avery, 50 00
Marion, Ia. Rev. A. Hawes, 3 00
Milford, Mich. United so. 18 00
Morristown, N. J. 2d pres. ch. 196 ; m. c. 20,37 ; 216 37
Newark, N. J. 2d pres. ch. 204,56 ; a little girl, 2 ; 206 56
Newton, Ms. W. par. a friend, 10 00
Norfolk, Va. J. D. Johnson, wh. cons. Rev. WM. H. VAN VLEEK of Salem, N. C. an H. M. 50 00
Northport, N. Y. Fresh Pond pres. ch. coll. and m. c. 21 01
Parsippany, N. J. A little boy, 25
Philadelphia, Pa. 1st pres. ch. m. c. 306,60 ; I. Dunton, 100 ; cash, 15 ; A. T. 5 ; J. W. 5 ; Central pres. ch. 13,50 ; Clinton do. a fam. of ladies, 50 ; Miss K. Linnard, for Miss Ogden's sch. Wailuku, 20 ; D. W. Prescott, 20 ; J. Bruen, 25 ; C. S. Wurts, 25 ; C. Tingley, 20 ; G. W. Forbes, 20 ; ten indiv. 53 ; la. 10 ; 5th pres. ch. Mr. C. 10 ; Mrs. C 15 ; F. A. P. 5 ; 718 10
Poughkeepsie, N. Y. J. Rosevelt, 50 00
Reading, Ms. S. par. R. Parker, 10 ; la. asso. 20 ; 30 00
Ridgebury, N. Y. Pres. ch. 26 75
Rome, N. Y. Miss L. A. Bennett, 10 00
South Orange, N. J. A. S. 12
Tamworth, N. H. D. Gilman, 25
Terre Haute, Ia. Juv. miss. so. for Dr. Scudder, 30 57
Troy, N. Y. 2d pres. ch. (of wh. fr. teachers in s. s. for *Charles Wadsworth* and *Charles H. Kellogg*, Ceylon, 40 ; juv. miss. asso. in s. s. for *Frances A. Kellogg*, Ceylon, 20 ;) 300 00
Vermont, 50 00
Washington, D. C. 4th pres. ch. miss. so. 50 00
West Harpersfield, N. Y. M. A. T. HAGER, 100 ; M. HOTCHKISS, 100 ; S. HOTCHKISS, 100 ; wh. cons. them H. M. ; J. Gaylord, 100 ; R. Hotchkiss, 100 ; 500 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Erzeroom, Dr. A. Smith, 170 00
London, Eng. J. Symm, 25 00—195 00

$17,822 59

LEGACIES.

Middlebury, Vt. Mrs. Rhoda Blin, by A. Wilcox, Tr. 225 00
Shelbyville, Ky Rev. Andrew A. Shannon, by J. W. G. Simrall and J. D. Allen, Ex'rs, 200 ; less disc. 2 ; 198 00
Stockbridge, Ms. Cyrus Williams, by Edw. Burrall, Ex'r (2,471,48 prev. rec'd,) 69 92

$492 92

Amount of donations and legacies acknowledged in the preceding lists, $18,315 51. *Total from August 1st to December 31st,* $70,191 45.

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box for Mr. Robinson, Siam ; do. for Mr. Smith, Sandw. Isl.
Bloomfield, N. J. A box, fr. R. L. Cook, for Mr. Perkins, Oroomiah ; do. fr. do. for Mr. Ladd, Broosa ; do. fr. Mrs. H. B. Cook, for Mr. Coan, Sandw. Isl.
Boston, Ms. A set of Sewall's plates, fr. J. Tappan.
Brooklyn, N. Y. A bedquilt, fr. F. K. Smith, for Dr. Scudder.
Caroline, N. Y. A set of Sewall's plates, fr. J. Speed.
Delaware co. N. Y. A keg, fr. Mrs. Hotchkiss, for Mr. French, Seroor.
Dover, N. J. 100 cop. Young Christian's Guide, fr. T. B. Segur, for Ceylon miss. 25 00
Durham, N. Y. A box, for Mr. Spaulding, Ceylon.
Fly Creek, N. Y. A box, fr. la. miss. so. and juv. so. for Mr. Lyons and fam. Waimea, 44,08 ; a set of Sewall's plates, fr. pres. so. for do. 44 08
Gilbertsville, N. Y. A box. fr. fem. miss. so. 61 86
Greenfield, Ms. A box, fr. indiv. for Mr. Everett, Constantinople, 34 00
Groton, Ms. A box, for Miss Capell, Ceylon.
Hartford, Ct. A set of Sewall's plates, fr. T. S. Williams.
Lenox, Ms. Three casks, fr. la. and others for miss. at Good Water, Choc. na. 82 00
Mobile, Ala. Six sets Sewall's plates, fr. T. D. Stewart.
Newark, N. J. A box, fr. Dr. Jackson, for Mr. Whiting, Beirût.
New Haven, Ct. A box, for Mr. Kingsbury, Pine Ridge.
New Lisbon, N. Y. Clothing fr. indiv. for Rev. L. Lyons, Waimea.
New York City, Two boxes, fr. Mrs. Doremus, for Mr. Spaulding, Ceylon ; two do. fr. Mrs. Shaddle, for Mr. Spaulding and Dr. Scudder ; one do. fr. la. sew. so. of Allen-st. pres. ch. for Mr. and Mrs. Paris, Kau ; a tin box, fr. la. of Central pres. ch. for sch. at Oodooville.
North Greenwich, Ct. A box, for Mrs. Knapp, Honolulu ; do. for Mr. Cooke, do.
Philadelphia, Pa. A box, fr. Mrs. Perit, for Mrs. Apthorp, Ceylon.
Pittsfield, Ms. A box, fr. Free-will so. for Mrs. and Miss Whitney, Sandw. Isl.
Poughkeepsie, N. Y. Five sets of Sewall's plates, fr. C. Barttul.
Rochester, N. Y. Two bales of cotton sheeting, fr. a lady.
Spencer, Ms. A box, fr. la. benev. so. for Mr. Byington, Choc. miss. 48 66
St. Johnsbury, Vt. A set of Sewall's plates, fr. E. & T. Fairbanks & Co.
West Troy, N. Y. A half barrel, fr. la. of R. D. ch. for Mr. Hoisington and fam. Ceylon.
Unknown, A box, for Mr. Taylor, Madura ; do. for Mr. Webb, do. ; five reams writing paper ; a bundle, for Mr. Spaulding, Ceylon.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. MARCH, 1847. No. 3.

American Board of Commissioners for Foreign Missions.

Greece.

LETTERS FROM MR. KING.

SEVERAL letters have been lately received from Mr. King, showing that there is less of danger in his position at the present time, than there was a few months ago. The most recent of these letters is dated December 19.

Under date of November 26, Mr King acknowledges the receipt of a letter which apprised him of the kind and fraternal action of the Board, in reference to his case, at its last annual meeting. He appears to have been greatly comforted and strengthened by this manifestation of Christian sympathy and regard. He also says that his situation among the people seems to be gradually improving. "I now go about the city," he writes, "with a good deal of freedom, and converse freely with all I meet on the subject of religion. Many of the people, and even some of the priests, salute me when I meet them in the street, though it is contrary to the commands of the Holy Synod. Even one of the members of the Synod who subscribed the excommunication, on meeting me to-day, returned my salutation." The number of Greeks, however, who attend his service, is small, and he has reason to believe that the enmity of many is unabated, and that he should still be on his guard. In respect to the disposition of the prosecution pending against him, he says, "When my trial will come on, or whether it will come on at all, I do not know. Some think that it will be left where it is, or laid aside; but no one knows. If it come on, it will probably be in January or February, 1847."

In communications of a later date Mr. King furnishes some information that will be received with pain and sorrow by every friend of spiritual religion. The first of these communications, dated December 3, is as follows:

I send enclosed the translation of a document which I have long wished to get hold of, and of which, a few years since, I saw a copy; but I have never been able to obtain it till this morning. It is a general pardon, which the Greek Patriarch of Jerusalem, in consideration of a certain sum of money, gives to pilgrims, of all the sins they have ever committed in thought, word or deed. Though many have this document, it is difficult for me to procure it, as they value it very highly, and wish to keep it through life. Indeed, I am informed that those who have this, are permitted by the priests to partake of the communion without confession, which is required of others.

This "pardon" I procured through a Greek friend. The man who had it, was unwilling to part with it, but was at length persuaded so to do. He paid for it, my friend thinks, a thousand or fifteen hundred piastres, which were formerly, as you probably know, of much greater value than at the present time. When I was in Palestine twenty years ago, the Spanish dollar was reckoned at eight piastres and a half.

The effect produced on pilgrims by their visit to Jerusalem, and by the gen-

eral pardon of their sins, granted by the Patriarch, may be learned from the custom,—common, I am told, among many of the Greeks,—of saying when a man is uncommonly bad, "He is a pilgrim."

Such a pardon cannot be considered much better than the indulgences of the Pope, sold by Tetzel, in the time of Luther.

The document, translated by Mr. King as mentioned above, is as follows:

Anthimus, by the mércy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine:

Our mediocrity,—by the grace and gift and power of the all-holy and life-giving Spirit, given by our Savior, Jesus Christ, to his divine and holy disciples and apostles, to bind and loose the sins of men, having said, Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained; and whatsoever ye bind and loose upon earth, shall be bound and loosed in heaven; and this divine grace having passed from them to us, in regular succession,—pardons his spiritual son in whatever, as a man, he has sinned and transgressed against God, in word, or deed, or thought, voluntarily or involuntarily, and in all his feelings. And if he has been under the curse of excommunication of any High Priest or priest; or if he has fallen under the anathema of his father or mother, or his own; or if he has violated an oath; or if, as a man, he has at different times been pierced with any other sins, and has confessed them to the spiritual fathers, and has from the heart received and, with a ready mind, performed the canon by them imposed, we do loose him from the guilt and error of all these, and do free and pardon him by the almighty power and grace of the divine and adorable Spirit. And as many as through forgetfulness he has left unconfessed, all those also may the merciful God forgive him by special philanthropy and goodness, through the intercession of our most blessed Lady, the Mother of God, and ever Virgin Mary, of the holy, glorious and altogether praise-worthy Apostle James, the brother of the Lord, and first Hierarch of Jerusalem, and of all the saints. Amen. 1789.

Anthimus, by the mercy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine.

On the next day, December 4, Mr. King wrote again, giving the following additional facts in respect to this extraordinary document.

I have been informed that when a person, having this writing of pardon from the Patriarch, dies, it is put in the tomb with him, doubtless as a kind of passport to the other world. An old woman, who is now staying at my house, says that her god-father obtained for himself this writing of pardon from Jerusalem, without going there in person, by paying one thousand piastres, and that the dollar was then reckoned at two piastres and a half; so that the price he paid amounted to about four hundred dollars of our money; cheap enough, if it would ensure an entrance into heaven, but a great price for such an abominable imposition! And so long as the concern which men have about their souls and a future state of existence, can be quieted by such a pardon as this, and they think that heaven is by this ensured to them, what hope is there of bringing them to true repentance! This veil of error must be rent from the top to the bottom, before the way into the holy of holies can be manifest to such a deluded people. And I hope in God to be the means of doing something towards rending it.

One day later Mr. King added a description of another of these pardons, which he had just seen.

To-day I have seen another copy of the general pardon, given by the Greek Patriarch of Jerusalem to a female pilgrim, now residing in this city. It bears the date of 1834, and is, word for word, like the one I procured day before yesterday, dated 1789, a translation of which I now send you, with the exception that the words "at different times" are wanting; and instead of "the divine and adorable spirit," it is written, "The all-holy Spirit." But this makes no difference in the sense, as it respects the pardon given. The signature is also different. And on the borders of the one I saw to-day, there are more pictures of saints, round about, among whom the Virgin Mary holds a conspicuous place, with a halo of glory around her head, over which is written, "Mother of God," and attended by angels, as Christ is, with six apostles on one side, and six on the other.

At the four corners of the writing are the four Evangelists, Matthew, Mark, Luke and John. On one side is St. Athanasius; and above him is the picture of Christ on the cross, and near by Mary his mother, and the beloved disciple John. On the other side of the writing is James, the brother of the Lord; and above him is a representation of Christ's resurrection. At the bottom is the holy sepulchre in the middle, on one side of which is represented the appearing of Christ to Mary, when he said to her, "Mary, touch me not," and on the other side is represented the mourning at the

burial. The whole is crowned with a representation of Christ ascending between two angels, sounding trumpets, and a cloud receiving him out of the sight of his disciples, who stand gazing up into heaven.

Constantinople.

LETTER FROM MR. WOOD, NOVEMBER 13, 1846.

Change in the Seminary.

One of the most urgent wants among the Armenians of Turkey, at the present time, is a well qualified native ministry. There are already four churches in existence, only one of which has a pastor; and others will probably be formed very soon, all needing the supervision of faithful and devoted preachers of the gospel. And there will doubtless be, at no distant day, a call for the labors of evangelists, that ought to be anticipated and provided for by the mission.

Under a deep conviction of the importance of the subject, the brethren at Constantinople have resolved to organize a theological department in the seminary at Bebek. Not that the institution has hitherto paid no attention to this branch of study; for in one sense it has always been a theological seminary, inasmuch as its primary object has been, from the first, to prepare a native agency to co-operate with the missionaries in disseminating the gospel. Indeed, the whole course of instruction has had this end constantly in view. But it has seemed to our brethren that the time has come for a distinct department, intended to give the same sort of training, after the academical course shall have been completed, that is furnished by theological seminaries in this country.

The arrangements which have been made to accomplish this object, will appear from the following extract.

The plan of the proposed theological department, as adopted by the station, is as follows. The length of the course is to be three years. The branches of study to be pursued are, in general, the same as those taught in theological seminaries in America. No person is to be admitted to the course except by vote of the station; and he must also give satisfactory evidence of piety, and be in other respects a suitable candidate for the holy ministry. As a general rule,—though from it, in special cases, we shall feel at liberty to depart,—a completion of the regular four years' academical course will be required.

The addition of a three years' full course of theological study, in connection with the increase of students and classes in the academical department, as you will at once perceive, greatly increases the amount of labor to be bestowed on the seminary. This we shall endeavor to meet, in part, by devolving a larger share of the teaching in the academical department on assistant instructors trained by ourselves. This can be done, however, only to a limited extent; as the teaching of the English language, and of science through the medium of it, cannot well be intrusted to those to whom this is a foreign tongue, at least until after several years' use of it. To provide for the instruction in the theological department, Mr. Van Lennep has accepted the assignment to him of the department of biblical literature, including the original languages of the Bible, the literature of its several books, exegesis, &c., and he will consequently remove to Bebek, and become permanently connected with the institution. Mr. Hamlin, who will be fully occupied with the scientific branches in the seminary, will be able to assume only that of natural theology. Christian theology, sacred and ecclesiastical history, including the history of Christian doctrine, rites, &c., have been imposed upon me. Courses of lectures will be delivered during the summer season on the evidences of Christianity, the canon of Scripture and inspiration, by Mr. Homes; on the pastoral office and duties by Mr. Dwight; and on difficult passages of Scripture by Mr. Goodell.

The time allotted to the preparatory course being short for the acquisition of the English language and the prosecution of the branches of study assigned to it, no beginning can be made in Greek and Hebrew previous to entering on the theological course; and the study of those languages will be pursued throughout the whole course. As the Greek of the New Testament differs but comparatively little from the modern tongue, that language will be taught in connection with the modern Greek. The Latin, so desirable an acquisition for every minister of the gospel, it will be unwise to add to the course of the three years; but we hope it will be mastered by a portion at least of the students subsequently. The greater part of the instruction in theology and ecclesiastical history must necessarily be given in the form of lectures. In Armenian no text books exist; and the students who understand English, cannot be expected to read it so freely as to be able, with

the limited time they will have at command in the seminary, to go into it very extensively. In theology the great text-book, by a happy necessity, will be the Bible. Truth will be drawn directly from the great fountain itself, and human compositions will, it is hoped, be used only as a directory and help to the understanding of the teachings of the word of God. Should this department be continued in my hands, it will be my strenuous endeavor, with the help of God, to set forth the truths of the gospel in their true aspects and relations, as truths revealed for the salvation of men, and not to be the subjects of idle speculation. Some of the vexed questions which divide different schools in other lands, it would, happily, be next to impossible to express in the Armenian language; and they could have no interest for minds but recently waked up to a perception of what is fundamental in the gospel system. In view of the great responsibility which is thrown upon us, as those who are, under God, to mould the ministry, and thus determine the whole character and destiny of the reformed churches which are to cover this land, I sometimes shrink back with terror from the work. My heart dies within me, and I dare not think of engaging in so momentous and solemn an undertaking. We earnestly solicit the prayers of God's people that his presence and aid may be vouchsafed to us, and that by the power of his Spirit, working in those to whom we speak, revealing that which man cannot teach, and transforming the whole man into the image of Christ, a holy, faithful, and well-instructed ministry may go forth from under our hands, who shall be workmen that 'need not to be ashamed,' being "able" rightly "to divide the word of God," and to preach the cross in its truth and power to the entire subversion of error, and the upbuilding of the kingdom of Christ throughout this empire.

The first theological class, it is expected, will consist of four or five persons, two of whom are members of the class which is about to complete its academical course. The efforts of the Patriarch and others to injure the seminary are doubtless remembered by the reader. The statements which follow, show with what success these efforts have thus far been attended.

The present number of students in the seminary is thirty-two. After a war carried on against us with all the force which could be excited by the Patriarch and hierarchy, we find ourselves with just the number which we had at the beginning of the year, two thirds, however, having been changed. The state of excitement in which the institution has been kept, and the numerous changes in its members, have of course operated unfavorably to its interests; yet on the whole we can say that it is in a better state now than it was previously. It has been demonstrated that the institution cannot be destroyed. Those whom we now have, are bound to us by stronger ties, and are less likely to be forced from us, than the former students; and their character as to intellectual and spiritual promise stands equally high, if not higher. Of the present students, six are members of the new evangelical church in Constantinople; one is a candidate for admission at the next communion; one is a member of the church in Nicomedia; and six others unite in a prayer meeting which is held twice a week by the pious students. A member of the church at Trebizond is expected soon to join us, and three others from families connected with the church in Nicomedia. It will be our endeavor to have as large a portion of our pupils as possible from members of the evangelical churches.

We mourn the absence of any special interest in the seminary in spiritual things. The influence of the pious students is good; the attention to the preached word sometimes indicates that it is not altogether without effect; yet we have no such joyful tokens of the Spirit's presence and power as our brethren in the Nestorian mission have been permitted to witness in their seminary. In answer to the fervent prayers of Christians in our behalf, may the blessing speedily be bestowed!

The letters of Mr. Goodell, which will be found on subsequent pages of the Herald, show that the wishes of our brethren at Bebek were beginning to be realized.

LETTER FROM MR. HAMLIN, NOVEMBER 14, 1846.

Visit to Nicomedia—Religious Services.

As the infant churches at Nicomedia and Ada Bazar are without the benefit of a constant pastoral supervision, our brethren at Constantinople have regarded it as very desirable that some of their number should occasionally make them a visit. Messrs. Hamlin and Everett were accord-

ingly designated to repair to those places last autumn; and the present letter contains an account of the journey. On their arrival at Nicomedia, they accidentally met one of the native brethren in the street.

He greeted us with Christian cordiality, and conducted us to the Turkish khan, where our brethren have a room for meeting together. It is in a street occupied by Mussulmans, who protect them from all the insults and outrages to which they are still exposed in other parts of the city. I was forcibly impressed with the fact, that the crescent should thus faithfully guard the cross!

About thirty of the brethren soon assembled, and I preached to them on the spiritual worship and worshippers of God. It was a singular coincidence, that the vartabed in the Armenian church preached on the same subject. While the presence of Protestantism impels its opponents fiercely to defend their errors and superstitions, it also obliges them to approach, in appearance at least, the standard of evangelical truth, in order to retain their hold upon those who are in danger of opening their eyes to the errors of their church. While such preaching undoubtedly acts as a soporific to the consciences of some, it is to others a testimony to the truth of Protestant principles.

In the afternoon I preached on the church of Christ, its duties and privileges. Thirty-eight Armenians were present, making our little company forty in all, and crowding to the utmost our place of assembly. The intervals between the meetings were filled up with conversation; and we were both interested in the earnest attention to the truth which was manifested. Still we found that some difficulties were existing between members of the church, and also between the church and congregation; but they were of such a nature as would naturally arise out of their new circumstances.

We proposed, for Monday, Tuesday and Wednesday, to hold two meetings on each day, spending the intervals in private conversation and the evenings in visiting the families of the brethren. In following out this plan, we had what might properly be called a protracted meeting. We had abundant and pleasing evidence of the usefulness of presenting truth continuously, and of following up one appeal to the heart and conscience by another. The Spirit of God evidently accompanied his own truth. The room was crowded at every meeting, and the assembly was pervaded by the most serious and profound attention. We spent most of Wednesday with the committee of the church in examining candidates for admission. The examination seemed to be the occasion of "deep searchings of heart," both to the committee and the candidates, and the wish was often afterwards expressed, that all the members of the church could have been present, and thus have had their minds directed to the signs of Christian character and the solemnity and responsibility of the Christian's covenant with God and his people. The church afterwards met to act upon the report of the committee, and the four candidates were accepted, to be admitted at the proposed communion season.

Family Religion—A believing Invalid.

Our brethren visited three Armenian families in the evening, during their stay at Nicomedia, and one in the day time. It was deemed inexpedient to excite the hostility of opposers by going publicly to their quarter of the city on such an errand. To illustrate the spirit which still pervades a portion of the community, Mr. Hamlin says, "The excommunicated priest Haritoon is often insulted and abused in the streets, particularly by the boys, who seize every opportunity to stone him; and they often stone his house." It is delightful to learn, however, that he manifests an excellent spirit; and the persecutions and sufferings he has endured, have evidently been a great spiritual blessing to him.

At one of our evening visits we met three families, of fifteen persons in all; and, together with miscellaneous conversation on religious topics, addressed them particularly on the right performance of household duties and the cultivation of family piety. Our brethren seem very anxious that their households may enjoy that religious instruction of which they have hitherto been deprived. I trust a new day is dawning upon them in this respect. As they become more and more acknowledged as a separate community, many of the restraints and difficulties, hitherto imposed upon their families, will be removed.

On another evening I visited, after nine o'clock, the house of a brother who is confined to his room by pulmonary disease, and has no expectation of recovery. His family and relatives, not participating in his religious views, would consent to the visit only on the condition of the utmost secrecy, lest their admit-

ting me should be followed by the anathema of their Bishop. Under the cover of total darkness, and preceded by a messenger to see that the coast was clear, I was admitted to the house, as though on an errand of darkness, rather than visiting a saint upon whom the glories and blessedness of eternal life are soon to dawn. I asked the sick man if he expected to recover. He replied in the negative. I then asked him if he wished to recover; he said, "No, there is nothing in this world worth getting well for." I inquired if he wished to die. His answer was, "I wish to be in heaven, where Christ is; I wish to be with him, and to behold his glory." A heavenly peace seemed to pervade his soul. His views of himself as a sinner, and of the way of justification through Christ alone, were clear and scriptural. He expressed not only entire submission to the will of God, but great joy and peace at the thought of being entirely in his hands and at his sovereign disposal. A few days before, his friends endeavored to persuade him to confess to a priest and receive the sacrament. It was suggested to him that, should he die out of the church, his body could not have a decent burial, and might very possibly be exposed to abuse and insult in the streets, like the body of a dead dog. He replied with a smile, as narrated by one present, that his spirit would be in heaven and he felt little anxiety about his body. Even if they should throw it into the sea, it would not tempt him to deny Christ. May God grant to our brother the same confidence and hope unto the end!

Ada Bazar—Opposition—Defection.

Having completed their labors at Nicomedia, in accordance with the plan already mentioned, our brethren rode to Ada Bazar on Thursday. They were surprised at the extent and extreme fertility of the plain over which they passed.

Ada Bazar is on a large plain, so perfectly level that the eye can detect no variation from a horizontal plain any where in the immediate neighborhood of the city. On approaching it, save three minarets, you see nothing but trees and heavy masses of verdure, formed by vines of various kinds intertwining and overtopping the thickets of bushes and young trees along the fences and divisions of land. The houses seem all to lie in ambush among the trees and hedges; and you can find no point from which to gain any view of the extent or situation of the city, which contains about sixteen thousand inhabitants.

Much chagrin was felt by the Armenians, particularly by their clergy, at our arrival. They had sent a petition with numerous signatures to the capital, that we might not be allowed travelling passports to visit their city in future; and they supposed, as a matter of course, that no Protestant missionary would ever be able to set his foot there again. We were most cordially welcomed by all the members of the little church, and felt that we were indeed among brethren.

We found the church hard beset, and in a very trying and difficult position. Aside from the hostility of the Greeks, they have eighteen Armenian priests to plot their destruction, and to excite the people against whatever is suspected of originating from an evangelical source. Four of the original members have fallen away, and made their peace with their apostate church. They were able for a time "to bear much and to have patience and to labor for his name's sake," but they finally "fainted." They endured much for a season, but they were unable to endure unto the end. In regard to two of them some hope of repentance is indulged; but the other two seem to have taken to themselves seven other devils worse than the first.

We found the members of the church living in great seclusion from the rest of their nation. So watchful is the priesthood on the subject of the intercourse of their people with foreigners, that while we were there a man was publicly anathematized on the mere report of our having been received at his house, the report too a false one. Another was anathematized for having sold property to the amount of about sixty dollars to a Protestant Armenian; and another, a woman, for having received to her house her own daughters, whose only crime was a refusal to renounce their Protestant husbands.

Communion—Return to Nicomedia.

We thought at first that we should be able to have no intercourse with any except Mussulmans and the members of the church. But we saw and addressed, or conversed with, about twenty persons, not members of the church; and we found some of them in an interesting but, of course, unhappy state of mind. They are waiting and longing for a day of greater freedom. We tried to press upon them the high and unbending claims

of Christ to forsake all that they have for his sake, as the only condition upon which they can become his disciples.

On Saturday evening we had a meeting, preparatory to the communion, at the house of one of the brethren. Twenty-one were present and we had a solemn and profitable season. Seven females were present; six of these are married, and are so far enlightened, and have so far received the truth in the love of it, that they are willing to endure all the reproach which it brings, and have refused to be separated from their families. After the special exercises of the evening were over, I addressed the heads of families present on the duty and the means of cultivating family piety. On the following day we admitted one to the church, and sat down together at the table of our common Lord. Our communion was sweet and refreshing; and we poured out our hearts in prayer that God would appear to build up Zion. On Monday, when we started for Nicomedia, quite a crowd of Armenians were collected about our khan; but they offered us no insult, merely gazing at us as we rode through them. Probably a mere idle curiosity had drawn them together, though our brethren anticipated some manifestation of hostile feeling.

We became strongly interested in this little band, who are left as sheep without a shepherd and in the midst of wolves. Their unity, their faith and love, their patience in tribulation, are pledges that the Lord will keep them and will ultimately pour out a blessing upon them. As many of them as could leave their business, accompanied us to the river's side, where we bade each other an affectionate farewell, and went on our way rejoicing.

Priest Haritoon—Communion.

On the day after their return to Nicomedia (Tuesday), our brethren made several calls and had some interesting interviews with the members of the church.

It was delightful to witness the change of feeling which pervaded, not only the members of the church, but some not yet connected with it. We felt that God had blessed the exhibition of his own truth, and that our visit had not been in vain. I called with Mr. Everett at the house of the priest above mentioned, who is now a deacon of the evangelical church. You probably recollect the interview you had with him at my house, and our fruitless endeavor to persuade him to abandon, at once, all such connection with his church as would imply a sanction of its idolatries. He now expresses profound astonishment and wonder, that the Lord did not allow him to go on in his wayward course and perish. His patience, his humility, and his cheerful endurance of the constant contempt and insult to which he is exposed from his neighbors and former friends, pleased us more and more, as we became better acquainted with his circumstances and trials.

On Tuesday evening we met to partake of the communion, and to receive the four candidates, recently propounded, into the church. It was a most solemn and interesting season. About forty were assembled; and though all could not find space to sit down, even upon the floor, every individual seemed to give fixed and motionless attention to the close. Unconscious of the passage of time, our services occupied two full hours; but it seemed to us like the mount of transfiguration. It was good to be there. Beside me sat an aged man, whose hair was white with time, and who had just come to the knowledge of the truth, when Mr. Dwight and myself visited Nicomedia seven years ago. Before him sat his son, who had that evening taken the vows of God upon him. Both wept freely, and many others could not refrain from joining them, although there was nothing peculiarly adapted to excite the feelings, except the plainest and most simple exhibition of the design of Christ in instituting the ordinance we were celebrating, and of the spiritual benefits we ought to derive from it.

Having made some necessary arrangements for the better education of their children and for securing better places of worship, and having promised to receive five young men and lads who proposed joining our seminary, two of whom are regarded as decidedly pious, we left them, wishing that our duties would allow us often to revisit these interesting churches who "have received the word in much affliction with joy of the Holy Ghost."

The original number of communicants in each of the churches at Nicomedia and Ada Bazar was fourteen. From the foregoing statement it appears that the present number at Nicomedia is eighteen, while at Ada Bazar it has been reduced by defection to eleven. Mr. Hamlin remarks, in the conclusion of his letter, "During our brief tour we felt greatly encouraged by the evidence we met with that this is the work of God. His

Spirit is in it, and he will carry it forward to a glorious consummation."

LETTER FROM MR. DWIGHT, DECEMBER 7, 1846.

A happy Death.

ANOTHER member of the little band of believers at Constantinople has finished his course with joy. Mr. Dwight has furnished a brief notice of this event in the present letter. Perhaps these frequent deaths are designed to demonstrate the nature of the work which God has been doing among the Armenians to the satisfaction of the whole world.

On Saturday last we followed to the grave another of the beloved brethren of the Evangelical Armenian Church, making the third who has been called to his rest since this church was organized. His end was peace. I was called to see him about two hours before his departure, and I remained till his spirit took its upward flight. He was in full possession of his reason until the very last minute, and his soul was filled with joy in believing in Jesus. I have rarely seen exhibited a clearer view of the gospel scheme of salvation. His hope rested on Christ alone; and he bore honorable testimony to the power and faithfulness of the Savior of sinners, in leading his people safely through the dark valley and the shadow of death. His widowed mother, his brothers and sisters, and several other friends, all of them of the Armenian Church, were present, and seemed deeply affected with the scene. I sent for the pastor, and while our brother was gasping away his life, we were singing hymns and praying by his bedside, and addressing such words of comfort and encouragement to him as seemed suitable to his case. This is the first case in which one of the brethren has died in the midst of his friends, they being of the old Armenian Church; and I hope the effect will be good. His mother exclaimed, "Oh let my death be like his." This young man was driven away from home by the persecution; but natural affection compelled his friends to receive him back when he became sick.

Mr. Dwight alludes to the state of religion in the female seminary, in the male seminary, and also in the congregation. He says, "There is a very full attendance on the Sabbath, and an unusually solemn attention is given to the word preached." But the communications of Mr. Goodell which follow, are more full upon this point.

LETTERS FROM MR. GOODELL.

Religious Interest at Constantinople.

AFTER hearing so much of the exciting and trying scenes through which our brethren at Constantinople have passed during the last year, it is very gratifying to receive intelligence from them of a different character. It would be premature to designate the work which the Lord appears to be doing in connection with their labors as "a revival;" still if they and the church in that city, which God has so providentially called into existence, shall pray in faith and earnestness, together with Christians in this country, for a plentiful shower, we may hope that the blessing will not be withheld. It is for the special purpose of drawing the attention of the friends of missions to the circumstances of this station at the present time, and of requesting a fitting remembrance of it in their supplications, that the statements of Mr. Goodell are published so much in detail. And may not the hope be indulged, moreover, that Christians will be encouraged, by what they find in these letters, to pray more earnestly for revivals in our own country? The following extracts are from a communication which is dated December 7.

He who has saved his people here from the lion and the bear, from the fury of the Patriarch and the prison and bastinado of the civil and ecclesiastical rulers, has now come to command still greater deliverances for them. In the former case he employed inferior agencies; but he is now employing his highest and greatest and best.

It was on Sabbath, November 22, that any thing unusual in the female seminary was first noticed. Two of the pupils then came to Miss Lovell, and asked, with tears, how they could obtain new hearts; saying, at the same time, that they had been praying several weeks for a new heart, but the more they prayed, the worse their hearts appeared to them, and they were entirely discouraged. Others in the school were almost immediately brought under the convincing operations of the same divine Spirit; and in a few days the seriousness was general, and the solemnity great. Individuals were constrained to leave their studies and the school room every day, for a longer or shorter time, and give themselves unto prayer. Many also were the little circles of prayer formed during the day; and every evening the whole school had a prayer meeting among themselves.

On the following Friday the state of

feeling was such that, contrary to our intentions, all study throughout the school had to be given up. Every one was sitting, or apparently anxious to sit, at the feet of Christ, to learn of him. All seemed to feel that he had himself rent the heavens and come down among them. One of the oldest pupils, who was previously a professor of religion, and who had entered into this revival with her whole heart, turned pale and trembled and wept, and said, "When I read of the revival in the female seminary at Oroomiah, I thought, 'Well these girls in our school can never be made to feel so;' but lo! the Spirit of God has come, and nothing can stand before him."

On the following Tuesday the native female prayer meeting was held at four o'clock in the afternoon. Some attended who were not pious; and their feelings became so interested, that they remained behind after most had left, and the meeting was continued till midnight. The following Thursday was a day of fasting, humiliation and prayer for the whole congregation of Protestant Armenians in reference to this work of God. The chapel was crowded, even more than it ordinarily is on the Sabbath, and many tears were shed. Suffice it to say, the work has commenced among them, and also in the male seminary at Bebek; and the feeling seems to be pervading the whole community, that to be a Protestant is very easy, but to be made a Christian is a great and wonderful work.

It is of course premature to speak of the number converted even in the female seminary; but several certainly appear like new creatures in Christ. One of them, in reference to the public services on Thursday, said that she wished to go out of the meeting, and bring in all her nation. These were the spontaneous feelings of her own heart, for she had probably never heard such language used in all her life. We are unworthy that the Lord Jesus should come under our roof; but he has come and brought salvation with him; and here he is, with both hands full of heavenly and eternal blessings to bestow upon us.

You know that we have observed, for several months, a daily concert of prayer for the members of the female seminary, a day being fixed for remembering each one particularly in her turn. This was not known to them, nor is it yet known. But it is noticeable that several of those who have become hopefully pious, became so on that very day in which prayer was especially offered for them. The Sabbath in which the two first came to Miss Lovell, was the particular day for the elder of the two. Verily our God is still, as he has been in all generations, *a God that heareth prayer.*

The pastor of the church has come in repeatedly to address the inquiring and the hoping, either collectively or individually, and has always done it with the happiest effect. The number of pupils is now fourteen, which is full six more than we ought to have; and ten more are weeping and praying to come, but we cannot possibly make room for them. We have reason to be thankful that Mr. and Mrs. Everett remain here this winter, as her aid in the school is very important.

Just after the commencement of the seriousness described in the foregoing letter, the following communication was received from two members of the female school at Oroomiah, one of whom is the daughter of priest Dunka, the other being Sarah, the daughter of priest Abraham, already known to some in this country. The reader will not fail to notice the appropriateness of the letter to the circumstances of those to whom it was addressed.

Many salutations from two girls of Miss Fisk's school to you, our friends, the girls of Miss Lovell's school in Stamboul. We have wished much to write you a letter full of love, but we have not had time. But now our dear teacher has given us time to write, and we are very glad. Although you are far from us, we have great love to you. We were much rejoiced the day the letters of your teacher and of one of your companions reached us. Our dear Miss Fisk read them to us. We were very glad that you sent us your love and asked us to pray for you. When it was read the girls were all in school. We immediately fell on our knees, and remembered the precious promises that God has made to us sinners. We were much encouraged by them, and spent an hour and a half in prayer for you. And we hope that henceforth we shall not forget you in our prayers. We are desiring much to hear good news from your school, that the Holy Spirit has come there and awakened you, and that you have repented and turned and become true Christians, lovers of Christ. How you would thus rejoice Christ, all the inhabitants of heaven, and your teacher, who has left her country and friends, and come for your salvation, and who is taking trouble for you, day by day, that she may teach you the way of life in our Lord Jesus Christ! We are expecting to hear good news from you. We hope that we shall hear it in the letter you may send us, if our faith is as it should be.

If you inquire about our school, we have news to tell you that makes us very sad. There are girls who were in our school last

year, that have not repented. There are also others who have come this year who are not yet awakened to their state. We pray much for them, that they also may turn to God; and we beg those of you who have the love of God in your hearts, that you will remember us in your prayers. If God helps us we will remember you much, that both schools may be his, and that we may be joined in our prayers to God, that we may be sisters in Christ, and looking forward to a heavenly inheritance. Amen.

Give our love to your teacher, Miss Lovell, and tell her that we love her much, and pray for her that God may help her, that she may guide her flock in the way of life. Also ask her if she will pray for us, poor sinners.

We wish much to write you more, but to-day is Saturday and we have much to do to be ready for the Lord's day. O dear sisters, we rejoice more and more in every Sabbath that comes, because we love it more than any other day. Our school is very still on that day. Oh, how should we all keep the Sabbath, that we may be prepared for that Sabbath in the kingdom of heaven that has no end!

The girls all send many salutations to you, and love you much. If you please, receive this letter, not as from two strangers, but as from two loving friends.

Religious Services—Hopeful Signs.

Ten days later Mr. Goodell wrote again, describing the different religious services held for the benefit of the evangelical Armenians at Constantinople. This account will be read with peculiar interest at the present time. The reader will be glad to perceive, that there had been no diminution of the seriousness mentioned in the previous letter at the end of ten days from its date.

If no one has informed you of the regular religious services held with or by the Armenians, from week to week, you will be pleased to have a list of them.

1. A Sabbath school is held every Sabbath morning at nine o'clock in the chapel, consisting of some forty or fifty scholars, many of them men and women.

2. At ten o'clock there is preaching at Galata by the pastor.

3. At one o'clock in the afternoon is my Turkish service at the chapel.

4. At two o'clock is the Armenian service in the same place, conducted by the pastor or by one of the missionaries.

5. At seven o'clock there is a prayer meeting at the house of one of the native brethren in Pera, conducted by themselves. And there are generally, or always, similar meetings in different parts of the city and suburbs.

6. Every Saturday (formerly Tuesday) there is a native female prayer meeting, attended by from fifteen to twenty or more, and conducted by themselves.

7. Every Friday the pastor, or one of the missionaries, preaches at the chapel to a congregation of from fifty to seventy persons.

8. On the first Monday in every month the monthly concert of prayer for the conversion of the world is held, attended by from seventy to ninety persons.

9. On the second Monday in every month there is the church meeting at the chapel for prayer and exhortation.

10. On the third Monday in every month there is a concert of prayer at the chapel for the conversion of the whole Armenian nation, with its Patriarch, Bishops and bankers. This meeting is very fully attended.

11. Once in two months, before every communion, a preparatory lecture is preached at the chapel, generally by the pastor.

The above mentioned are all public meetings, and they have been a long time established. To these you may add occasional days for fasting and prayer, or for thanksgiving, when all assemble in the chapel on some part of the day, for united worship. And to these we may add also numerous little meetings for prayer or praise, appointed from time to time for different objects, and held at different places. One of these at my own house, one evening last week, was attended by fifty Armenians, four of whom led in prayer in the course of the evening. All these meetings are exclusive of the prayer meetings in the female seminary; exclusive also of all the meetings, regular and occasional, at Bebek; and exclusive of several weekly meetings at Pera, which are more circumscribed in their nature, being intended for the benefit or improvement of a few. I should add that the pastor has begun to preach once or twice a week in Turkish for the benefit of some Greeks, and that many Armenians attend these meetings; also that the native females have, of their own accord, recently established a monthly meeting to pray for their children and families. This may be called a maternal association.

About two months since I took a large house in Galata, for the sake of accommodating the female seminary, and had all my things packed up to remove into it. But it was near the Armenian Catholic patriarchate and church, and the Sublime Porte pretended to fear that I should turn the world upside down, and

compelled me to remain where I was. Well, it is better to remain in very straitened quarters, with such precious influences as we have enjoyed lately, than to dwell in a palace without them. No government on earth can prevent the spirit of all life and holiness from breathing upon us; and no accommodations can be so narrow as to prevent his dwelling with us. Six of our pupils have, we hope, recently received the gift of eternal life; two others were previously pious; and three or four more are in an interesting state. Their prayer meetings continue every evening. The male seminary at Bebek is also a sharer in this work of grace; while the measure of divine influence in the whole community seems to be steadily increasing.

Syria.

LETTER FROM DOCT. VAN DYCK, NOVEMBER 9, 1846.

Opening of a Seminary at 'Abeih.

It has been the intention of this mission, for some time past, to establish a seminary at 'Abeih, the instruction to be given in the Arabic language, and the design being to impart the greatest possible amount of moral and religious knowledge, and to secure the greatest possible elevation of character. That imitation of Frank manners and customs which has proved so deleterious in many cases, was to be carefully avoided; and in the selection of the pupils regard was to be had, not so much to their age, as to their moral and mental qualifications. Our brethren have at length opened a seminary upon this basis. Doct. Van Dyck and one of the native assistants were requested to remove to 'Abeih, for the purpose of acting as teachers. The present letter describes the incipient success of the enterprise. The new institution, it will be seen, promises very different results from those which were realized from the one formerly sustained by the mission.

At a meeting of the mission held in August last, it was resolved that, with leave of Providence, the seminary be commenced on the first Wednesday of November, 1846. It was also resolved that the pupils be required to provide their own clothing and bedding, the mission thus being burdened with the expense of board only. It was further determined that the pupils be received only upon condition of their entirely giving up visiting their own churches, and that in the refectory department no distinction of meats be allowed. Another resolution was, that there be two vacations of one month each during each year, the spring vacation to commence May 1, and the autumnal vacation to commence October 1, and that there be a public examination at the close of each study term.

The studies and length of time required for a full course were left to be decided upon hereafter, as experience should dictate, or the progress of the pupils should require. It was deemed sufficient at the commencement to decide upon certain studies in themselves indispensable; and, accordingly, it was resolved to begin with the systematic study of the Bible, Arabic grammar, arithmetic and geography. The study of the Bible is made paramount to every thing else, and will be continued throughout the course, whatever else be admitted or rejected. Languages are excluded, except for select pupils intended for translators.

A number of applications having been made for admission to the seminary, whenever it should commence, a selection was made of eight individuals, and notice duly given of the day appointed for opening the institution. By that day (Wednesday, November 4,) three of the above applicants presented themselves and the seminary was commenced; instruction being given during one half of the day by our native brother in Arabic grammar, defining (necessary on account of the scarcity of dictionaries in the language) and arithmetic; and during the other half by myself, in Scripture study and geography. Other pupils have since made their appearance, and we now number, (six days after commencing,) seven boarders, two day scholars, and there are still five applications not yet acted upon by the mission. Our present accommodations will allow us to take only eight boarders. Of the present pupils the youngest is about twelve, the eldest about thirty years of age.

It may seem that the number of branches taught is small; but it must be remembered that as we have no text books, except an Arabic grammar, all the instruction must be given orally, and the pupils make the books as they proceed, under the direction of the teacher, which takes more time than would otherwise be necessary during the time of instruction, and throws upon the teacher a great amount of study, to ensure the necessary accuracy in thus preparing text books for future use. We

hope to add, in the course of a month or two, two more branches for the present term.

One Sabbath only has passed since we commenced operations; but the exercises will probably be the type of those to come. The pupils attended the regular preaching in the chapel at half past nine in the forenoon; were gathered into a Sabbath school in the recitation room at the time of holding the general Sabbath school in the chapel at two o'clock in the afternoon, where they were required to give an analysis of the morning sermon, and recite a Scripture lesson previously assigned; thence they proceeded to the afternoon service in the chapel. The remainder of the time was spent in their rooms.

Of the pupils now in the institution as boarders, two are from Beirût, one is from the village of Asaad esh Shidiak, another is from Hasbeiya, and still another is from a village near Hasbeiya. One of the day scholars is from Hasbeiya. Respecting this individual Doct. Van Dyck says:

During the storm which burst upon the Protestants at Hasbeiya during the visit of Mr. Whiting, last summer, he was banished by the Emîr. He has since been employed here in teaching a female school, in connection with two of the girls of Mr. Whiting's family, and now spends half the day in the seminary. We have thus two of the little band of Hasbeiyans under our instruction.

Application has been made by the brother of the ruling Druze Sheikh of this district for admission into the seminary. He is a boy of about fifteen or sixteen, and, as he resides in the village, he may be received as a day scholar. Other respectable Druzes intimated a wish to place their children under our instruction some time since, but have not as yet made formal application, nor could we expect them to do so until the seminary was really in existence. What we shall do if application is made I know not, as we have accommodations for only one more boarder.

The concluding remarks of Doct. Van Dyck are worthy of particular attention.

You will readily perceive by comparing what has been said in regard to the choice of pupils, and the regulations for the government of the seminary, with what was the case at the commencement of the former institution, that we have been able to make a great advance and take a much higher stand. Then it was difficult to get scholars at any rate, even when the mission furnished board, clothing and bedding; now we have many applications when we supply the board only. Then nothing could be said upon the subject of the pupils attending their own churches, and they were accustomed to go thither; now we can make it a condition that such shall not be the case. Then the pupils had their fast days and their feast days and fasting dishes; now we have nothing of the kind. Then only such pupils could be obtained as were still in full connection with their own churches and attached to them; now we have only those who are Protestant in their belief, and understand and disapprove the errors of their churches, and have scarcely any connection with them. And, farther, we have now a seed from a band of openly avowed believers in the Bible alone as a rule of faith and practice, and who have endured much persecution for the truth's sake.

Having been enabled thus prosperously to commence our institution, have we not cause to thank God and take courage? We have made a beginning, and we pray, first of all, "O Lord, send now prosperity," and then we look to the Committee for all the aid they can give. "Except the Lord build the house, they labor in vain that build it." But what warrant have we for believing that the same showers which have descended upon the Nestorian mission seminary, are not in reserve for us?

Sandwich Islands.

LETTER FROM MR. THURSTON, JANUARY 1, 1846.

The Kailua Station.

IT is seldom that letters have been so long in reaching this country from the Sandwich Islands as during the last few months. A reference to the date of this letter will show that it has been written more than a year. And even the "general letter" of the mission, which has been expected daily for a number of weeks, has not yet arrived. It is presumed, however, that arrangements will be made at an early day for the regular and speedy transmission of letters. A mail can be carried from New York to Honolulu in two months.

In reviewing the events of the year 1845, Mr. Thurston first alludes to the epidemic which swept over the Sandwich Islands, and which will be frequently noticed hereafter. He was himself

laid aside from his labors for three months, but subsequently regained his usual health. The mortality at Kailua appears to have been quite severe during the years 1844, and 1845. One hundred and twelve members of the church died between May, 1844, and the date of the present letter. During the same period only ten were admitted to the church on examination.

During the first months of the last year, an unusual degree of stupidity prevailed among the people generally. Religious meetings were less fully attended than formerly, and less interest was manifested in the preached gospel. There has been no special awakening among the impenitent during most of the past year, and there has been much laxness on the part of professors. I am happy to state, however, that there has been a little waking up among the members of the church within two or three months past, and an encouraging interest is manifested in religious services. Some few among the impenitent have been brought to reflection, and are very attentive listeners in our meetings, on week days and on the Sabbath. Many backsliders have been reclaimed, and we are encouraged to hope for a brighter day.

Among the means used to produce a better state of feeling and action in the church, I may mention a series of meetings held with the different divisions of the church, for three months past. They have been sustained with the assistance of the deacons, my own better health enabling me to be more among the people in pastoral visits; but more than all, and without which all will prove unavailing, the Lord has helped us; and blessed be his name! We have not been destitute of the tokens of his presence and influence in the deep sigh, the falling tear, and the full confession of sin in the breaking of covenant engagements.

The disappointment of the natives in respect to the fruits of the earth, Mr. Thurston thinks, has made them more thoughtful and attentive to the means of grace. The drought has been unusually severe. "There has been but very little rain," says Mr. Thurston, "even on the mountains for a month or two past, and vegetables are dried up." "The people are distressed for food; and this causes them to think more of the food which always abounds, and which will endure unto eternal life."

The contributions of the church for the support of the gospel, during the past year, have been greater than in any former year. They have for the first time assisted directly in supporting their missionary. Their contributions for this object have amounted to one hundred and fourteen dollars and sixty-eight cents; and it is hoped that they will continue to aid in supporting the gospel the present year, and that they will regard it, not only as a duty, but as a privilege also, to assist in sustaining religious institutions among them. If they look at the subject in all its bearings and relations, they will not feel themselves the poorer for having thus aided with their mites in sustaining the preaching of the gospel. They will feel that they have given something to the sacred treasury of the Lord to aid in sending the light of salvation to the more destitute regions of the earth. They will experience in their own souls the truth of our Lord's declaration, "It is more blessed to give than to receive."

The meeting house, spoken of in former communications as in the process of erection, was dedicated to the worship of God, December 21. It has seats around the walls, and a platform and railing at one end for a pulpit; and there are several moveable seats besides. At some future period the whole may be floored and seated. The expense of the building, if the labors of the people, the money, and the articles of trade paid out, were all to be reckoned, would probably amount to between six and seven hundred dollars. The people of the district for whose special benefit the building was constructed, contributed, in provisions and Hawaiian articles of trade, to the value of seventy-eight dollars. But the principal expense was defrayed by a foreigner, Jeremiah Martin, who resides in the village where the house is erected. He is a member of the church, and one of its deacons. He contributed, in money and articles of trade, two hundred and seventy-nine dollars. A few other foreigners gave small donations, making the contributions, exclusive of labor, three hundred and eighty-nine dollars. The house is an ornament to the village; and may it prove the gate of heaven to the people for whom it is especially designed!

LETTER FROM MR. LYONS, MARCH 5, 1846.

Schools at Waimea—Agriculture.

Mr. Lyons appears to have labored at Waimea much as in former years. During six

weeks, however, he was laid aside from his work on account of sickness. He has also suffered not a little from disordered eyes.

In the present letter Mr. Lyons speaks of the several districts which compose his field in their order, beginning with Waimea. His remarks upon the schools in this district are as follows :

I will first mention the teachers' school as particularly deserving of commendation. In this I have varied a little from my usual practice. Instead of calling together all the teachers, as heretofore, I selected only those whom I regarded as capable of making progress. This number I had under my instruction for one month, day and night, and the proficiency which they made was most gratifying and astonishing. I had no expectation that they would make such advances in knowledge.

At the date of my last report, there were three schools in successful operation. Two of these have since been broken up ; but the other has been more than usually prosperous. The causes that operated in breaking up the two schools, were the sickness of the teacher in one case, and a change of landlords in the other. This change of landlords produced great commotion in the school district, which resulted in the removal of many families, one of which was the main support of the teacher ; and hence the teacher also left. The parents who remained, had not life or interest or love enough to invite or urge him to stay. They pleaded famine, however, as the reason why they let him go. They could not collect food enough to supply that portion of their teacher's wants ! The other school that is without a teacher, Mrs. Lyons and myself have endeavored to sustain a part of the time. But I have too many other duties to attend much to common school teaching. I hope that these two schools, before I report again, will be supplied with teachers.

Mr. Lyons makes a passing reference to a public fast, appointed by the Hawaiian government. The day was appropriately observed at Waimea, and a great multitude attended the services. Meetings were held simultaneously in the other districts connected with this station. There was also a public thanksgiving at Waimea on the first day of the year, in accordance with an appointment made by Mr. Lyons. After describing the exercises, he says, "There was on the whole a good degree of order and decorum, and a greater display of civilization than has been heretofore exhibited on similar occasions. The guests at the feast were furnished with seats and tables ; so that a glance of the eye over the group might have led a stranger to suppose himself in a land of civilized habits."

During the past year there has been a change of landlords, in consequence of the death of our former governor. Changes of this kind generally produce a great commotion. And so it was in this case. Many have removed to other places ; and some of the land is left desolate. By another unfavorable arrangement, two thirds of Waimea have been converted into a pasture for governmental herds of cattle, sheep, horses, &c. This pasture occupies the inhabited and the cultivated portions of the land ; consequently the people are compelled to leave their former cultivated spots, and seek some distant and retired corner in the woods, where they hope to be beyond the reach of cattle. But they soon find themselves mistaken ; for the cattle follow them and destroy the fruits of their labors. Hence a kind of despairing spirit seems to be taking possession of the people, which will doubtless lead the majority, in the end, to leave Waimea altogether. There is great suffering among them now for want of provision ; and much of their food is obtained from a distance. I cannot think of the state of Waimea without feeling sad and deeply depressed. I heave many a sigh over the desolations of my adopted country. But I will not dwell on this dark picture.

Hamakua—Schools.

Passing to the out-stations, Mr. Lyons first speaks of Hamakua. Through this district he has made three tours, occupying fifty-three days. During these visits he held one hundred and fifty meetings of various kinds, attended forty-five examinations, and administered the Lord's supper to the different churches three times.

There are fifteen or sixteen schools in Hamakua, containing between six and seven hundred pupils. These schools have been pretty well sustained, and the close of the year showed a little increase of scholars. Most of the teachers are pretty well qualified for their work, and their schools show that they have been somewhat efficient. I must notice one school as superior to all the rest. It numbers about sixty pupils, and has one teacher. At the last examination I was surprised to find that the readers, thirty in number, had committed to memory, within less than four months, about eight thousand verses of Scripture, and they

were ready to repeat the whole to me. Some of the pupils had also made good proficiency in arithmetic and geography. In another school, at another examination, I found one pupil who had committed a thousand verses within three or four months; and that scholar was one of the best arithmeticians among the pupils of my field.

While here and there one among the scholars has acquired the habit of study, and shows some advance from one examination to another, the great mass have no interest in the school, no disposition to learn, no desire to make progress, and, in fact, make no progress, month after month, and year after year. Some children remain in the alphabet and monosyllables three, four, five years. And the majority of those in arithmetic, after they have proceeded a few pages, go no farther. Though they have been carried over a dozen chapters, they cannot tell you anything about them understandingly. An increase of chapters does not show an increase of knowledge. The few that make progress, keep me from being entirely discouraged, and, at the same time, show that what they do, might be done by others, if there was only a disposition. There is mental capability, but it lies dormant.

The following extract, however, is more encouraging.

In the month of May, on one of my tours, I had a select examination in one of the parishes. According to previous appointment the teachers of Hamakua, with their best scholars, and some of the school trustees, assembled at the appointed place for examination and consultation. About two days were devoted to the examination and accompanying exercises. It was one of the most orderly, civilized and intellectual performances I have had in my field. There were several addresses during the time, and two long meetings with the teachers and trustees, for deliberating on subjects intimately connected with the prosperity of schools. Several resolutions were passed in reference to trustees, teachers and schools. I was highly gratified with all the performances, and felt that there was hope yet of the intellectual improvement of this people. From the boys present at this examination, I selected five for the boarding school at Hilo.

Temperance Festival — Singing Schools.

The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement; and most of these renewed their pledge. The different societies had their annual celebration in January. One of these celebrations, held amid the beautiful scenery of Waipio, is described below.

The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, amid the deafening roar of the dashing surf, the procession formed into several columns, opening in the centre, and facing each other. Hymns, songs and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonging in they valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an overspreading awning to the temperance banquet. This being ended, a meeting was held, the exercises of which consisted of singing, addresses,—one by a blind man,—and a dialogue between a farmer and a school master. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa, cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.

Mr. Lyons found on his last tour that there was very great enthusiasm prevailing in reference to singing schools.

A few natives had acquired the art of singing, and had made themselves familiar with several tunes. But their acquisition was of little use, while all around them were perfectly ignorant. Hence the thought came into their minds, that perhaps they might turn their knowledge to some good account by getting up singing schools. This was no sooner proposed than multitudes became inter-

ested. "Oh yes; let us have singing schools, nothing like singing schools!" They sprang up, therefore, as if by magic, all over Hamakua. The excitement was perfectly astonishing. Wherever I went, wherever I spent the day or the night, nothing saluted my ear so frequently as the sound of *pa, ko, li,* (fa, sol, la.) And in some parishes the very atmosphere resounded with the music of the new choir. The young and the middle aged, if not the gray headed, were equally enlisted; and no difficulty was found with regard to paying the teacher. Some who were strangers to meetings were so enchanted, when they came within the sound of the singing school, that like Saul of old they were afterwards found, if not among the prophets, at least among the singers. Even Roman Catholics, (a few at least,) forsook their crosses and their prayers to the Virgin, and entered the singing school, as true Calvinists as they ever were.

As I entered the meeting house in the different parishes, filled with worshippers, and ascended the pulpit, and gave out the hymn to be sung, what a change did I see! Heretofore I myself was the chorister, and perhaps the only singer in the house. True, others would strike up their notes, but they were any thing but musical notes. Now the native chorister set the tune and gave the pitch; upon which a company arose that proved to be his choir, and performed the music in a manner that did honor to themselves, and added much to the interest of the services. I could not refrain from praising God for this great and pleasing change.

Religious Interest—Benevolence.

On another topic of greater importance Mr. Lyons writes as follows:

On my tours it was gratifying to perceive, at different times, evidence of the Spirit's operations. Though I cannot speak of powerful revivals, yet I can say that five out of the eleven parishes of Hamakua have been visited with gentle refreshings from on high. As the fruits of these refreshings, many fallen church members have been reclaimed. Some twenty-five individuals have been added to the church on the profession of their faith, and some forty remain as candidates for admission hereafter, if they prove worthy of this privilege.

The inhabitants of this district appear to take a commendable interest in their houses of public worship. The old practice of sitting on the floor is rapidly disappearing, and comfortable seats are provided. But Mr. Lyons regrets that the same interest is not felt in the school houses.

Hamakua has not been altogether wanting in acts of benevolence. The poor have been aided, the sick have been visited, some one hundred and twenty kapas have been contributed for the Tract Society, the superintending elders have labored gratuitously, and a commencement has been made towards supporting their missionary. That the churches do no more in the way of benevolence, is not because there is not ability; the deficiency is in the disposition. Only wake that up and get it right, and there will be no want of ability. The churches are poor, and always will be poor, till they are disposed to do more for the Lord. But how to implant this disposition, or rather how to draw it out and call it into exercise,—for doubtless it exists in a latent state,—is the problem.

To accomplish this, some good and wise and energetic men are necessary. Only look at Waipio. How were those sixty dollars raised towards my support? It was done by the unwearied efforts of the superintending elder. The other churches were to contribute at the same time, or rather on the same tour, but they were not ready. With one exception they had done nothing, as it were. They did not know how or where or when to begin. They needed some wise and good man to sit down by them and tell them, in the simplest way, what to do. They are children, and must be treated and led along as children, and that for many years to come. I said, look at the contribution at Waipio. But that contribution might have been twice as large, and still the church would have been none the poorer for it. That valley is the richest portion of my field, and might do great things in the cause of benevolence. To wake up my churches, and to induce them to do all they ought to do, will be a great work. The Lord help, or it will never be accomplished!

Puako and Kawaihae.

Mr. Lyons has made two tours through Puako and Kawaihae; a third was prevented by sickness. The physical condition of these districts is very unpromising. The inhabitants are mainly dependent on other places for all vegetable productions; and hence they often suffer from famine. With clothing, however, they are as well supplied as other parts of Mr. Lyons' field.

The desolations of the land, with the

famines which result therefrom, have, as a matter of course, a stupifying effect upon the mind. Schools exist, embracing some scores of children, but they are, and always have been, of an inferior order. They have not as yet furnished even one solitary scholar for Hilo boarding school or the seminary at Lahainaluna; and there is no prospect that any will ever be furnished. The children seem incapable of making any very great or rapid advance in intellectual attainments. And the same is true of the adults. Their mental abilities and acquisitions are inferior to those of other districts. Still they are not altogether deficient. There are teachers and elders and constables and magistrates and subscribers for the Hawaiian newspaper among them, which shows that they possess some mental capability.

In respect to the moral and religious state of these districts, no general description will apply to all parts of the field. The prevalence of temperance principles, attendance on public worship, the interest in Sabbath schools, and the liberality of the natives, are different in different places. On his last tour Mr. Lyons was agreeably surprised to find a revival in one parish where he least expected it. "When I arrived," he says, "the church had repented, fallen church members had been reclaimed, and several hopeful converts presented themselves for examination. What a change!"

State of the Church—Epidemic.

Mr. Lyons concludes his letter with some general remarks.

The year has been characterized by tranquillity in the churches. This will appear evident, when I state the number who have been subjects of church discipline. This number, divided among the sixteen churches, amounts to about five in a church. A Hawaiian church of a hundred or more members, that has but five cases of discipline in the course of a year, may be said to enjoy tranquillity. While some seventy or eighty have been excluded from the peculiar priviliges to which their church membership entitled them, more than two hundred fallen members and apostates have been restored, which, with the addition of more than thirty new members, furnishes matter of gratitude and thanksgiving to God.

During the year one hundred and seven members of this church have rested from their labors. This makes just one thousand of my spiritual children who have been removed by death from my pastoral instruction and supervision, and all within the space of ten years.

About seven hundred of my church members have been dismissed and admitted to other churches on the Islands. Deduct the deceased and the dismissed, together with the suspended and excommunicated, and there still remain two thousand one hundred and thirty-six members in regular standing, so far as I know. Many of them give me joy, and many of them occasion sorrow and tears. They are but babes in knowledge, in firmness, and in Christian enterprise. They need constant instruction, exhortation and supervision. They are a great burden upon my hands, but a burden that I delight to bear.

Popery appears to be making no progress in the region which is under the supervision of Mr. Lyons. While five or six persons have joined the Romanists, a greater number have forsaken them. The epidemic which has prevailed so extensively at the Sandwich Islands, is mentioned as follows:

Some time in April last this epidemic found its way here. It entered one or two families at first; but in a few days there was scarcely a house or an individual exempt. What tongue or pen can depict the sadness and desolation which followed. I was an eye-witness for a part of the time. While I myself was exempt, and after I had partially recovered, I visited from house to house, endeavoring to relieve the poor, distressed objects every where to be found. Violent coughs, distressing head-aches, burning fevers, were the attendants of the disease. From morning till night, while I was not visiting, I was dealing out medicines. As the people were unable to get out into the fields and woods in quest of something to eat, and as Waipio, the principal dependence of Waimea for food, was in the same situation, and hence failed to bring supplies as usual, the sick of Waimea were in a most deplorable state. Had it not been for the articles of food with which we supplied them from our house, it would seem that some of them must have starved.

When the epidemic reached its height, myself and family were all sick, some very sick and in great distress. I was unable to leave the house. The neighbors were so sick that they could not get out. There were none well enough

to come after medicine or food. There was nothing to be done but to lie, and cough, and groan, and wail, and burn, and writhe. There was no remedy, no help, no physician, no nurse, no medicine, no food. Silence, solitude, desolation reigned. Surely, except the Lord had shortened the period of this distress, Waimea and the whole field would have soon been as the army of Sennacherib when it invaded Judah. School houses and meeting houses were deserted, and it was a long time before they were filled again. When the first attack was disappearing, and the people were rejoicing in the privilege of crawling out of their houses once more, and of breathing again the pure atmosphere of heaven, their joy was suddenly turned into sadness by being obliged to yield to another attack of the same disease, which proved more severe in some cases than the first, though in many instances it was lighter. After they had recovered from this, a few were visited by a third attack. The epidemic was not fatal, except in a few cases. One individual, if I recollect aright, died, and there was no one in or near the house able to attend the burial. The corpse remained two or three days, till some friends, coming providentially from a distance, performed this office. In some places, however, the mortality was much greater. From this and other causes there have been two hundred and forty-one deaths in my field the past year, while the number of births has been only sixty-one.

LETTER FROM MR. PARIS, JUNE 12, 1846.

Introductory Remarks.

THE island of Hawaii has been greatly afflicted in various ways during the last two years. The epidemic, as already intimated, occasioned much suffering and many deaths. The want of food has been severely felt, especially in some districts. In addition to what has been previously said on this point, Mr. Paris wrote under date of February 25, "For a whole year our people have been suffering from a pinching famine. During many months the heavens have been brass and the earth iron, and, consequently, the whole stock of food for man and beast has failed. Most of the people have subsisted for months chiefly on the roots of the fern and *kii* plants. These roots, especially the latter, are very nutritious; but if used exclusively they produce disease, from which many never recover. Thus while few, if any, among us have died of actual starvation, many of the aged, the sick, and little children, have been carried to an untimely grave. In some instances the suffering from hunger has been very distressing. For two or three months we have been unable to purchase a potato or taro, or any other vegetable, at any price."

But this is not all. Another extract from the letter of Mr. Paris, mentioned above, describes a calamity which must have occasioned much loss of property, and much inconvenience. "Almost our whole region has been overrun by fire. The country is generally fertile, and the grass and bushes grow very thick and tall. From our long drought, these had become like so much hay or stubble. A fire, breaking out in the eastern part of the field, was carried almost as fast as a man could travel, consuming almost every thing in its course. The whole country was burnt bare, leaving nothing but one vast field of ashes and cinders for many miles in extent. Many dwellings of the natives were consumed, with every thing which they possessed. A day and a night we were almost surrounded by the devouring element. Our dwelling and other houses were only preserved by keeping them thoroughly wet from a little streamlet which flows through our garden. During twenty-four hours we were almost suffocated with smoke and cinders, and the day was well nigh as dark as the night. For many hours we expected every thing would be consumed. But the Lord wonderfully delivered us, according to his promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' Many of the native converts, leaving their own habitations and their all, exerted themselves to the utmost to save our premises. And quite a number who labored hardest to keep the fire away from us, found, on their return, their own houses in ashes."

The people of Kau have been afflicted in still another way. In consequence of the ill health of his wife, Mr. Paris has been obliged to leave his station for a season, and the time of his return is uncertain. At the date of this letter they were upon Oahu, and Mrs. Paris appeared to be deriving benefit from the change. The present communication may be regarded, therefore, as describing the state of things in Kau previous to his departure, in the spring of 1846.

State of the Church in Kau—Additions.

At our station, during the past two years, we have had to mourn and weep over the spiritual apathy, stupidity, instability and worldly-mindedness of many professing Christians. The love of many

has waxed cold. Some who ran well for a time, and for whom we entertained a hope that they had passed from death unto life, have given painful evidence that they had neither part nor lot in the matter; while others have given so little evidence of a vital union to Christ, that we stand in doubt, hoping for them, but with fear and trembling.

But while we have had no general outpouring of the Holy Spirit upon our people, as in years past, and nothing which we would call a revival of religion, we have great reason to bless the Lord that there are so many among us who, amid all the snares and temptations of Satan, the changes in their external circumstances through which they have passed, stand firm, and give gratifying evidence that they are the children of God. They show by a humble and holy life that they are strangers and pilgrims on earth; that though babes, still they are babes in Christ. The cause of truth and righteousness has been steadily advancing. While some, like the Laodiceans, have been neither cold nor hot, slumbering and sleeping, living at ease in Zion, others have been watching, praying, waging a warfare against sin, growing in grace and in the knowledge of God and of his Son Jesus Christ. The still small voice of the Spirit has been leading them into green pastures and by still waters, and their Christian character has been gradually developing. Their piety has been more decided. They have been constrained to come out and be separated, not only from the unbelieving world, but to take a higher stand, be a "peculiar people," and separate themselves, to some extent, from lukewarm, stupid, indolent, time-serving professors of religion. Perhaps you say we ought to have no such persons in the church. But, alas! our churches here are made up of just such materials as you have at home. We try to sow wheat, but Satan sows tares.

Mr. Paris next speaks of the attendance upon the services of the sanctuary.

For the first two years after the station was commenced, the people came to our meetings from all parts of the field, some from the distance of twenty and twenty-five miles. But they were inconstant; nor could it be reasonably expected that they would come regularly from such a distance. We have now established meetings at different points throughout the district, which are conducted by native assistants.

During the two past years, I have employed two of the best men I could find to devote all their time to labor among the people. One of these has accompanied me in all, or nearly all, my tours for five years; and I have given him regular instruction in theology. He is a man of only a common education; but he is somewhat independent as a thinker, and possesses great energy of character for a Hawaiian.

We think the ordinary means of grace, such as the preaching of the gospel, Sabbath schools, Bible classes, conference and prayer meetings, are much more highly prized by many of our people than they ever were before. Many of the members of our church, who reside from four to eight miles from the station, are always in their places and at their posts on the Sabbath. By them the Sabbath is not regarded merely as a *tabu*, but as a day of sacred rest and refreshing to their souls.

Many of our meetings, both weekly and on the Sabbath, during the past year, have been very solemn and well attended. At times there has been a good deal of deep feeling, and we have felt that God was in the midst of us. There has been quite a number of hopeful conversions, both at the station and at some of the outposts. Since our last general meeting in 1844, we have received to our church on examination one hundred and nineteen, and nine have been added by certificate from other churches. Fifteen stand propounded to be received at our next communion.

I have had a weekly inquiry meeting at the station, which has usually been well attended; also frequent meetings for inquirers in the more remote parts of the field. These meetings afford an opportunity to all who are inquiring the way of salvation to make known their feelings. They also afford the best opportunity for the pastor to deal faithfully with individuals, by showing them their own sinfulness, and the danger of deception, and by communicating to each one the instruction which he needs.

Various Labors—Tours—Popery.

In describing his own labors Mr. Paris adverts, first of all, to the part he has taken in the erection of a place of worship. The whole responsibility has been thrown upon him; and he has even been obliged to perform not a little work with his own hands. Much time has also been spent in giving out medicine, in superintending schools, in distributing books, &c. The regular and or-

dinary duties of a missionary, in such a field, must necessarily have made large demands upon his time.

I have been in the habit of making four tours annually throughout the whole district of Kau, preaching in all the principal towns and villages, visiting from house to house, sowing the seed by the wayside, conversing with all classes,—sometimes in little groups and sometimes individually,—administering medicine to the sick, and inviting all, who feel their need, to come to that fountain which is opened for sin and for uncleanness.

In these tours I usually call the names of all the members of our church, converse with them individually, as far as practicable, attend to cases of discipline, settle difficulties between church members and neighbors, baptize the children of believing parents, celebrate marriages, examine schools, meet the anxious inquirer, examine candidates for admission to the church, and administer the Lord's supper in some four or five places. At the station we usually celebrate the Lord's supper once in three months, having meetings three or four days in succession previous to the Sabbath. We always hold a monthly concert for prayer; and this is a meeting of great interest to ourselves and to the people.

It will be remembered that the Romanists have been particularly active, and somewhat successful, in Kau in past years. Their prospects at the present time may be inferred from the following statement.

Popery has made but little progress among us since 1843. Most of the converts to Romanism, for two or three years, have been from disaffected and excommunicated church members and their children. In some instances, however, they have enticed and drawn away the children of Protestant parents. They have always held out, as an inducement to the children, that by becoming Roman Catholics they would be free from all the restraints of schools; and the parents have been told that they would throw off the heavy burden of helping to support their teachers. They have changed their course, and they now pursue an entirely different policy from what they did a few years since. Then they were sure of victory, and determined to accomplish their object by boasting threats and persecution. Now, transforming themselves into angels of light, they are insinuating themselves into the good graces of the ignorant and unsuspecting, by their astonishing liberality and charity for Protestant missionaries, their love of the Bible, Sabbath schools, &c. With all these stratagems, however, they seem to make but little progress. The fact is they have deceived the people; and their own converts know it, and are often bold to speak of it. In many instances they made large promises of money and goods, which they have never fulfilled; and their own people have little confidence in their veracity. Hawaiians are naturally indolent; and they make poor Jesuits, most of them at any rate, unless they are well paid.

Their mission at the Islands has recently been reinforced by some four or five priests; and they are probably supplied with funds sufficient to carry on their operations more vigorously than heretofore. They have already selected a site for a high school on the island of Oahu; and I have heard that they are intending to erect a large cathedral at Hilo, on the island of Hawaii. It is more than probable that they have been collecting their energies, and laying their plans, for a more vigorous onset; and that they will yet make the most strenuous efforts to gain the ascendancy at these Islands.

Sabbath and other Schools—Liberality.

The frequent removals, mentioned in the following paragraph, are partly explained in another place. In addition to the roving propensities of the natives, the policy of the government appears to have had its influence in increasing emigration.

Our Sabbath schools have not been so large as formerly. This is owing, first, to the fact that a large number of schools have been established and kept up in different parts of the district; and, secondly, some parents are too indolent, and others too poor, to clothe their children, and the children are ashamed, or too proud, to be seen in their native tapa, while their neighbors are dressed in foreign cloth. But another cause, still more serious, is the removal of so many parents with their families to sea-ports. Many parents go to Honolulu, Lahaina, Hilo, and other points where ships touch, and take their children with them; and, in some instances, the parents return. But we seldom see their children again; in nine cases out of ten they leave them behind.

Our Sabbath school at the station has

averaged about two hundred and thirty. These children come from three to eight and ten miles. They are often drenched in rain on their way, and for the last year have been obliged to sit much of the time in the open air for want of a house. Many of them make good progress in studying their lessons, and in repeating the portions of Scripture and verses assigned them. Some of them, we trust, have been gathered into the fold of the good Shepherd. A large number of the adult members of our church meet every Sabbath morning to repeat the Daily Food for the week. They have free conversation on the verses repeated, and then hear them expounded and applied.

The report of Mr. Paris in relation to the common schools in his district, is similar to the accounts given by many of his brethren. It is hoped that the educational system of the government will become more perfect hereafter.

The common schools in this district, twenty in number, are quite as good as could be expected. Some of our teachers have had but little education, are inefficient and poorly qualified for their work; while others, who are educated, energetic, and well qualified to teach, have received so little support that they are compelled to spend most of their time in other labors to obtain a livelihood. The school laws of this government are liberal and good; but for some reason they have not been executed in our district. The teachers have not been paid according to agreement. Nor can they in any way get their wages. The fault, we are informed, is not in the government, nor in the officers of government, but in those appointed to superintend this business.

Mr. Paris thinks the population diminishing in his district; this has been particularly true of the past year. The prevailing influenza swept off some, and also planted the germs of disease in many who have died since. The "long and pinching famine" has brought others to the grave, less through actual starvation, than by causing them to use improper food. The course pursued by the government in relation to the taxes has induced many to remove to other places. Heretofore the natives have been allowed to discharge their taxes by furnishing such articles as they could obtain by their own labor. Now, however, they are required to pay in gold or silver, of which they have very little. Hence there is a strong motive to go where money is more abundant.

The testimony which Mr. Paris bears to the liberality of some of the natives, in the following paragraph, may provoke American Christians to good works.

The great mass of our people are extremely poor. This is true of the whole population, and it is true of the members of our church. They have little or no property, and, having no market, they can have no money.

The past year, moreover, has been one, as I have already intimated, of great trial and suffering. Sickness, drought, famine and fire have followed each other in quick succession; still our people have done something for the cause of Christ; and many of them have done what they could. "Their deep poverty" hath "abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves" to bestow of their substance for the house of the Lord.

We have now a good substantial stone meeting house, nearly completed, the materials of which have all been collected by the members of our church. Men, women and children, all shared in carrying the stone from some five or six ancient heathen temples. By them the coral was taken from the bottom of the sea, carried from seven to twelve miles, and converted into lime. By them the timbers were dragged from the mountain forests, and prepared for the building. The whole amount contributed for this house, in labor and by voluntary subscriptions, in such articles as the people could give, is more than two thousand dollars.

Mr. Paris adds that two thatched meeting houses have been erected in the district, during the past year, while another has been roofed.

LETTER FROM MR. BOND, JUNE 15, 1846.

The Church at Kohala—Evils of Emigration.

THIS letter of Mr. Bond will throw additional light upon the state and prospects of Hawaii, on the northern extremity of which island he is stationed. It would seem, however, that his field of labor has suffered far less from the evils mentioned in the preceding letters, than other districts; indeed he makes no mention whatever of epidemics, conflagrations, or famine.

In the spring and summer of 1845, much inconvenience was experienced from the want of

a house of worship. The services of the Sabbath were held under "the broad canopy of heaven;" and as those who came together were always exposed to violent winds, in connection with either a hot sun or driving rains, the congregation became very small. On the first Sabbath of September, in the same year, meetings were held in the new edifice, then incomplete, for the first time. "It seemed good," says Mr. Bond, "to be there. The very shadow of the beams was pleasant to our eyes." The congregation gradually increased; since November, 1845, the house has been well filled with an orderly and attentive assembly of worshippers, numbering from eight hundred to a thousand souls, even though a large proportion of the Sabbaths have been very unfavorable.

Mr. Bond has performed, since his last communication, the ordinary labors of a missionary without interruption, including three tours which he has made to the different districts under his care.

The number of persons connected with this church has been somewhat diminished during the last two years. Few additions have been made within this period, whilst in 1844 more than two hundred, regarded by us as hopelessly lost to a religious life, were excommunicated at one time. These were almost exclusively individuals who had been absent from Kohala, from two to six years, without having given any intimation of their place of abode, or of their manner of life. Respecting many of them we learned, through others of our church members who visited Maui and Oahu, that they were living habitually in gross sin, and had no wish to retain their connection with the church of Christ; after the preliminary measures had been taken, therefore, with no good effect, we could only resort to the final one of excision.

But in relation to many of these excommunicated persons, we could learn absolutely nothing. The sum of our knowledge respecting them was, that they had heedlessly left the island, without taking a letter of dismission to any other church; and hence we had no reason to suppose that they had any intercourse with the members of Christ's body, during the entire period of their absence. We tried in vain to discover their residence. Probably the foolish and evil habit of changing names frequently contributed to this result. Their excision was made the subject of long and prayerful consideration. It was a last resort, when further neglect to deal thus with them might have been counted to us a sin.

The state of things which has occasioned these numerous excommunications, is more fully described in the following paragraphs. Mr. Bond thinks that a law which should check the evil, would be a great blessing to the Hawaiian nation. It might be difficult, however, to frame a law which should bear directly upon the evil, and yet accomplish much. Still something may be done by indirect legislation.

Happy should we be, could we feel that with the discipline of the large number already spoken of, our trials and perplexities from such sources have come to an end. But this we cannot do. The root of this evil still exists, and probably will continue to exist, in the extremely unsettled habits of the people. A great proportion of the entire population of Kohala are perfectly nomadic in their habits and manner of life. To us this is a most painful fact, as little real good can be received by them from any amount of labor. Judging from the past and from present appearances, there is too much reason to fear that at no distant day a small remnant only of this church and people will be left upon the soil.

My fixed impression is that there is very little decrease of population in this district, caused by excess of deaths. But there is, beyond a doubt, a steady diminution in other ways. It is perceptible in most of the smaller divisions of territory; in some of these, indeed, nearly one half, or more even, of our church members have left their homes, and gone to other islands. There is no call for this emigration. There is not the slightest necessity for it in the condition of the people. It can easily be shown that, in all its aspects, it is purely detrimental to the best interests of the individual and of the government. The truth is, this people are but children in all their habits, tastes and pursuits; and like children they love to roam at pleasure, and make amusement, rather than steady and sober toil, the business of life. Hence they leave wife, children, lands, every thing at a moment's notice, when the whim seizes them, and spend two, four, six, ten, twelve months in Honolulu or Lahaina, without so much as a single real effort to secure a dollar to pay their passage back. Thus it is also with the wife and the mother. It is an every day occurrence for the mother to leave her husband and several small children, and spend the greater part of the year, roam-

ing through Maui and Oahu; and not unfrequently she casts her infant of a month old upon its grandmother or some friend, and, suppressing the natural yearnings of a mother's heart towards her offspring, leaves it for months at the mercy of those, who feel it a burden of which they would gladly be rid.

New House of Worship.

The building of a church at Kohala has been already noticed. The following account of this enterprise will be read with interest. Some of the facts, moreover, will furnish matter for profitable reflection.

The contributions of this church for benevolent purposes have been appropriated towards the expense of erecting our house of worship. The amount contributed it would be difficult to determine. The labor given has consisted in hewing timber and in drawing it from the mountains, thatching the house, and enclosing it with a substantial stone wall of one hundred and sixty feet square, pointed with lime. They have also collected the stones for our bell-house; and they have brought some of the lumber from the shore, ten miles distant. All this labor, with the exception of the thatching, has been of the most exhausting kind; and in sorrow I must add, that, as every where else, so here, many who are called by the Christian name, have scarcely lent a helping hand for a single hour. The entire sum given by the church in money, towards the house, was but forty dollars. Very few could have contributed more, had the desire existed. Extreme poverty is the state of the entire people. Several hundred dollars were subscribed by the church; but the nominal value of all the subscriptions, paid in articles of Hawaiian production, is about two hundred dollars. The available value, however, has been a mere trifle, owing to the want of a market for the articles contributed.

The new meeting house, to which reference is made above, has an unusually strong frame. It is thatched on the roof with cane leaf, and on the sides and ends with *ki* leaf. Its size is eighty-six by forty-five feet, with a verandah of six feet in width all around it. It has four large doors and twelve large windows; it is well floored throughout, and filled with settees of an uniform length. The end exposed to the trade winds is likewise ceiled up; as are thirty-four feet of the sides, and a part of the top, at the end in which the pulpit stands, for the sake of greater ease in speaking. The settees, one hundred and thirty in number, were all manufactured by the natives themselves, (to whom they now belong,) with very little showing, or purchased of native makers at six dollars per seat.

The whole expense of the edifice Mr. Bond estimates at about sixteen hundred dollars. "We have received," says Mr. Bond, "very valuable assistance from friends of the Redeemer on these islands, as also most unexpected and generous aid from friends in the United States." The receipt of a fine bell, weighing two hundred and ten pounds, procured by "the generous agency" of Rev. H. T. Cheever, is also acknowledged.

In regard to the labor of building our new house, I will only say that you can probably have but little conception of the immense amount of toil it has cost. Never before did I know, from experience, labor so extremely exhausting; this is particularly true of that expended in drawing timber from the mountains. Some of this timber was very large, and as heavy and solid as the toughest white oak. It was not to be procured at a less distance than from eight to twelve miles, and in situations so cut up by precipitous ravines, that human muscles alone could be set to the task of dragging it down. The drawing of single sticks cost us from one to four days of the severest labor. One stick of fifty or more feet in length, and fifteen or sixteen inches square, occupied four days in drawing, although from eighty to one hundred men were employed. Four ropes of three-fourths of an inch in diameter were snapped at a single pull.

After making the experiment, I found that we were likely to do very little in procuring timber, because there was no one who could act with the natives as a leader and thus harmonize their efforts. It became necessary, therefore, either to see their energies expended and nothing accomplished, or to attend them constantly in their mountain expeditions, which I afterwards did. The labor was very severe and, added to my duties on the Sabbath, seemed for a time more than human nature could bear. But the Lord held me up; and though I had not a half day's rest for several months in succession, and for two months of the time, I had not more than two or three hours of sleep out of twenty-four, (in consequence of the severe sickness of a child,) my health suffered not at all.

Some members of the church have done most nobly in making willing sacrifices of themselves and their means to this undertaking. These are the few choice spirits whose religion consists not in tongue merchandize, consecrated in a breath, but in the offering of their bodies, with all their energies, as "living sacrifices" to God, and who are ready to stretch their sinews, and pour out their sweat ungrudgingly, whenever he demands it. What would not an entire church of such men accomplish! Happy the man who should be its pastor!

The wonderfully rapid and ameliorating influence which a clean and orderly house of God has exerted upon the demeanor and external appearance of our congregations on the Sabbath, and, I may add, upon their social condition generally, is almost incredible. Within the short space of six or eight months, the change wrought has been very great. It is only with great difficulty, at times, that I can believe that the decently clad and well behaved assembly which I see before me on the Sabbath, is the one to which I ministered but one year since. It is not a little cheering to feel that now at length, on God's day at least, we can urge a very respectable claim to fraternity with decent people.

Mr. Bond also reports the erection of "a common thatched meeting house" at one of the outstations.

The state of the schools in this part of Hawaii appears to be very discouraging. Some of the best teachers have abandoned their employment; of thirty-one school-districts, twelve have neither school nor teacher. Mr. Bond seems to indulge the hope that the government will adopt some measures, which will give a new impulse to the cause of public education.

Popery has made little noise and no advance in this field, so far as I know, during the past year. I believe that there has recently been a small reinforcement of priests; and, it is said, they are expecting more at an early day. In such an event, one will probably be stationed in this district; and then there will probably be more system in their efforts. The King, in his late tour through this island, did not hesitate at all, in his addresses to the people, to assure them that it was contrary to his wishes that they should take sides with that company of individuals who called themselves after the Pope. For himself he desired only the "old religion," which the fathers of the mission brought to them.

It is not easy to believe, as some of our good brethren do, that popery cannot, and will not, make advances to any considerable extent on these islands. So far as human foresight can anticipate, there is great reason to suppose that their success will be considerable, if they can only find suitable reinforcements for their mission. Their progress has unquestionably been great where they have had a fair field, as on Oahu, Kauai, and on this island. The material, too, upon which they operate, is just such as they would choose. But their efforts here and elsewhere must after all end in their confusion and overthrow; and the wonderful workings of God's providence in the world, at the present moment, seem to indicate that the "end" is near.

LETTER FROM MR. CONDE, JULY 20, 1846.

State of the Church at Hana.

THE station of Mr. Conde, it will be remembered, is on the island of Maui. The religious aspect of his congregation, for some time past, has been discouraging. But the reader will be glad to learn from the present letter, that early in 1846 a marked improvement became apparent. The change is described in the following extract.

The state of religion, for more than two years past, has been very low; our congregations have been unusually small; the number of inquirers has greatly diminished; and a death-like stupor has seemed to pervade both the church and the people. The warnings and invitations of the gospel made no impression on their minds. They appeared to be given over of God to fill up the cup of their iniquity. This state of things existed, with some little improvement now and then, till five or six months since; when the set time for God to favor Zion appeared to be drawing near.

A very pleasing change, in the feelings and daily conduct of some professors of religion, became apparent. They mourned over their low state, and resolved to address themselves anew to prayer and Christian effort for the conversion of sinners. Others caught the spirit, and went forth to labor in the vineyard of their divine master. As a matter of course, the blessing of God descended upon different parts of our field, like grateful showers upon the parched earth.

Our souls rejoiced, though with trembling, at the prospect that better days still remained to us and our people; and that the refreshing which we had so often prayed and longed for, was about to be vouchsafed to this part of our Zion.

Several protracted meetings were immediately held in different parts of the field, which were evidently attended with good results. The congregations were large and attentive, exhibiting a wonderful but pleasing contrast with the diminished and listless assemblages of preceding months. It seemed easy for the people to lay aside their worldly employments, for which they had so long evinced an all-absorbing interest, and attend to the one thing needful. Many of the most immoral, those who had been, for years, addicted to a criminal use of tobacco and awa and to the practice of all the common vices of the Islands, were seen in the house of worship daily, listening attentively to the preaching of the gospel. A considerable number of this class, in connection with many others, have since come forward to the inquiry meeting, with an air of seriousness which I have seldom seen surpassed on former occasions of the kind. They acknowledged their guilt, and resolved to reform and turn heartily to the Lord, and lead a life of humble obedience to the divine precepts.

About six hundred have declared themselves on the Lord's side, during six or eight months past. Some of this number may be but partially convicted. Others again—perhaps not a few—are sadly hypocritical in their professions. But some, we would hope, have, through the abounding mercy of God, really set out in the divine life, and will eventually reach the haven of eternal rest. Of those who have expressed a hope in Christ, some sixty-six were propounded for admission to the church a few months since, and will before long be received; as they have thus far, with few exceptions, appeared well; and others may be selected, from time to time, as opportunity presents.

Judging of Character—Civilization.

The difficulty of deciding upon applications for admission to the church, though frequently embarrassing in Christian lands, is a constant source of perplexity and fear at the Sandwich Islands and, indeed, at all missionary stations. Mr. Conde refers to this topic in the following paragraph.

Such is the want of experience on the part of church members, even the best of them, and so limited is their knowledge of what the Bible requires in order to a worthy admission to the visible family of believers, that but little dependence can be placed on their judgment in matters pertaining to the building up of the church of Christ. Hence the work of examining candidates, and of admitting them to the ordinances of God's house, with all the responsibilities connected with it, rests upon the missionary. It is often a perplexing question with him, "Of the several hundreds who present themselves as worthy of baptism and a seat at the Lord's table, whom shall I select?" Their general appearance is similar; and even the statements which they make respecting their supposed conversion and religious experience, are all so nearly alike, that he is apt to think that either all are Christians and, therefore, should all be received without exception, or that all are hypocrites and, therefore, should be rejected in the same unqualified manner. How to distinguish between the chaff and the wheat, and thus separate the precious from the vile, sometimes requires greater powers of discrimination than most men possess. As missionaries sent forth to preach the gospel, and gather the elect into the church of Christ, we have an arduous work assigned us; a work involving responsibilities which constrained the great Apostle to exclaim, "Who is sufficient for these things?" If, like him, we would secure the approbation of the great Head of the Church, it becomes us to act impartially, with a judgment sanctified by the Holy Ghost, and enlightened by the word of God. Any regard to numbers, more or less, or any desire to attract the admiration and applause of mankind—a temptation to which the missionary in these Islands is not a little exposed—is not only criminal; but it will be injurious, in its future results, to the work in which we are engaged.

The following testimony to the progress made by the Hawaiian nation in civilization and general improvement is gratifying. The remarks contained in the second paragraph are worthy of particular notice. The results of missionary effort at the Sandwich Islands are sometimes tried by a standard which cannot fairly be applied to the case.

Although we are compelled to witness a degree of indolence, and consequent

physical suffering, not to be found in any civilized land; still by calling to mind the state of things, in these respects, in times past, we are fully convinced that our people, on the whole, are advancing in industry and wealth. Where but little more provision was formerly made for the present and future comfort of the body, than is ordinarily made by the beasts of the field as the result of bare instinct, we now have the pleasure of seeing a large class who seem determined, by honest means and persevering effort, to possess not only the necessaries of life, but as many of its comforts as possible. In fact it may be said, without the least exaggeration, that the people as a body have made, and are still making, considerable progress in industry and the acquisition of wealth.

It must be borne in mind, however, that their poverty and physical degradation, with here and there a pleasing exception, still exceed any thing of the kind which you see in the United States. Very wrong impressions have been entertained on this subject, in other countries, by persons who have not known, or at least have not considered, the real state of the people when the gospel found them. The declaration that they have made unparalleled improvement in religion and civilization, is perfectly consistent with another, as often made, that their poverty and degradation are still very great. The work has advanced far and rapidly; but it will not reach that degree of perfection which is seen in America and some parts of Europe, for many generations to come; and before that period shall arrive, the Hawaiian nation may be extinct, having been displaced by the Anglo Saxon race, which seems destined to occupy, in process of time, the whole earth.

Visit of the King—Popery—Growing Importance of Hana.

The King and some of his highest officers have recently visited different parts of the Islands. While they were at Hana, addresses were delivered, respecting which Mr. Conde writes as follows:

The address of the King, and that also of the Premier, were unexceptionable. A very large concourse of people, from all parts of our field, listened to them with marked attention. The King bore down heavily upon every vice, every error, and every wicked practice; while he recommended religion, education, industry, and a strict regard to each other's rights. The Premier dwelt chiefly on the same subjects, enforcing, in a most eloquent manner, the sentiments which had just been advanced by the royal speaker. The impression made on all present was decidedly good. Nothing better could have been said to favor the work in which we missionaries are engaged. The conviction left in the public mind is, that the King is a decided friend to religion, and especially to Protestantism; and that he would have all his people embrace that form of Christianity, in preference to Romanism or any thing else.

Mr. Conde regrets, however, that some of the agents of the government are very different from the King and Premier. The character and conduct of the officers who are set over the field in which he labors, he regards as very prejudicial to the welfare of the people. Indeed, petitions were sent by the natives to the King, during his visit to Hana, calling his attention to the evil; but no change was made.

Popery has made some progress of late in this part of Maui. Some have joined the Romanists, from time to time, to procure exemption, in whole or in part, from the school tax. During the absence of Messrs. Conde and Whittlesey at the general meeting, a vigorous onset was made by some priests, and many of the congregation were led astray. Not one member of the church, however, listened to the suggestions of these false teachers.

Notwithstanding all the efforts which the Romanists are making to lead the people astray, the good work in which we are engaged, is steadily going forward. We have received about one hundred into the church, on profession, during the last two months. Several hundreds more are hoping that they have become Christians. Of these the most promising will be selected for admission into the visible family of believers.

The increase of foreigners at the Islands is becoming an important fact in their history. The changes which may take place in consequence of this introduction of a new and mighty element into Hawaiian society, cannot be contemplated without apprehension. There will be obvious advantages to the natives, as suggested by Mr. Conde in the following extracts; but, on the other hand, there is very great danger that the power which civilization always imparts to its possessor will be abused.

Our place, so long unnoticed from abroad, is just beginning to attract some attention. It can no longer be said that

missionaries are the only white people on East Maui. No less than four foreigners have, during the year past, located themselves in Hana and in the vicinity of the station. They are all Hawaiian subjects but one; and he is about taking the oath of allegiance, as I have recently understood. They together represent a respectable number of professions. One is a house carpenter and joiner; a second is a blacksmith, cooper and tinker; a third is a merchant; and the fourth is a molasses manufacturer and tailor. We are glad to see that they are all orderly and industrious men. Their callings are honorable and worthy of being patronized. And it is hoped that they will find business enough, in their respective employments, to keep them constantly occupied.

I cannot see why Hana may not, in time, become a desirable place of residence for merchants, mechanics, farmers, and others, who come to these islands for the purpose of worldly gain. And such is professedly the object which all foreign residents have in view. Their influence on the native population will depend on their manner of life, and the principles upon which they prosecute their respective callings. Where there is no fault in these respects, the settlement of naturalized foreigners among the natives is very desirable, and should be encouraged. The natives will not advance in the arts, and in the best mode of developing the resources of the Islands, unless they are taught and led on by the example of respectable, industrious and enterprising foreigners. It is rather pleasing than otherwise to us, therefore, that this class of our fellow-men are beginning to turn their attention to our part of the island.

We are aware that it will originate more or less of a counter influence against the cause of religion. Still the change may, on the whole, do more good than hurt. If the Lord is on our side, he can and will not only sustain his cause, in spite of every opposing obstacle, but make those influences which we deprecate, subserve the interests of his glorious kingdom.

LETTERS FROM MR. EMERSON.

Kaanapali—The Church—Popery.

It is already known to the readers of the Herald, that Mr. Emerson, for some four years past, has been one of the teachers in the seminary at Lahainaluna, having been transferred to that post from Waialua. But the people at the latter station solicited his return; and, as Mr. Hunt has recently assumed a part of the instruction at Lahainaluna, the mission, at its last annual meeting, advised him to yield to the wishes of his former charge. In a letter which bears the date of August 19, Mr. Emerson announces his arrival at Waialua in July last. Before describing the resumption of his labors at this place, however, he states a few facts in relation to the congregation at Kaanapali, which will be read with interest. During the last three years of his stay at Lahainaluna, he acted as the pastor of this people.

I have spent most of my Sabbaths at Kaanapali, and have held occasional meetings with the people during the week. They are a pleasant and rather quiet people; and when I left them there was only one under censure, and only one had been cut off from the church from the beginning. The whole number of communicants is one hundred and twenty-nine. Twenty have been removed by death, and nine by letter; and as one has been suspended, there have been, in all, one hundred and fifty-nine from the first.

The congregation at Kaanapali has contributed more for books, during the past three years, than any other people of the same number in the Islands. Between July, 1844, and January, 1846, they paid for books, $40 67, which sum was credited to the different societies. During the same time they have contributed for various benevolent objects, $85 56.

The schools in Kaanapali have rather increased in excellence, during the past two years; while, at the same time, the number in attendance has diminished. This diminution has been owing, in part, to the fact that many boys have left the schools, and gone on whaling voyages; but it is probably owing more to the gradual decrease of the population, which is obvious.

The success of Romanism in this district is described as follows:

About two years since quite an effort was made to get up a papal influence in one part of the parish; and, for a time, there seemed to be quite a turning to them from among the more ignorant. The church became alarmed, and seemed disposed to oppose them; but it only made the matter worse. Shortly afterward a different policy was adopted, and has since been rigidly pursued; and that

was, to let the papists alone. Since they have been let alone, but little has been seen of them; and whether they have had a meeting or a school at Kaanapali for the past six months, is more than I know. Their number of proselytes has not increased for about two years.

Waialua—Koolau.

Mr. Emerson found the state of things at Waialua very discouraging. Since the departure of Rev. A. B. Smith, the people have been without a pastor; and even before he left them, he was unable, by reason of impaired health, to perform the amount of labor which was necessary. "Quite a number of the communicants," says Mr. Emerson, "have removed to other places; some have gone to the eternal world; and many are sleeping a death-like spiritual sleep, from which there is reason to fear that some will never awake. The congregation is small, and the meeting house, as well as my own dwelling, has been much defaced by mischievous persons."

The roof of the church, which had been suffered to fall in by neglect, and work much mischief to the whole house, had been replaced by a liberal effort made at Honolulu, through the influence of Rev. Lowell Smith. To lath and plaster the house again, and replace the windows, and build a wall to enclose the whole and protect it from mischief, is a work that remains to be done. I called upon the church to come and assist in doing what was necessary. They came two days, remained about three hours, not working half of the time, and then returned, each according to his own inclination, regardless of the wishes or remonstrances of the superintendent. I then called a church meeting, and laid before them the impossibility of accomplishing any thing, unless we were willing to work, and work all day, when we pretended to do it. I promised to go and labor with them, from morning till night, if they would do likewise. This I have done two days within the past week; and, by so doing, have succeeded pretty well in building the fence.

Mr. Emerson's present field embraces Koolau, which lies northeast of Waialua. The following extracts were occasioned by a visit to this part of Oahu.

Last Friday I left home, with the design of spending the Sabbath at Koolau. I went to Kahuku, where I arrived about sunset, and found a number of the people assembling to meet me, and desiring religious worship. Most of them staid till a late hour in the night, wishing to talk and hear about divine things, although I repeatedly expressed a desire that they would withdraw, as I was much fatigued. In the morning, at an early hour, I was awaked by the shell blown for worship; and at a little before sunrise, I met about the same company that assembled the night before.

Proceeding to Laie, Mr. Emerson found that "all looked like desolation." But the people, on hearing that their old teacher was waiting to see them, came together. "Some of them wept much." They promised to attend a public service on the Sabbath, at a place four miles distant.

When the Sabbath came, the congregation was good, and the people were attentive. Although the house was more than full, and many were round the doors, both forenoon and afternoon, there was a certain excitement and uncouthness in the appearance of the multitude, which indicated that "the more part knew not wherefore they were come together;" but, unlike the assembly of the Ephesians, it was not "confused." But almost any thing is better than a dead calm; and I have a hope that, with the blessing of God, this excitement will result in the conversion of some souls to Christ.

Mr. Emerson says in conclusion, "On the whole, I trust that both Waialua and Koolau will be roused from their sleep, and made to serve and honor the Savior."

Further Intelligence from Koolau.

Some three weeks after the date of the foregoing letter, Mr. Emerson made another visit to Koolau. When he had been there two or three days, he described the state of feeling among the people, on several points. The letter is dated September 10.

I am now employed among the people of Koolau, who come to see me, fifty or sixty in a day, to converse about the interests of their souls. A great desire is manifested by them to attend religious meetings and to converse with their teacher. Some, having only a small portion of the word of God in their houses, are anxious to obtain the whole of it; a part of whom cheerfully pay for it at the rate of one dollar a copy. One man has started this morning for Honolulu, to procure a load of Bibles, as many as he can carry. He is to have one Bible as his pay for bringing a load of them.

Much anxiety is expressed by the na-

tives to obtain a good house, that they may induce their pastor to dwell with them, at least for a portion of the time. The men are now collecting coral for lime, together with wood to burn it, that they may build a stone house for this purpose. The women are twisting strings, that they may each make a ball worth twenty-five cents; and with this sum they mean to buy glass for the windows. As Koolau is on the windward side of the island, it is far from market, and poorly supplied with money. To build a good house will require much labor; yet the people seem anxious to commence the work, and some even talk of subscribing ten dollars each to pay for foreign lumber and labor, that the house may go up with less delay.

On the following day, Mr. Emerson referred to the eagerness of the natives to converse on the subject of religion in the following terms.

Since I began this letter, twenty-four hours ago, I have conversed with one hundred persons respecting the salvation of their souls, and taken down their names. Others are now waiting to be conversed with; and, were it not that I need rest, I might spend a long time here in hearing individuals make confession of their sins, &c. But it would generally be of little use, except to give them an opportunity of revealing their thoughts, and to enable me to communicate instruction.

On the evening of September 13, (Sabbath,) he wrote again as follows:

This is now the sixth day since I left my family. Within this period I have held twelve meetings, and conversed with more than two hundred persons, all of whom profess to be seeking the good way. A large number of them date their turning to the Lord from the time when they heard that I was to return and become their pastor; a few have appeared well for years. I have hope of several that they are truly born again; but of the majority I do not think that they are particularly moved by the Spirit of the Lord.

I have preached three times to-day, once to a very full house, when many stood at the doors, and, for a part of the time, in the rain. They were quite attentive to the Word. My object in the discourse was to illustrate the nature of idolatry, and show the abhorrence in which God holds that sin, and the judgments denounced against those who are guilty of it. Some of my congregation have committed this sin, and that very lately. At the church meeting we suspended one individual, for having employed a man to build his house and consecrate it with idolatrous ceremonies.

The people in this part of Koolau have had the gospel preached to them only five or six Sabbaths for four years, except by native catechists, and occasionally by a transient member of the mission. They show the lack of instruction.

LETTER FROM MR. BISHOP, SEPTEMBER 22, 1846.

Revival at Ewa.

Mr. Bishop has charge of two districts, Ewa and Waianae, in the southern part of Oahu. The intelligence communicated in the subjoined extracts, in respect to this field, cannot fail to interest all the friends of missions.

Since my last communication we have enjoyed the continued presence of the Holy Spirit, both here and at Waianae. For more than a year past I have been visited daily by religious inquirers; and I have been followed by them from place to place to hear the gospel. Although my regular congregation has increased to one thousand or twelve hundred, and, on special occasions, our spacious chapel has overflowed, and many hundreds could find no admittance, yet, through the whole time our assemblies have maintained the strictest order and decorum for such a noisy people as this; and at times of deep solemnity we have been entirely free from animal excitement.

The progress of the work has now nearly ceased; but the labor of preaching, and of instructing, receiving and rejecting candidates, is the same as heretofore. The general seriousness on the minds of the congregation has somewhat abated, and the chapel is not so crowded on the Sabbath as it was formerly. But the attention to religious ordinances is still good. I have now on my hands a large company of candidates, who are desirous to be admitted to church privileges. I am instructing them in the principles of doctrinal and experimental religion, and watching over them in respect to their Christian conduct. A large proportion of these are young persons, who, although they are more intelligent than adults in conversation, and receive instruction with greater facility, are not so stable in character.

Though I rejoice that so many of the

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youth of my charge profess to be serious, I do it with trembling; as there are so many temptations to sin, around and within them, with so few restraints to hold in check their natural propensities. I have already received several into the church, after a long probation; but I am constrained to say that since their admission, their deportment has not been as exemplary as it was before, though none of them have done that which subjects them to discipline.

Additions to the Church—Morality.

The views of Mr. Bishop in respect to the admission of members to the church may be inferred from the following extract. His account of the "order and quiet" prevailing in his field, is worthy of notice, especially if we keep in mind its proximity to Honolulu.

By delaying the reception of candidates into the church,—although it has resulted in the turning back of many during the season of trial,—this good effect has been produced, that among those who have been admitted, no case of discipline has yet occurred. Indeed the state of morals, through the whole district, has greatly improved during the past year, and fewer cases of criminality or misdemeanor have occurred than I have ever known in the same length of time. Order and quiet pervade the community in its external aspect; gambling, drunkenness and carousing are entirely suppressed; but it is said that licentiousness exists to some extent in secret, which the arm of the law cannot reach. But this is to be expected from a people so practiced, as is the Polynesian race, in the arts of cunning and deceit.

I have no expectation that all who profess to be religious, are in reality so. Some are self-deceived; others are arrant hypocrites, and practice their iniquity in secret, while openly they profess godliness. Nor is it too much to hope that some who fall into sin, are real Christians, and are to be brought back by sharp rebukes. But if one half of those who profess to be Christians, are sincere, and finally attain to eternal life, we shall forever rejoice over them as monuments of grace. But as Christians they are like wayward and thoughtless lambs, in the midst of devouring wolves, who need to be carried in the arms of the shepherd, and guarded with unwearied care, lest they fall under the power of the destroyer.

The revival which has already been described, has resulted in large accessions to the church. The following statistics, taken in connection with Mr. Bishop's caution in receiving individuals to the ordinances of the gospel, show that there has been a powerful work.

Since the beginning of the present year, there have been three seasons of admission to the church. On the first Sabbath in January, thirty-nine persons were received; in April, fifty-three more; and in August last, one hundred and thirty-one more. I have also about two hundred candidates with whom I meet every Wednesday, and spend the whole day in conversing personally with each. Even the more serious of them are extremely ignorant of religious truths, and require much instruction.

The quarterly contributions of the church to the treasury of the Board, Mr. Bishop says, amount to about one hundred and fifty dollars annually.

Waianae—Popery—Native Helpers—Government.

The new chapel at Waianae was dedicated on the second week in January last, and a four days' meeting was held there at the same time. On this occasion I was assisted by Mr. Smith of Honolulu. I have seldom needed any aid in my work from abroad, as I have an excellent company of helpers, who have labored efficiently with me, hand in hand, through the whole time, and relieved me of much fatigue. Several of them are quite gifted in prayer, and ready at exhortation in social meetings, or in the church in the absence of the pastor. They have supplied, in a good measure, my lack of service at Waianae; where there has been, since the dedication of their chapel, a good work of grace in progress. It still continues, and will probably result in the accession of some hundred or more to the church. The population of that district is sparse, except in two or three villages, not exceeding one thousand persons in all. Many of these are Roman Catholics.

Mr. Bishop says, however, that the number of Romanists, both at Ewa and Waianae, "has very much diminished of late; and many have come back to the ranks of Protestantism."

I have visited Waianae several times during the year, and have spent a few days with the people at each visit. An excellent native preacher has lately been obtained for that place from Lanai; and

he is now laboring with good acceptance under my direction. He is engaged at a salary of one hundred dollars a year, to be paid from the fund created at our late general meeting for that purpose, out of the contributions of the churches. His name is Waimalu. He is a member of Mr. Baldwin's church, well acquainted with the Hawaiian Scriptures, and highly acceptable as a preacher. He is to be publicly licensed in a few days, together with two other natives on this island. These, with the licentiates of other islands, are to constitute the beginning of a native ministry, which is to take the place, in due time, of the present missionaries.

But that time is not very near; and we know none who are qualified as yet to assume the pastoral charge of a church. The best qualified have not sufficient education; nor do they possess sufficient judgment to discriminate properly between a genuine and a counterfeit experience. I have always been obliged to oppose strongly the judgment of the officers of my church, who would open the doors at once to all candidates for admission. This difficulty has been felt by all the missionaries. In the matter of selecting persons for church membership, we feel our own inability to judge correctly, more than in anything else, although we possess the recorded experience of the church in former ages, which they have not.

The friendliness of the government toward the mission, as stated below, is confirmed by other communications.

Aside from the continued decrease of population, the future prospects of this little kingdom are as promising, in respect to its perpetuity, as they have been at any former period. The government continues friendly, and it is disposed to give us every protection. The new laws which have just gone into operation, have made provision for aiding in the support of religion, by exonerating its ministers from all taxation, by removing the duties upon goods imported for their use, and by directing the grant of lands for the use of pastors. It is uncertain how far the American missionaries will avail themselves of the grant of glebes. It is considered by many as undesirable, and tending to weaken the principle of voluntary individual effort for the support of the gospel. I mention these facts, however, as indicating the friendly disposition of the government towards the support of religion.

Mr. Bishop says that the common school system at the Islands has been reorganized. The department of education is committed to a Minister of Instruction, (Mr. Richards,) who appoints superintendents of schools in the different islands; and these examine, appoint and pay the teachers. The money needed for this purpose is derived from the avails of the labor tax, which is assessed upon every able bodied man, not having three children, and not otherwise exempt from its operation. The entire support of the schools is thus furnished directly by the government; whereas it was formerly divided between the government and the people.

LETTER FROM MR. WHITTLESEY, SEPTEMBER 23, 1846.

Kipahulu and Kaupo.

Mr. Whittlesey went to the Sandwich Islands as one of the last reinforcement. Hitherto he has been associated with Mr. Conde at Hana, being chiefly engaged in teaching. Last year, however, an arrangement was made, in accordance with which he took charge of two districts, Kipahulu and Kaupo, formerly under the care of Mr. Conde. "They form a very pleasant field," says Mr. Whittlesey, "containing a numerous population, and being accessible on horse-back. There were one hundred and thirty-six church members, in regular standing, who were set off as a separate church for me." Mr. Whittlesey preaches in his new field every Sabbath, though still residing at Hana. The first of the following paragraphs, it will be seen, refers to the state of things at Hana, of which the letter of Mr. Conde has already given some account.

In February last there was an apparent increase of interest among the natives in Koolau on the subject of religion, which seemed like a revival moving around this island. We had previously heard of revivals at Lahaina, Wailuku and Makawao, not simultaneous, but so following each other as to indicate the onward progress of the Spirit. The meetings at this station were more fully attended than usual. In April, just before we left for the general meeting, Mr. Conde had services on Friday and Saturday, and administered the Lord's Supper on the Sabbath. While we were absent, the feeling not only continued without abatement, but rather increased. The districts of Kipahulu and Kaupo, which had presented no signs of uncommon life, showed evidence of some mighty power at work on the minds of the people when we returned.

Since my return from Honolulu, I have

been absent from home very frequently during the week, and my Sabbaths have been spent, either at Kipahulu or Kaupo. I have held several meetings with those who desire to converse with me about the salvation of their souls. The number of such is very great; precisely how many I could not state, even if it were desirable. It is very interesting to hear what this dark minded people say, when they are aroused by the Spirit to think of their sins. Some express their thoughts thus: "I am a sinful creature. From the time that I was small until the present moment, I have followed every sin. I fear the wrath of God. I am heavy in my heart on account of my sin. I have left my sin, and now I fly to the protection of the Lord, and lie at his feet." Why do you fear sin? "Because it is a thing to kill the soul. I think not of this body; but the soul is a thing that will never die, and, therefore, I fear sin." Are your sins very great? "Yes, the mountains are low, my sins are high; the ocean is narrow, my sins are broad." Have you repented of your sins? "Yes, in secret places I have wept, and, confessing my sins to God, have prayed to him to take them away." Why do you think you are a sinner? "Because of God's Spirit, which has entered my heart." Do you love God? "Yes, my love to him is very great; and in love to him I will live and die." Can you always stand fast on the Lord's side? "Yes, if he will assist me; but if he leave me, I shall turn back."

On the first Sabbath of September, forty-nine were admitted to the church on profession of their faith.

Romanism.

The subjoined statements will show what sort of means the abettors of Popery, in the Islands, are willing to make use of to accomplish their purposes.

The Romanists show the spirit of warring Rome in Kaupo already. In July the former school agent came about to examine the schools, and settle the accounts of the government with the teachers. Where the parents had not paid, he allowed eight days of grace; and if any refused to pay, the constables were to seize their property. In Kipahulu the agent gave Kamakau (of whom I presume you have heard) authority to settle the accounts of those who should object to paying their dues. The Roman Catholics are the persons who refuse.

The time having expired without the payment being made, Kamakau sent the constables and took some property; whereupon they combined together to go with arms, and assault him, and rescue the property. A certain Monday was the day appointed for the onset. The Judge of Kaupo, having heard of their design on the Sabbath previous, looked out for their arrival, as they would pass his house, that he might stop them. When he saw them coming, he sent word to the leader to come to his house and hold a parley; but he refused to do so. The Judge then went himself, and found a long train walking two abreast, provided, some with knives, some with wooden daggers, some with ropes, with their leader between the foremost. The Judge asked the leader for an explanation, and received an account similar to the report he had previously heard. The Judge told him that he was doing wrong, read the law forbidding riotous assemblies, and asked him to go to his house and talk over the matter. He again refused, whereupon the Judge told his constables to seize him, and ordered the others to disperse. The Roman Catholics crossed themselves and tried to rescue their leader, which caused quite a skirmish; but I believe no one was seriously injured. The Judge referred the matter to the Governor, who ordered the parties to appear at Lahaina. The Romanists implicated in the affair refused to go at the first summons; but, being ordered again, the leader went, and I believe he is there at present.

Recent Intelligence.

SANDWICH ISLANDS.—A letter has been received from Mr. Ives, who is stationed at Kealakekua, Hawaii. Since the departure of Mr. Forbes, he has had charge of the two large churches at Kealakekua and Kealia. He states some facts in relation to this part of Hawaii, which are truly appalling. "A region of country," he writes, August 28, "extending thirty miles, including nearly all the cultivated land, has been burned with fire. In some places one half of the natives or more, driven by hunger, have gone to Maui or Oahu. Thus their lands are left wholly uncultivated; and it is not probable that many of them, unless means shall be taken by government, will ever return. Those who remain, are scattered here and there in search of food; and where Saturday night finds them, they spend the Sabbath. When they are inquired of why they do not come to meeting, the reply frequently is that they are indifferent, and frequently that they are so weak from star-

vation that they are not able to come. The children, instead of attending school, accompany their parents in search of food; and when they are at home, they feel more like sleeping to drive away the gnawings of hunger, than going to school. Three adults near here have actually died from starvation."

Mr. Armstrong states, under date of Septem- 28, that in "the eastern wing" of his parish, inhabited chiefly by fishermen, a spirit of inquiry is very generally prevalent. "The church members are awake; meetings for prayer and the reading of the Scriptures are held daily, morning and evening." Nearly all the population profess to have turned to the Lord, and Mr. Armstrong hopes that some of them are truly born again. An intelligent and active native has been laboring among them; and they have recently agreed to employ him statedly as a licensed preacher. At the date of this letter, a day had been designated for his examination and licensure. "In the beautiful valley of Manoa," Mr. Armstrong says, "there is also an encouraging state of things. Meetings are full and interesting; and some eighteen papists have returned to the 'old paths.' At Honolulu there are no special tokens for good."

Mr. Armstrong says that, as a body, the Chiefs appear well. Several of them, after being long under church censure, have given such evidence of a desire to walk with the people of God, as to be restored to Christian fellowship. The Romanists evidently intend to increase their efforts at the Islands. In April last they received a reinforcement of thirteen laborers, lay and clerical, making the whole number, at the present time, twenty-two

A letter from Mr. Castle, dated Honolulu, October 8, announces the death of Mrs. Andrews, wife of Doct. S. L. Andrews, at Kailua, September 29, after a sickness of four days. Doct. Andrews has been in feeble health about two years.

CANTON.—Mr. Bridgman says, October 12, that the evidence which some members of his Bible class give of being truly converted, is more and more satisfactory.

SYRIA.—Mr. and Mrs. Smith arrived at Malta, on their way to Beirût, December 13.

SMYRNA.—Mr. and Mrs. Benjamin, with their children, arrived at Smyrna, December 7.

TREBIZOND.—Mr. Powers writes, under date of November 24, as follows: "Every thing is quiet here at present. Our church members appear well; and the congregation is regular in its attendance. Nothing of special interest has occurred of late. Bedros, who was sent to Constantinople a prisoner in August, has been set at liberty, after a confinement of three months; but he is not permitted to return to Trebizond."

NEW YORK INDIANS.—A letter has been received from Mr. Bliss, dated January 26, which presents an encouraging view of the state of religion at Cattaraugus, and also at Alleghany. The missionaries hope that a few have recently obtained the pardon of their sins.

DONATIONS,

RECEIVED IN JANUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Griggstown, N. J. R. D. ch. wh. cons. JEREMIAH LORD an H. M. 50; fem. and inf. s. s. of North D. ch. for sch. at Amoy, 20;) 316 64

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Addison, Cong. ch. and so. 14 00
Vergennes, do. 67 00—81 00

Auburn & Vic. N. Y. T. M. Hunt, Agent.
Auburn, 1st pres. ch. 15 00
Aurora, Pres. ch. m. c. 35 00
Genoa, 1st cong. ch. 13; 2d pres. ch. 15; 28 00
Sennett, Cong. ch. 16 25
Skaneateles, Pres. ch. 122 10
Weedsport, do. 15 00
231 35
Ded. dis. 1 14—230 21

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
E. Falmouth, B. Hatch, 4 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Lanesboro', D. Day, 10 00
Williamstown, N. 30 00—40 00

Boston, Ms. S. A. Danforth, Agent, (of wh. fr. la. Jews so. of Boston and vic. for support of Mr. Schauffler, 78; Mr. R. 1; Mrs. McL. 1;) 1,180 98

Brookfield Asso. Ms. W. Hyde, Tr.
Dudley, Cong. so. 43,15; m. c. 23,27; 66 42

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, 1st pres. ch. (of wh. fr. Mrs. S. B. Stocking, for *George A. Stocking* and *Joseph Stocking*, Ceylon, 40;) 290 24

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Peacham, Mrs. J. C. Strong, 10 00

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Two gentlemen, for publication of the Old Tes. in modern Armenian, 1,200; several ladies in Charleston and Augusta, for ed. of two young women in Armenian sch. in Pera, 140; 1,340 00

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Dublin, Ch. 12,75; so. 5,25; 18 00
Keene, Gent. 40; m. c. 12; la. 36,39; 88 39
Nelson, Gent. 22; la. 10; 32 00
New Alstead, La. benev. so. 6 00
Rindge, Ch. and so. 62,30; m. c. 55; 117 30
Troy, m. c. 17 17
Walpole, La. for the Ceylon sch. 25 00—303 86

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 15,91; pew rent, 6; 21 91
Hinesburgh, Ch. and so. 18 40
South Hero, do. 5 00—45 31

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Falmouth, Cong. so. 9; m. c. 10; 19 00
Harrison, Cong. ch. and so. 23 35
N. Yarmouth, 1st part m. c. 40 00
Otisfield, N. Knight, 1 00
Portland, High-st. ch. and so. m. c. 24,60; 3d cong ch. m. c. 30; 54 60
Pownal, Cong. ch. and so. 44 00
Saccarappa, do. to cons. Rev. CALVIN CHAPIN an H. M. 50 00
Scarborough, 1st par. m. c. 29 05
Standish, m. c. 9 85
Waterford, m. c. 16 15
287 00
Ded. ack. fr. W. W. Green twice, 5 00—282 00

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Ipswich, Mr. Kimball's so. m. c. 50 00

Newbury, Cong. so. 44 40
Newburyport, Mr. Dimmick's so. gent. 39,50; m. c. 31,83; la. 110, 55; united m. c. 48,36; Belleville so. 12,05; 242 29
West Newbury, La. 4 00—340 69

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Manchester, m. c. on board sch. Punda, 1 75
Marblehead, m. c. 20; la. 661; 681 00
Salem, Howard-st. ch. 76 75—759 50

Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.
Farmington, A few indiv. 8 00

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Conway, Gent. 183,59; la. 88; m. c. 11,97; 283 56

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, Pres. ch. 82 91
Cayuga, La. 17 82
East Bloomfield, Cong. ch. 173 83
Geneva, Pres. ch. G. P. Mowry, 25; Miss W. 10; G. C. S. 7; m. c. 125; m. box, 45c. 167 45
Ovid, Pres. ch. to cons. CHESTER EASTMAN an H. M. 100,77; ARAD JOY, wh. and prev. dona. cons. him an H. M. 50; 150 77
Oxford, Pres. ch. 36 00
Palmyra, do. 54 00
Perry Village, L. B. Parsons, 10 00
Rushville, Pres. ch. 32 00
724 78
Ded. disc. 66—724 12

Grafton Co. N. H. Aux. So.
Bristol, m. c. 13 50

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, A. Pratt, 40 00
East Durham, Centreville pres. ch. 3 00 —43 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Blandford, A friend, 10 00
Chester, Cong. so. 35 66
Chester Factories, m. c. 6 50
Chester Village, m. c. 5 70
Chicopee, A bal. 14 56
East Granville, Mrs. S. B. 5 00
East Longmeadow, A bal. 3 20
Ireland, s. s. 8 42
Longmeadow, m. c. 31 85
Monson, A. W. Porter, 250 00
Springfield, Mr. Russell's so. m. c. 65,63; S. cong. m. c. 20,33; coll. 31, 67; Mrs. A. M. 3; 120 63
Westfield, 20 00
West Granville, Coll. 8 00
519 52
Ded. pd. by aux. so. for printing, 18 00—501 52

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, N. par. 30; E. par. coll. 35; Rev. N. W. Fiske, for Nestorian miss. 15; 80 00
Chesterfield, Coll. 33 10
Cummington, 1st par. 8,51; Miss C. B. 10; 18 51
East Hampton, S. Williston, 500 00
Granby, Gent. 132 63
Hadley, 1st par. gen. benev. so. 100; Russel gen. benev. so. 60; N. par. coll. 32,77; m. c. 46,27; 239 04
Middlefield, m. c. 55 78
Northampton, 1st par. m. c. 64,45; Edwards ch. benev. so. 50; m. c. 8,50; 122 95
Norwich, Coll. 4 79
Plainfield, Cong. ch. 12; m. c. 10; 22 00
Southampton, La. 46 58
South Hadley, 1st par. gent. 75,79; la. 48,83; Falls, coll. 82; 206 62
Westhampton, Gent. 18 35
Whately, 2d par. m. c. 47 00
Worthington, Gent. 92,60; la. 38,75; m. c. 28,77; 160 12—1,687 47

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
East Douglass, Cong. ch. and so. wh. and prev. dona. cons. ZELEK DARLING an H. M. 6 00
Sutton, Gent. 19,48; la. 44,52; m. c. 24; 88 00
Uxbridge, Cong. ch. wh. and prev. dona. cons. CHARLES ELLIS an H. M. 50 00
Westboro', Evan. ch. m. c. 14 97—158 97

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Hartford, Centre so. a friend, to cons. Rev. SYLVESTER COWLES, Ellicotville, N. Y., THOMAS S. WILLIAMS, Newton, Ms, FRANCIS PARSONS, Hartford, WILLIAM C. WOOD, Juliet, Ill., and Mrs. WILLIAM A. BUCKINGHAM, Norwich, Ct. H. M. 500; m. c. 5,17; 4th so. coll. and m. c. 71,84; Miss E. B. 3; 580 01
S. Windsor, Theolog. Ins. m. c. 25, 14; Wapping so. m. c. 10,42; 35 56
Suffield, 1st so. coll. 39,50; m. c. 14, 16; juv. miss. so. for Sandw. Isl. 4,67; 58 33
Windsor Locks, Coll. 22,74; m. c. 21,37; 44 11—718 01

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, A mechanic, 100 00
Portland, Gent. and la. 69 72
Wethersfield, Coll. 2 25
Worthington, Gent. and la. 169,40; s. s. 3,75; 173 15—345 12

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Amherst, m. c. wh. and prev. dona. cons. CYRUS EASTMAN an H. M. 35,70; la. wh. and prev. dona. cons. Mrs. MATTHIAS SPALDING an H. M. 52; young la. sch. for fem. sem. at Oodoooville, 3; 90 70
Hollis, Benev. asso. 27 71
New Ipswich, Gent. 50; la. 53,09; m. c. 22,20; J. Davis, 10,50; Mrs. D. Everett, 10; 145 79
S. Merrimack, U. E. ch. and so. 15 50—279 70

Kennebec Co. Me. Conf. of Chs., B. Nason, Tr.
Augusta, Dr Tappan's so. 162 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st cong. so. m. c 30; Hea. sch. so. for *Rebecca McGaw Fiske*, Ceylon, 20; 50 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Cornwall Bridge, Miss M. Pierce, 20; South so. 60,88; 80 88
Goshen North, Ch. and so. 12 60
Salisbury, Cong. ch. and so. 77 00
Sharon, do. 30 00
Terryville, Coll. 22; m. c. 7,56; 29 56
Woodbury, S. cong. so. 92 03—322 07

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Boscawen, T. P. 1 00
Bristol, m. c. 15 00
Campton, La. 17 93
Dunbarton. m. c. 17,30; s. s. 5; 22 30
Epsom, Cong. ch. and so. 21 00
Franklin, m c. 30 00
Loudon, 1st do. 10 00
A friend, 5 00—122 23

Middlesex North & Vic. Ms. J. S. Adams, Tr.
Boxboro', 18 92
Groton, Asso. 50; m. c. 36,37; a friend, dec'd, 2,87; 89 24
Lunenburgh, 6,62; m. c. 27; 33 62
Stow, Evan. cong. ch. 26 94
Townsend, 31 62
Westford, 19 20
218 84
Ded. unc. money &c., 90—217 94

Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Concord, 2d Cong. so. 26 00
Holliston, Cong. ch. and so. 40 29
Marlboro', Union ch. and so. 78,09; m. c. 31,91; J. Stow, 10; 120 00
West Needham, Cong so. m. c. 18 28
Northboro', Cong. ch. 15,16; a lady, (of wh. for Indian miss. 50;) 95; 110 16—314 73

Middlesex Asso. Ct. S. Silliman, Tr.
Higganum, Cong. ch. and so. 29 00
Pettipaug, Gent. 60,93; la. 36,95; m. c. 17; 114 88
Saybrook, Gent. and la. 50,06; m. c. 17,94; 68 00—211 88

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Holley, Pres. ch. 28 56

Honeoye Falls, Pres. ch. la. 2 50
Ridgeway, 1st pres. ch. 35 00
Rochester, Washington pres. ch. 42, 71; Brick ch. s. s. for *Lucy Ann Divoll*, Ceylon, 20; 62 71—128 77

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 43,08; Yale coll do. 6; union colored s. s. for Gaboon miss. 22; A. L. 2; Brewsterville s. s. for Nestorian miss. 10,97; 84 05

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Madison, m. c. 38 50
Wallingford, Cong. ch. and so. 42 25—80 75

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Rev. Dr. Cheever, 75; s. s. of 11th pres. ch. for *Jacob Bailey*, Ceylon, 25; Scudder miss. so. of West pres. ch. 34,43;) 683 86

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. m. c. 15 50

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Colchester, Gent. 51,35; la. 44,50; m. c. 20,82; s. s. 3,15; 119 82

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Rome, 1st Pres. ch. J. W. Bloomfield, (of wh. to cons. Rev. George C. Lucas an H. M. 50;) 100 00
Utica, 1st Pres. ch. m. c. 8,53; J. E. Warner, 25,06; 33 59
Vernon, Centre pres. ch. 5,50; Mr. M. 50c. 6 00—139 59

Orange Co. Vt. Aux. So. J. Steele, Tr.
Strafford, Cong. ch. 15 00
West Randolph, Cong. ch. m. c. 13 00—28 00

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, G. S. B. for *John Boardman*, Ceylon, 20 00
Cooperstown, La. 12; miss. so. of s. s. 13,50; 25 50
New Lisbon, 4 75
Westford, 44 00—94 25

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, m. c. 66; South par. cong. ch. and so. 23,25; 89 25

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st par. s. s. wh. cons. Rev. J. C. Galaway, of St. John, N. B. an H. M. 90 98

Rhode Island, Aux. So.
Kingston, Cong. ch. 3 00
Newport, United cong. ch. m. c. 100 00—103 00

Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Exeter, 2d Cong. ch. and so. 40,46; Rev. J. Hurd, 30; 70 46
Hampton, La. cent so. 8 00
Londonderry, Gent. 54,20; la. 42,74; m. c. 34,63; wh. cons. Abraham Burbank an H. M. 131 57
Newmarket, Cong. ch. and so. m. c. 16 64
Northwood Ch. 17 00
Portsmouth, N. ch. special effort, 224,56; m. c. 87,33; la. 50,02; 361 91—605 58

Somerset Co. Me. Aux. So. C. Selden, Tr.
Bloomfield ch. 5 00

Syracuse & Vic. N. Y. J. Hall, Agent.
Baldwinsville, Pres. ch. m. c. 2 75
Otisco, Cong. ch. 52 22
Syracuse, 1st Pres. ch. 86,51; D. Dana, 10; 96 51—151 48

Taunton & Vic. Ms. Aux. So.
Fall River, 1st Cong. ch. and so. 61 63
West Attleboro', m. c. 18,15; a friend, 3; 21 15—82 78

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 20,50; la. 35; R. M. dec'd, 36,50; 92 00
Hebron, Gent. 45; la. 21,05; m. c. 14,92; s. s. 1,86; 82 83
N. Coventry, Gent. 40; la. 13,11; 53 11
N. Mansfield, Gent 15,53; la. 20,75; m. c. 13,72; wh. cons. Rev. A. R. Livermore an H. M. 50 00
Somers, Miss Anna Chapin, dec'd, (prev. rec'd 2;) 50 00
S. Coventry, Gent. 57,87; la. 52,01; 109 88
Tolland, Gent. 21,39; la. 22,31; m. c. 9,90; S. Stanley, 1; 54 60
Union, Cong. ch. and so. 16 00
Vernon, 2d Cong. so. 11 81
Willington, Cong. so. 38 50—558 73

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 481 86

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Boardman, D. Fitch, 1; Brecksville, 8,72; Cuyahoga Falls, 12,90; Edinburg, 3,15; Geneva, 6; C. P. Ward, 10; Indian Creek, s. s. 2; Kinsman, 24,25; m. c. 20; Middlebury, 27,02; Peninsula, 1,43; Tallmadge, C. Sackett, 3; A. C. Wright, dec'd, 10; Warren, 62, 63; Mrs. N. Perkins, 10; J. Perkins, 10; Mrs. M. E. Perkins, 10; Miss C. Young, 10; fem. benev. so. 25; York, N. B. 2; 259 10

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Halifax, Centre cong ch. m. c. 2 00
Westminster West, Rev. A. Stevens, 1 00—3 00

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Brooklyn, Gent. 73,25; m. c. 34; s. s. 2,75; 110 00
Pomfret, Gent. and la. 312,15; m. c. 53,06; s. s. 7; 372 21
S. Woodstock, Gent. 22,10; la. 44, 17; Mrs. D. Austin, 50; m. c. 16, 40; 132 67
Thompson, Gent. 63,90; la. 64,10; wh. and prev. dona. cons. Edward Shaw and Miss Hope B. Gay, H. M. 128 00
West Killingly, Gent. 91,90; la 69, 15; m. c. 45,36; 206 41—949

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Canterbury, 1st Ecc. so. coll. and m. c. 68 19
Central Village, Cong. ch. 31,75; m. c. 21,25; 53 00
Chaplain, Gent. 31,02; la. 28,98; m. c. 21; 81 00
Mansfield, 1st so. gent. 75,51; la. 62, 36; m. c. 20; 157 87
Plainfield, Gent. 6,62; la. 20,25; m. c. 16,63; 43 50
Willimantic, Gent. 37; la. 42,31; m. c. 41,51; mute's Bible class, 7; s. s. 3,18; 131 00
Windham, 1st so. gent. 22,43; la. 30, 92; m. c 10,82; 64 17
Scotland, Cong. so. 52 00—650 73

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Holden, Gent. 8,50; la. 6,50; 15 00

Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Petersham, Mr. Clark's so. 28 92

York Co. Me. Conf. of Chs Rev. G. W. Cressey, Tr.
Buxton, Rev. S. Merrill, 7; m. c. 2,25; s. s. 75c. 10 00
Kennebunk, Union cong. ch. and so. 27,21; m. c. 22,79; 50 00
Kittery, 1st ch. and cong. 6 00—66 00

Total from the above sources, $16,969 96

VARIOUS COLLECTIONS AND DONATIONS.

Adams' Basin, N. Y. Rev. R. Dunning, 5 00
Albany, N. Y. A. S. Kibbie, 1 00
Alfred, Me. Cong. so. 15; m. c. 3; 18 00
Alton, Ill. Pres. ch. 60 00
Andover, Ms. A new year's offering, 50 00
Ann Arbor, Mich. 1st pres. ch. 111,94; m. c. 12,80; s. s. for *Thomas Mosely*, Ceylon, 10; ded. disc. 1,51; 133 23
Ballston, N. Y. Rev. T. S. Wickes, 20 00
Baltimore, Md. Fem. mite so. for *Anne Young, Samuel Wyman, John C. Backus, Hannah More, Eliza Conkling, Talbot Jones, Anne Peters, Edward N. Kirk, Henry V. D. Johns, H. S. Kepler, Jane S. Purviance, John L. Woart, Julia M. Ridgely, Margaretta A. Baker, Margaretta Eliza Armstrong, Mary Anne Armstrong*, ea. 20; 320 00
Barre Centre, N. Y. 1st cong. ch. and so. wh. cons. Rev. Albert H. Gaston an H. M. 50,83; mon. coll. of s. s. for ed. in India, 13; 63 83

Belvidere, Ill. Pres. ch. m. c. 20 00
Bluehill, Me. Cong. so. 48; m. c. 15; 63 00
Brasher Falls, N. Y. Pres. ch. av. of penny a week system, 25,82; coll. 6,18; 32 00
Buskirk's Bridge, N. Y. P. V. N. Morris, 5 00
Byron, N. Y. Pres. ch. 27 00
Canton, N. Y. G. Ray, 4 00
Cape Vincent, N. Y. Benev. so. of pres. ch. 7 50
Cazenovia, N. Y. do. 42 00
Champion, N. Y. E. L. S. 50
Champion, Ind. Cong. ch. m c. 15 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 40 79
Chicago, Ill. 2d pres. ch. m. c. 50 00
Darby, Pa. 1st pres. ch. 25; la. sew. so. 10; 35 00
Dorset, Vt. m. c. 5 00
Dracut, Ms. Ortho. so. 66 84
Dubuque, Iowa, Cong. ch. m. c. 8 25
Dundee, Ill. do. 3 45
E. Cambridge, Ms. Evan. ch. m. c. 8 00
Euclid, O. Sarah Shaw, 10 00
Gaines, N. Y. A friend, 10 00
Germantown, Pa C. P. Bayard, 15 00
Grand Haven, Mich. 5 00
Greenport, N. Y. Juv. sew. cir. for Rev. H. M. Scudder's sch. 20 00
Griggsville, Ill. Cong. ch. m. c. 30 00
Hartford, Ia m. c. 3 00
Hector, N. Y. Rev. A. W. Platt, 5 00
Herkimer co. N. Y. A friend, 1 50
Hudson, N. Y. 1st pres. ch. fem. asso. wh. cons. MRS. ISRAEL PLATT an H. M. 100 00
Ithaca, N. Y. 1st pres. ch. 150 00
Jerseyville, Ill. Pres. ch. 15 00
Kinzers, Pa. R. M. Jones, 3 00
Le Roy, N. Y. Pres. ch. 56 79
Lexington, Ky. J. C. Todd, 10 00
Leyden, N. Y. Rev. Mr. Kimball, 10 00
Lockport, Ill. R. Stuart, 10; m. c. 9; 19 00
Machias, Me m. c. 17 00
Malden, Ms. La. benev. so. for ed. of a girl in Oroomiah, 40 00
Malden, N. Y. Pres. ch. m. c. 35 48
Marple, Pa. 1st. pres. ch. 32 50
Marshall, Mich. Pres. ch. 30; H. W. Taylor, 10; C. T. Gorham, 10; wh. cons. Rev. OLIVER N. CHAPIN, of California an H. M. 50 00
Marshall, Ill. Cong. ch. 1 25
Mexico, N. Y. P. Chandler, 15 00
Milford, Mich. United so. 23 00
Montgomery, N. Y. 1st pres. ch. for Ceylon miss. 41; mite so. for *Isabella H. Borland* and *Edna Shaw Newell*, Ceylon, 40; 81 00
Mount Joy, Pa. 1st pres. ch. 21,56; juv. miss. so. for. ed. hea. youth, 4,25; 25 81
Newark, N. J. Central pres. ch. 54,07; young people's miss. so. in 2d pres. ch. 48, 53; 3d pres. ch. 150,17; 1st pres. ch. Mrs. H. Sanford for *Nathaniel W. Sanford*, Ceylon, 20; 272 77
Newark, Del. J. Robinson, 15 00
New Diggins, W. T. Cong. ch. 20 00
New Haven, N. Y. Pres. ch. 10 00
New Rochelle, N. Y. Pres. ch. 31,82; s. s. for sch. at Madras, 2,25; 34 07
Newton, Ms. Eliot ch. indiv. 16; W. par. m. c. 95,40; a friend, 20; 131 40
Newville, Pa. Miss Ruth Irvin, 20 00
Northern Liberties, Pa. 1st pres. ch. a friend, 4 25
Norway, Me. m. c. 16 00
Old Town, m. c. 5 00
Owego, N. Y. Pres. ch. s. s. for *Sarah* ——, Oroomiah, 30 00
Peoria, Ill. A friend, 1; av. of one per cent fund, 1; 2 00
Philadelphia, Pa. 1st pres. ch. J. Eckel, 100; A. White to cons. JOHN F. WHITE of Cincinnati an H. M. 100; T. Fleming, 100; W. Raiguel, 50; A. R. Perkins, 50; H. B. 10; S. T. 10; A. Eastlack, 8; la. 20; E. Spangler, 20; Clinton-st. pres. ch. J. M. Paul to cons. Mrs. SIDNEY P. GILL an H. M. 100; Western pres. ch. 30; 3d pres. ch. S. McClelland, 20; cash, 1; 5th do. J. Atwood, 25; J. R. E. 10; fem. so. for ed. hea. youth, 40; indiv. for *Anna Maria Henry*, Ceylon, 20; m. box of J. L. H. 95c. cash, 1; Miss J. Laughlin, 10; 725 95
Racine, W. T. Pres. ch. 20 00
Rensselaerville, N. Y. Pres. ch. 23 27
Rockford, Ill. 1st cong. ch. and so. 53; fem. miss. so. 20,19; 73 19
Sand Lake, N. Y. Pres. ch. 10 61
Savannah, Ga. Male and fem. for. miss. so. in Ind. pres. ch. (of wh. fr. juv. miss. so. in s. s. 18,55; Mrs. Smets, for sup. of a hea. child in Africa, 15;) 348 68
Sheridan, N. Y. W. W. Herrick, 2 00
Southold, N. Y. Pres. ch. 13 70
Sparta, N. J. Mrs. A. Bedell, av. of jew. 8 00
Spencerville, N. Y. A. Fletcher, 2 00
St. Georges, Del. A bal. 6 75
St. John's Island, S. C. Mrs. John Flud, for *John Flud*, Ceylon, 20 00
Sullivan. N. Y. My right hand, 10 00
Troy, N. Y. 2d pres. ch. 150 00
Troy, Pa. S. W. Payne, 10 00
Vernon, N. Y. Mt. Vernon pres. so. 60 00
Wilmington, Del. Hanover-st. pres. ch. a mem. 10; s. s. for ed. of hea. chil. 97,35; inf. s. s. for ed. of a girl in Dindigul, 20; fem. miss. so. for Mr. Lawrence, do. 39,50; 166 85
Windham, O. A. Jaggar, 5 00
Woodbury, N. J. Pres. ch. for Miss Ogden's sch. Wailuku, 10,25; J. F. 5; 15 25
Youngstown, N. Y. Pres. ch. 34 00
Unknown, A lady, 5 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Dwight, J. Ross. 2 00
Fort Towson, m. c. 18 94
Pine Ridge, m. c. 12 00
Wailuku, Sandw. Isl. Miss M. C. Ogden, 71 75—104 69

$21,234 11

LEGACIES.

Campton, N. H. Judith Woodman, by G. Hutchins, Tr. 15 52
Danvers, Ms. Mrs. Mary Proctor, 100 00
Hebron, Ct. Mrs. Thalia Hayden, by J. R Flynt, Tr. 50 00—165 52

Amount of donations and legacies acknowledged in the preceding lists, $21,399 63. *Total from August 1st to January 31st,* $91,591 08.

DONATIONS IN CLOTHING, &c.

Andover, Ms. A box, for Mr. Willey, Dwight.
Canaan Four Corners, N. Y. A half barrel, for Mr. Whiting, Beirût.
Cattaraugus, N. Y. Lumber and labor fr. indiv. 8 00
E. Bridgewater, Ms. A bundle, fr. Sarah Whitmarsh, for Pine Ridge, 5 00
Gilbertsville, N. Y. A box.
McEwensville, Pa. A barrel for Mr. Armstrong, Honolulu.
New Alstead, N. H. A bundle fr. la. benev. so. 11 00
Newark, N. J. A box for Mr. Whiting, Beirût.
Newbury, Parker River village, Ms. A box fr. la. 21 00
New York city, A box for Mr. Perkins, Oroomiah; do. for Mr. Ladd, Broosa.
Norwich, Ct. A barrel, fr. indiv. for Miss Dolbear, Wheelock, 13 00
Rochester, N. Y. A bale of cotton sheeting, fr. A. Cady.
Slateford, Pa. A box of slates, fr. S. Taylor.
Spencer, Ms. A box, for Mr. Everett, Constantinople.
Suffield, Ct. A box, for Mr. Lyman, Hilo.
Utica, N. Y. A box, for Mr. Dwight, Constantinople.
Westfield, Ms. Twenty reams letter paper, 50 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

W. J. Swinton

THE

MISSIONARY HERALD.

VOL. XLIII. APRIL, 1847. No. 4.

American Board of Commissioners for Foreign Missions.

MEMOIR OF REV. WILLIAM J. ARMSTRONG, D. D.

To the four Secretaries of the Board,—WORCESTER, EVARTS, CORNELIUS and WISNER,—who had previously closed their earthly labors, and entered, as we cannot doubt, on the higher service of the heavenly world, another, in the wise counsels of God, has been added. None of the five had completed, though three of them had entered upon, the fifty-first year of their age. Four of them were summoned away while absent from their homes and families, and three of them in the prime of life, and in full health, were cut down as "with a stroke." Dr. ARMSTRONG, who had filled the office for the longest period, had just finished the labors of eleven years. They were men of kindred spirit, and the precious remembrance of them will long be cherished by their personal friends and by all who love Christ and his kingdom. God is admonishing those who survive them in this work, that what they are to do must be quickly done, and that for the manner in which they meet their responsibilities and perform their duties, they must soon render an account.

WILLIAM JESSUP ARMSTRONG was born on the 29th of October, 1796, at Mendham, New Jersey, where his father, the Rev. Amzi Armstrong, D. D., was pastor of the Presbyterian Church. He was the oldest of nine children, of whom six were daughters. His parents consecrated him to God, and early expressed the desire that, following in the footsteps of his father, he might be qualified for, and in due time enter, the gospel ministry. Their prayers and counsels, and all the arrangements relative to his education, bore on this object.

The first years of his life were spent at home, in acquiring the common rudiments of an education; in addition to which, he had, at the age of thirteen, made such attainments in the Latin and Greek languages, as to be qualified to enter college. But for want of maturity and vigor of physical constitution, and probably also from a desire to retain a youth of such a temperament longer under the Christian watch and guidance of the paternal roof, he was placed on a farm, where he spent about five years, anticipating some of his college studies, but dividing his time mainly between manual labor and

reading; the former increasing his muscular energy to a somewhat uncommon degree, laying a foundation for that excellent and almost uninterrupted health which he enjoyed, and contributing undoubtedly to that promptness and tact in every station and employment to which he was called, by which his later years were characterized; and the latter storing his mind with much of that general information on which he drew when subsequently occupied with active public labors.

In 1814, at eighteen years of age, young Armstrong entered the junior class in the college at Princeton, the venerable Dr. Green being then President. Hitherto he had been a lively, ardent, impetuous youth; and though he must have known the wishes and prayers of his father, and that he was sent to college only with the hope that he might become qualified to preach the gospel, yet he seems not to have sympathized with him, nor spent much thought on his own spiritual concerns and prospects. As the best method of reaching his heart, the father, before the object of his hopes was sent from home, addressed a sermon to the youth of his congregation, prepared with special reference to the case of this son. The prayer of the father was heard, and his aim in part accomplished. By that sermon the first decidedly religious impressions were made on the mind of the son. These impressions, though partially effaced by the novel scenes and excitements of college life, never wore off; and a few months afterwards, during a revival of religion in that institution, young Armstrong indulged the hope of acceptance with God. This revival, it is understood, gave occasion for the tract by Dr. Green, entitled "Questions and Counsels," which has since been so extensively useful in times of religious awakening.

From this period the inclination and purpose of the son were in unison with the desires and plans of the father. He selected the ministry as his profession, and turned his thoughts and studies especially in that direction. And it is an interesting and well authenticated fact, that at this early period his mind was much interested in the foreign missionary work, and he seriously contemplated devoting himself to it. In the spring of 1815, either at Princeton or Mendham, probably the latter, he made a profession of his faith in Christ. In 1816 he completed his college course, with a respectable standing as a scholar, and soon after returned to the home of his father, who then had charge of a large and flourishing academy in Bloomfield. Placing himself under the care of the Presbytery, as a candidate for the ministry, he immediately commenced the study of theology, under the direction of his father, in whose school he also rendered assistance as a teacher. Occasionally he submitted himself for examination to the late Dr. Richards, then pastor of the First Presbyterian Church in Newark, and subsequently Professor of Theology in the Auburn seminary.

After two years spent in this manner, he was licensed to preach the gospel; but instead of entering fully upon the public labors of the ministry, he repaired to Princeton, where he continued a year, enjoying the greater advantages for prosecuting his studies, furnished by the theological seminary in that place. That love for preaching which characterized him through life, led him gladly to avail himself of opportunities, on the Sabbath and at other times, of publishing God's message of salvation, and beseeching men to become reconciled to him.

Having thus gone through a thorough course of training for the gospel ministry, he was ready to enter upon the work; and his characteristic ardor and fearlessness of toil and exposure seem to have led him at the outset to make his way into the most untried and least promising field, and where most difficulties were to be encountered. He did not inquire for a good ministerial people, a well organized, well instructed, and orderly church, where he might have a comfortable home, with little more left for him to do

than to carry forward things as he found them. He wished not to build on another man's foundation, but to preach the gospel in regions beyond, and not to boast in another man's line of things made ready to his hand. His inquiry seems to have been, Where are men most in want of the instructions and the saving influences of the gospel? Animated by this spirit, he was commissioned by the General Assembly's Board of Missions to proceed to Albemarle county, in the central part of Virginia. Furnished by his father with a horse and travelling equipments, he proceeded to his appointed field. Here he spent two years, laboring principally in Charlottesville and its vicinity, near the residence of the late President Jefferson, and where has since been established the University of Virginia. Infidelity and irreligion greatly prevailed. No church, it is stated, had ever been organized there; and the Lord's Supper had never been administered. The young missionary, with his ardor and singleness of aim, with the uncommon amiableness of his character and the peculiar pathos of his eloquence, could not but command attention in such a place. Marked success attended his labors. A number of interesting cases of conversion occurred among infidels. A Presbyterian church was gathered, which still exists, and the face of society was much changed for the better. It is said that Mr. Jefferson, who could not, of course, be expected to sympathize with the preacher, or appreciate him as an ambassador of Christ, and who yet seems to have been impressed with the great influence he was exerting, remarked, on hearing that some of his infidel friends had become members of the newly organized Christian church, that the preacher who had thus wrought upon them was "more of a knave than a fool."

The labors of Mr. Armstrong in this interesting field were soon interrupted; but not until he had in a good measure fulfilled the mission for which he was so peculiarly qualified. The declining health of his father recalled him to New Jersey in 1821. On his arrival he found Bloomfield favored with an outpouring of the Holy Spirit. Into this work he entered with his whole heart, in connection with the pastor of the church, the Rev. G. N. Judd. His labors were also highly acceptable; and as he became known, a number of churches were desirous of obtaining him as their pastor. He accepted the unanimous invitation of the First Presbyterian Church in Trenton, and labored there with fidelity and success nearly three years.

In the spring of 1824, the late Dr. John H. Rice having left the First Presbyterian Church in Richmond, Virginia, and entered upon a professorship in the Union Theological Seminary, recommended Mr. Armstrong to that church as his successor in the pastoral office. The invitation was given, and was so earnestly pressed upon him by their late pastor, who was well acquainted with his acceptable and useful labors in Albemarle, that he thought it his duty to accept it. For ten years he was the laborious, beloved and successful pastor of that church, during which period his labors were extended over a wide circle around, and his Christian influence was steadily increasing through the State.

There is ample evidence that in all departments of labor as a pastor he was diligent, successful, and highly esteemed. One who resided near him while at Trenton, and afterwards followed him in the pastoral office there, bears the following testimony:

"While he was at Trenton, I often listened to his sermons, and there was no man, whom, at that day, I heard with more impression. His discourses were carefully prepared, and were pronounced with a degree of warmth and emotion, which are quite unusual. While his intonations were far from being rhetorically perfect, the general result of so much truth, uttered with so much energy, could not fail to be an awakening of the hearer's mind. My recollection is vivid of his appeals to the

heart, as being of a high order. He was often greatly moved himself, and was heard by numbers, I doubt not, to their everlasting good.

"When, at a later period, I was called to labor among the same people, I found that he had left that good name, which is 'better than precious ointment.' There were manifest tokens of his faithfulness, in public and in private.

"Still later, I enjoyed his hospitality, and shared his labors in Virginia, where we both were settled. The same characteristic seriousness and zeal here prevailed in his ministrations; and I suppose his labors were much increased. In various parts of the State, I have heard of him, and always in a way which was most honorable to his Christian qualities. No man of my acquaintance seemed to me more simply bent on doing good, and reaching the profound convictions of his hearers. In my humble judgment, Dr. Armstrong was a felicitous sermonizer. His discourses abounded in what I may be allowed to call *fervid argument*. They were often elaborate, always judicious, always unpretending, and sometimes highly pathetic. Intense feeling took the place of art, and covered a multitude of minor blemishes. As a private Christian, our lamented friend was above reproach. I never saw him for an instant frivolous, or for an instant sour. His very countenance told of affectionate seriousness. There was at times a beseeching earnestness in his look, which will be remembered by his friends."

Another, who sat under his ministry during the ten years of his settlement in Richmond, writes:

"Dr. Armstrong was blessed with a strong mind and vigorous body, and was capable of more mental and physical labor than most men, which he never hesitated to tax to the utmost whenever the cause of Christ called for it. I have often, since his removal from us, made something like an estimate of his labors here; and I am within bounds when I say, that during the ten years which he spent with us, he must have delivered weekly from three to four regular sermons, two or three lectures, besides funeral and occasional sermons, and at the same time taught three large and interesting Bible classes. He was a warm, active, and efficient friend of all our religious and benevolent institutions, which were greatly indebted to his ardent feelings and uncommon business talents for their prosperity and success.

"As a preacher, Dr. Armstrong had few equals. He possessed a sound and discriminating mind, a warm heart, and he seemed to throw his whole soul into the subject upon which he was speaking, and constrained the hearer to feel that he believed and felt the truths which he uttered. As the teacher of a Bible class, he excelled. His explanations were clear, simple and forcible. His readiness to meet every objection, and solve every difficulty, showed clearly that the Bible was a familiar book, while the variety, beauty and propriety of his illustrations proved the extent and value of his general reading. Few, very few, who entered his Bible class, strangers to the power of the gospel, long continued to resist its claims, as they were pressed upon them by their beloved teacher.

"As a pastor, he was untiring in his efforts for the good of those placed under his care. He neglected none; but his special attention was bestowed upon the humblest, weakest and most afflicted of his flock. He could 'rejoice with them that do rejoice, and weep with them that weep;' and many now in heaven, and many who are still on earth, can testify that he had a heart to sympathize with them in their afflictions, and soothe their sorrows by his counsel and prayers. The first two years of our departed brother's labors here, seemed to be without fruit, and he began to despond, and doubt whether the Lord had called him to this field; but, to use his own favorite expression, 'he encouraged himself in the Lord his God,' and labored and prayed the more earnestly, and soon the Lord granted the desires of his heart in a powerful revival of religion. After a few weeks, seventy persons were received into the church on one Sabbath. Three interesting revivals of religion were enjoyed under his ministry here, in which between two and three hundred persons were hopefully converted. Our house of worship becoming too small to accommodate the congregation, he was greatly instrumental in the erection of a large and convenient one, in which he preached for several years to an interesting church and congregation; and when he was finally called from us to take charge of the foreign mission cause, he enjoyed the confidence and affection of his people to as great an extent as at any previous period. It would be injustice to him to confine the results of his labors to his particular church and congregation. This whole

region of country felt the influence of his labors; and there are but few neighborhoods in Eastern Virginia where there are not to be found some fruits of his labors.

"As a man and a Christian, he was kind, conciliating and humble; but where principle was involved, he was firm as a rock. He was naturally a man of ardent temperament and warm feelings; but his judgment and heart were brought so fully under the power and influence of divine grace, that in some very trying circumstances he has been known to bear injury and provocation with the spirit of his Master. He was also remarkable for the transparency of his character; his freedom from guile and management were uncommon. In pecuniary matters he was scrupulously particular. I never knew him contract an obligation which he did not sacredly meet; indeed, he regarded this as essential to ministerial reputation and usefulness. His style of living was very plain; and although his salary was not large, his expenses were always brought within it, and I was often astonished to see his liberality to religious and benevolent objects, not supposing that he had the means of giving as he did."

Another still, who had the best opportunity for knowing his habits and labors, says:

"He loved to kneel beside the sick, and attend the dying believer to the gates of heaven. How many have welcomed him, who were fitted, through his instrumentality, for that blessed abode! During the revival in 1828, he preached from five to nine times a week, praying with the anxious sinner, and rejoicing with the young convert. Almost every individual composing his Bible classes united with the church. His sermons were written while others slept. During the sickly season of the year, when others retreated to the country, he usually remained in Richmond, attending to the poor, preaching at their houses when deaths occurred. Many of the ignorant were thus led to the sanctuary. The widow and the orphan shared largely in his sympathies. He thought it important to set before his flock an example of Christian simplicity in all things, and to live plainly, in order to contribute largely to the treasury of the Lord."

During his residence in Richmond, in addition to his abundant labors among his own people, he was eminently a public man, one who was deeply interested in, and ready to labor for, all objects adapted to promote the kingdom of Christ and the welfare of men, and one to whom such interests were confided. He was Secretary of the Home Missionary Society of his Presbytery, Trustee of the Union Theological Seminary, Manager in Temperance, Sabbath School, Colonization, and other societies; regularly attended and took a large share in transacting the business of his Presbytery and Synod, and aided his brethren in special religious meetings. In every thing where responsibility was devolved upon him, he aimed to meet it, and faithfully perform the duties expected of him.

During this period also that special interest in missions to the heathen, which manifested itself in college soon after his conversion, was more fully developed. 'He prayed much for the success of missions; uniformly spent a due portion of time in preparing for the monthly concert of prayer; was an example of liberality in his contributions, so much so as to surprise those acquainted with his limited resources; endeavored to awaken, extend, and foster a missionary spirit among his people, and had the satisfaction of seeing a number of his spiritual children go to the heathen. He early became known as one who might be relied on to exert a missionary influence in that part of the country, and was repeatedly invited to engage in agencies for that purpose. But the time when his whole soul seemed to be peculiarly moved for the heathen, and he was, as it were, newly baptized with the missionary spirit, was at the meetings for prayer for the conversion of the world, held on the first Monday in January, 1833. Standing among the ministers, and before the assembled churches of Richmond, with a countenance glowing with love, he said, "My brethren, I am

ashamed that there are so many of us here in this Christian land. We must go to the heathen." "That day of prayer," says one who was present, "made an impression on many hearts which was deep and lasting." This was doubtless the way in which God was preparing him to perform the labors to which he was soon to be called in connection with the foreign missionary work. At the meeting of the East Hanover Presbytery, to which he belonged, held in the following spring, a resolution was introduced and unanimously adopted, expressing the conviction that the southern Presbyterian churches were imperiously called upon to engage more systematically and vigorously in the work of missions to the heathen, and appointing Mr. Armstrong and the Rev. W. S. Plumer a committee to bring the subject before the Synod of Virginia, which was to meet in the following October. By invitation Dr. Wisner, one of the Secretaries of the American Board, attended the meeting of the Synod. The result was that a series of resolutions, with a constitution, was adopted with perfect unanimity, and an organization begun, which was designed to embrace the friends of missions within the three Synods of Virginia, North Carolina, and the Chesapeake; and Mr. Armstrong, with others, was appointed to attend the meetings of the two latter synods, and aid in completing the organization, which assumed the name of the Central Board of Foreign Missions. This he did. The Synod of North Carolina acted with the same unanimity. The Synod of the Chesapeake failed of having a meeting. At the first meeting of the Central Board in March, 1834, all eyes were turned towards Mr. Armstrong as the principal executive officer of the new society, and he was accordingly, with the hearty concurrence of all, elected its Secretary. During the meeting the following resolutions were introduced and unanimously adopted, after addresses by Mr. Armstrong and others:

"*Resolved*, That this Board acknowledge, in its full force, the obligations of every member of the visible church to live for the conversion of the world.

"*Resolved*, That all the steps by which this Board has been brought into existence, and to its present organized state, manifest the kind and special guidance and interposition of the God of missions, and call upon us for a solemn expression of fervent gratitude.

"*Resolved*, That one of the cheering indications of Providence respecting our southern Zion is the fact, that a considerable proportion of our candidates for the ministry have either determined to become foreign missionaries, or are seriously considering the claims of the hundreds of millions of our unevangelized fellow-men.

"*Resolved*, That, after we have done all that man can do, our whole reliance for success is upon the presence and grace of the Holy Ghost; and that, therefore, the necessity and duty of unceasing prayer for help from God are most manifest."

The whole of this movement seems to be traceable to that special effusion of the Holy Spirit upon our departed brother, in the united meeting of the Richmond churches on the first Monday in January, 1833.

From this date a new era in the life of Mr. Armstrong commenced. He was to leave a harmonious and affectionate people, with whom he never stood better than at that time; sunder all the ties of the pastoral relation, the tenderness of which none but the faithful Christian pastor knows; sacrifice, to a great extent, his study, the endearments of home, and the quiet and comforts of a settled life. And what was he to receive in return? No honor, no enjoyment—except such as are to be had in making greater sacrifices, performing more self-denying labor, and encountering various perils for the glory of Christ and the salvation of men. And to his mind these were enough to compensate for all which he relinquished. He shrunk not from the sacrifice, though peculiarly painful to one of his affectionate and sympathizing temperament. And his church, knowing him too well to question his motives, and in a good measure imbued with the same spirit, with a

noble Christian generosity, though with bleeding hearts, gave up their beloved pastor, out of a stronger love to Christ and his cause. Mr. Armstrong often said that such a trial he hoped never to be called to again. No man valued the quiet of home and the endearments of the family relation more than he. Yet all this did he sacrifice; and, says his surviving partner, "he would doubtless have laid down his life, if he could thereby have awakened the people of God to prayer and effort for a dying world." His connection with his people was dissolved on the 6th of May.

According to an understanding with the newly organized society, Mr. Armstrong was immediately afterwards appointed the General Agent of the American Board of Commissioners for Foreign Missions for the States of Virginia and North Carolina, and entered on his arduous labors about the first of June, 1834. His agency was to cover more than one hundred thousand square miles of territory, embracing about two hundred and fifty churches, most of which had never been formally addressed in relation to foreign missions, nor had they, to any considerable extent, ever contributed to that object. Writing of this new field of labor, he says, "I fully believe that the salvation of our southern churches depends upon our engaging thoroughly and cordially in foreign missions, and seeking in good earnest the salvation of the perishing heathen among ourselves." His journeyings, his multiplied sermons and addresses, his extended correspondence, and his unwearied efforts in all appropriate ways to accomplish the objects of his agency, were such as the sentiments just quoted, added to his desire for the conversion of the world, might be expected to inspire. He was every where most cordially received; much interest was awakened; and the contributions through that Board, within fourteen months after he commenced his work, increased to about ten thousand dollars.

After the decease of the Rev. Dr. Wisner, in February, 1834, Mr. Armstrong was almost immediately looked to as a suitable person to fill the vacancy, and was early consulted on the subject; and at the annual meeting of the Board in the following September, he was elected one of its Secretaries for Correspondence. With much self-distrust on his part, and regret at relinquishing the work upon which he had entered so prosperously, and in which he had become deeply interested; and with great reluctance on the part of the ministers and churches in that quarter, he accepted the appointment, and removed to Boston in November. His department of labor was the home correspondence, including the superintendence of the agencies. Incited by the same peculiar zeal in the missionary work which characterized him while a pastor and carried him through his agency, he devoted himself to his new duties with exemplary diligence and activity. He remained in Boston about two years and a half, until April, 1838, when, in compliance with the advice of the Prudential Committee, he removed with his family to the city of New York, expecting to remain there for only a short period; but the importance which was attached to his labors in that city, together with some considerations drawn from the health of his family, prolonged his residence there, with the approbation of the Prudential Committee, till his decease, though with a considerable modification of his official duties. His relations with the Committee, however, and his associates in office, and his familiar acquaintance with the business and affairs of the Board, were maintained by a constant correspondence and attending once a month on their meetings.

Both while in Boston and New York, he was most fully and usefully employed in his official labors. Nearly every Sabbath found him in the pulpit presenting, with solemnity and earnestness, and with a peculiar pathos, the claims of Christ and of the heathen nations; though it was his delight, when opportunities favored, to become, as it were, a pastor again, and plead with men in behalf of their own souls. Especially, after his removal to New

York, was his missionary preaching extended through a wide circle. Not only in that city, but in other churches of the State and of the adjacent States, which the time demanded by his other duties would permit him to reach, did he press upon the friends of Christ the work of the world's conversion. In this respect he performed fully the duties of an ordinary preaching agent. Meetings of auxiliary societies and ecclesiastical bodies, together with conventions held for prayer, statements and discussions on missionary subjects, called him to travel extensively, to address public bodies, confer with a great number of individuals, ministers and others, and thus to become personally known very widely, and to exert a great and salutary influence in favor of the missionary cause. Every where his visits, and his statements, and appeals were acceptable. All the friends of Christ loved to commune with such a man on such a subject. There was no controversy, no partizanship, no denunciation, no severity. The understanding was enlightened and convinced; the best feelings of the heart were stirred; and there was a heavenly, New-Testament savor in his spirit and in all his communications on these subjects, which in all places secured Christian confidence and cheerful co-operation.

Mr. Armstrong's correspondence, especially within the bounds of the Presbyterian Church, was very extensive, all of it bearing on the same great work, and pervaded by the same heavenly spirit as his preaching and other public labors; and the influence which he exerted by means of it was widespread and great.

To those most intimately associated with him in labors, both in Boston and New York, he was truly a faithful Christian brother, sympathizing with them in all their perplexities and trials, endeavoring to alleviate their burdens; bearing with them, counselling them, and praying for them; never tenacious of his rights and always scrupulously careful not to wound their feelings. A pleasanter man to co-operate with they could not desire. The benevolent, affectionate interest he manifested in them, and the frankness and loveliness of his demeanor in his social intercourse and in transacting business with them,—while the impression can never be effaced from their memories,—no language of theirs can adequately describe.

But no wide sphere of usefulness; not his own delight in the work in which he was engaged; not the love and respect which wife and children, and associates in labor, and the friends of Christ generally, cherished for him, could retain him with us, when his Master's time for removing him from this vineyard had come. Our departed brother left New York on Monday, the 23d of November, to make his monthly visit to Boston and attend the meeting of the Prudential Committee. He arrived safely the next morning, and spent that day and till the afternoon of the following, in perusing communications from the missions, attending the meeting of the Committee, and conferring with his associates, as he was accustomed to do. On the twenty-fifth, the day of his contemplated return to New York, a storm set in with great violence. Repeatedly during the day his associates remarked to him that he ought not to venture upon the water in such a tempest; but not feeling quite well, and strongly desirous to return to his family and spend with them the annual thanksgiving which was to be on the next day, he seemed decided on going, and replied that he had often found that when it was stormy in Boston, it was comparatively calm on Long Island Sound. At five o'clock in the afternoon of Wednesday, he started from Boston, taking the railroad to Norwich and Allyn's Point, where he embarked in the Atlantic and proceeded to New London, which place the steamer left, after some detention, between twelve and one o'clock on the morning of Thursday, November 26. When about nine miles out of the harbor, the steam-pipe burst, rendering the engine useless; and immediately

after, the wind, which had blown from the northeast, changed to the northwest, and increased in violence. The anchors were thrown out, the decks were cleared, and other measures taken to lighten the vessel and cause it to ride easier amid the terrific raging of the elements. But all was in vain; the anchors were dragged, and the wreck continued to drift towards the leeward shore, the waves continually breaking over it.

Soon after the accident to the machinery, the fires were extinguished, and from that time the passengers suffered greatly from cold and wet, as well as from painful forebodings of the issue. This state of things continued till after four o'clock on the morning of November 27; and though God was riding on that storm, and a number of those whom he loved were tossed in that wreck, and no human arm could interpose to save, yet the fury of the tempest was not abated, till it had accomplished its work of destruction, and the fragments of the steamer and the lifeless bodies of many of its company were strewed along the shore. Our friend was among the dead. But it was no mere chance that involved him in those perils. God had wisely and mercifully placed him there. Survivors inform us that he was conspicuous among the passengers throughout the day and evening of Thursday, as a minister of Christ, addressing to his companions in danger appropriate religious instruction and consolation, and commending them to God in prayer. On the afternoon of that day, especially, he with about fifty of the passengers assembled in the cabin for prayer and reading of the Scriptures and exhortation.

During the whole scene he was perfectly calm, but solemn and thoughtful; eternity seemed to be opening before him. Himself and all around him—how many of them unprepared he could not know—were standing on its brink. For them he was unutterably solicitous; and for his own last conflict he was gathering strength in God. Some, seeing the dread crisis rapidly approaching, drew near and stood by his side, "because," as one remarked, "it seemed safer to be near so good a man." Just before the wreck broke upon the reef, and the falling deck and the overwhelming waves swept him lifeless into the sea, he said to one, "I hope we may be allowed, if God will, to reach the shore with our lives; but if not, I have perfect confidence in the wisdom and goodness of Him who doeth all things well." This was his dying testimony to the goodness of God and his own faith in him. The vital spark was probably extinguished instantly by the falling timbers. The same expression of calm confidence in God remained enstamped on his features in death, significant, undoubtedly, of that heavenly peace with which he closed life here, and entered on that life where are no perils, no anxiety, no suffering, no death. A special work had been allotted to him for that last day of his life. He had finished it and gone to his reward. He had come to Boston a week earlier than usual. Contrary to his general practice, he had taken the Norwich route on his return. All seemed to have been divinely arranged, so that this chosen and faithful servant should be honored with the responsibility of being on board that steamer to exemplify the power of the Christian faith, and act as God's ambassador to that company in those mortal perils. How great was the privilege too, to him who loved to preach beyond almost any other man, to be permitted in the last hour of life, to unfold the gospel to a company whom God, by the dangers of the ocean, and an opening eternity, was simultaneously calling to prepare to meet him!

The remains of our friend were recovered from the water, and conveyed to Norwich on Friday afternoon, where they were soon recognized by Christian friends, humanely prepared for the grave by the municipal authorities of the city, and the following day forwarded to New York. On Monday, November 30, the funeral solemnities were attended in the Rev. Dr.

Adams's church, in Broome street, with appropriate addresses and devotional services. A vast assemblage of Christian friends, with the ministerial brethren of the deceased, testified how much they loved him, and how deeply they felt his loss.

The Prudential Committee entered on their Records an appropriate minute, and also requested the Rev. Nehemiah Adams, one of their number, to deliver a sermon in commemoration of their much respected and beloved associate. The sermon was preached on the 9th of December.

In contemplating this great and painful bereavement, we must not fail to recognize with gratitude the special protection which God in his providence has hitherto extended to those who have been connected with this missionary work, either as missionaries abroad, or laborers at home. From the organization of the American Board of Commissioners for Foreign Missions in September, 1810, to the death of Dr. Armstrong, the number of outward and home voyages, between the United States and foreign lands, made by persons in the employment of the Board, excluding twenty-seven of whose completion intelligence has not yet been received, is seven hundred and four. These voyages have been made by four hundred and ninety-six persons, male and female, not including twelve now on their way to foreign lands for the first time. Of these voyages actually completed, four hundred and sixty-seven have each been from fifteen to eighteen thousand miles in length. If those voyages along the coast of the United States, on the great lakes, and on the western rivers, and those from one port to another in foreign countries, varying from five hundred to three thousand miles each, are included; and to them are added the voyages made by the children of missionaries, the whole number of voyages will exceed one thousand; besides many shorter trips on seas, rivers and lakes. In all these, no individual connected with the Board has been shipwrecked, or has lost his life by drowning.

The number of ordained missionaries sent out by the Board is two hundred and fifty-three; physicians, twenty; other male assistants, one hundred and twenty-two; and females four hundred and fifty-seven; in all, eight hundred and fifty-two; none of whom, so far as information has been received, have lost their lives, or been seriously injured, in their journeyings to or from their fields of labor, by land or water. Three,—Messrs. Munson and Lyman in Sumatra, and Doct. Satterlee, west of the Pawnee country,—lost their lives by savage violence, while on exploring tours; and Rev. Mr. Benham, of the Siam mission, was drowned while crossing a river near his own house. With these exceptions, all the explorations and other journeyings of these eight hundred and fifty-two missionary laborers have been, so far as can now be called to mind, without loss of life or serious accident.

Going back to the commencement of the operations of the Board, none of its treasurers, secretaries or agents, amounting to about fifty persons in all, have, in their various and extended journeyings by land and water, and in the almost pathless wilderness on the western frontiers and the contiguous Indian countries, met with any serious accident or calamity, till Dr. Armstrong perished in the wreck of the steamer Atlantic.

Thus suddenly, and in a most impressive manner, has passed away from among us an *eminently good man;* one whose intelligent and unaffected, yet ever-living and ever-active piety no one doubted or failed to see. Towards God, the filial spirit in him was predominant. He seemed to be, indeed, a *child of God*, an Israelite in whom was no guile. His affections were eminently spiritual and heavenly, and very seldom, if ever, was there any thing apparent in the state of his mind, in his conversation or demeanor, which was inconsistent with his entering at once into communion with the

Christian on the experiences of the internal spiritual life, or with the convicted sinner on the salvation of his soul, or with God in confession and praise. Towards men he manifested nothing but good nature and love. The cast of his features, the tones of his voice, the courteousness of his manners, revealed his heart. To speak of ill will, or envy, or selfish or malignant passions of any kind, in connection with his name, must seem to all who knew him as altogether incongruous. In him self-seeking seemed to have no place, while his desire to please and benefit all was unbounded, and his charity almost literally hoped and believed all things favorable of those with whom he had to do. Though generally a good judge of character, he sometimes erred on this point; and when he did so, it was almost always from his unwillingness to entertain so unfavorable an opinion of men as was demanded. This genuine goodness of heart, the combined result of uncommon amiableness of natural disposition and the sanctifying grace of God, shone with peculiar lustre in the family, where he was a model of affection and fidelity as a husband and father. Few could love or be loved, impart or enjoy so much happiness in those relations, as he. His social qualities generally were remarkable; and while he loved retirement and was much in it, he also loved to commune with others, and all loved to be with him. To the most serious topics he could happily give an aspect of light and joyfulness, or make what was sprightly and gay, and even the vein of humor which he had at command, the means of instruction and serious impression. Cheerfulness and sobriety, concern for great interests, with substantial peace and joy, were in him most appropriately combined. Naturally, he was of an animated and buoyant spirit; yet there were habitual indications that serious topics were occupying his thoughts, and sad pictures, drawn from such a world as this, were passing before his mind, which often clothed him in plaintiveness, and not unfrequently called forth an audible sigh. The impression that he was a *good man* was made on all who knew him.

A *laborious servant of Christ*, too, has been removed. From Mr. Armstrong's entrance into the ministry till his last hour, his life was one of assiduous and faithful labor. He shrunk from no toil. He was never disposed to ease himself by burdening others. He obviously loved labor for Christ and the salvation of men; and the more of it he was able and permitted to do, the greater honor and favor he regarded it. His only regret seemed to be that he had no more time and strength to expend in such a cause. No interest intrusted to him suffered from indolence or neglect. His varied labors as an evangelist and a pastor, as an agent and a secretary, bear ample testimony to this. All were performed promptly and heartily, and yet without display, or thrusting himself into notice. No man seemed to be more truly willing to spend and be spent for Christ, and for human welfare than he. It was indeed his meat and drink to do the will of Christ and finish the work assigned to him.

A man of *much heavenly wisdom* has been called away from the counsels and labors of the church militant. Mr. Armstrong had opinions on matters of theology and morals and politics, intelligently and firmly held, and frankly expressed and defended on proper occasions; but he knew how to let every one see that his mind was not engrossed by those points relating to theology, or to the welfare of our nation, or of our race, which most divide men into parties. His mind appreciated and all his powers were enlisted in something higher and better. To what *party*, as such, did he belong? With what individual did he have controversy? He was independently and fearlessly conscientious; yet whose confidence did he lose, or whom did he make his enemy? His wisdom did not arise from uncommon grasp of mind or sagacity; but the elements of it were goodness of heart, honesty and singleness of purpose, and trust in God. His love of what was right and

Christian, his guilelessness and frankness, led him, as it were, instinctively, and almost intuitively to discern and aim at the best results, and to pursue them by means and in a manner which could hardly fail to conciliate and secure approbation. This, with his promptness and assiduity, enabled him to accomplish his objects more surely and effectually than most other men.

With the countenance and character and labors of our beloved brother before the mind, and fondly treasuring up the recollections of that intercourse with him which has been so unexpectedly broken off, we would close this notice with the language of the apostle James, as being eminently descriptive of him whom we commemorate: *Who is a wise man and endued with knowledge among you? Let him show, out of a good conversation, his works with meekness of wisdom. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.*

COMMUNICATIONS FROM THE MISSIONS.

Syria.

LETTER FROM MR. THOMSON, DECEMBER 5, 1846.

Tripoli—Ladakiyeh.

The letter of Mr. Thomson which was published in the December Herald, contained some very interesting statements in relation to the opportunities for missionary work in Aleppo and its vicinity. This communication presents the claims of two other places upon the attention of Christians in this country. The first of these is Tripoli, which is some fifty miles north of Beirût, on the shore of the Mediterranean. A missionary stationed at this point would have seven thousand Greek Christians immediately about him; and there are also many Greek villages on the lower slopes of Lebanon, not far distant. Among the Maronites of Bsherreh and Dunnîyeh, Mr. Thomson thinks there would be many opportunities to preach the gospel. "Indeed," he says, "there are strong indications of a disposition extensively prevalent among the Maronites to break away from papal bondage." In the large district of 'Akkâr, northeast of Tripoli, are Greek Christians who might be reached by a station in that place. Some of these are already evangelical in their sentiments, and desirous of receiving instruction from a missionary.

The objections to Tripoli, as a station to be occupied by our brethren, are twofold. 1. It is not healthy. Mr. Thomson thinks it would not be safe for American families to attempt a residence there, unless they can be secure of a retreat during four months of the year. It is an important question, therefore, whether such a retreat can be found, in circumstances which will enable the missionary to prosecute his work to advantage. 2. "The Bishop, priests, and a vast majority of the people, are proud and bigotted Greeks. No Greek Catholic can reside there; and a Protestant mission would be vehemently opposed." This is Mr. Thomson's present opinion of the inhabitants; but he supposes that, possibly, there may be more preparation for missionary effort among them than has yet become obvious to a distant observer.

Ladakiyeh is a healthy city, free from all the causes of fever which abound at Tripoli. It is hot, however, in August and September; nor is there any cool summer residence very near to it. There are villages in abundance on all the plains and surrounding hills; but these are not sufficiently elevated to be cool.

As a missionary field, Ladakiyeh itself is small. There are not more than one thousand Christians in the city. These, however, are nearly all of the Greek church; and amongst them are a number of interesting young men. One of our young Maronite Protestant friends in Beirût mentioned to me, a few evenings ago, that he had recently been on a visit to Ladakiyeh, and was greatly surprised and delighted to notice the remarkable change which had taken place amongst these young men. He said that when he was there four years ago, they looked upon him as a heretic, because he paid no attention to the festivals of the church and ate, on all days, whatever was set before him, asking no questions for conscience' sake. Now, said he, at a single dinner, made in honor of my visit, though it was a fast-day, seven of the first young men in the place openly violated the fast. I was so surprised that I

could not refrain from expressing my joy to the whole company, that the gospel had so many advocates in Ladakiyeh. And upon further acquaintance he discovered that most of the young men were rapidly forsaking the superstitions of their church, and embracing evangelical views.

This information recalled to mind the interesting discussions I had held with these same young men, when I was in Ladakiyeh, more than a year ago, on my way to Aleppo. Though I was sick, my room was filled with young men, the two nights I lay there; and we were engaged in very earnest discussions about the fundamental truths of the gospel until a late hour, not much to the advantage of my health. But I shall not soon forget those interesting conversations. I have never, in this country, had more attentive hearers of the gospel than while lying on my back, shaking with ague in Ladakiyeh. Several of those young persons declared to me before I left, that they were thoroughly convinced of the truth of the great doctrines we had been examining, and should thenceforward take the Bible alone for their guide. There is reason to hope that, although the Christian population of Ladakiyeh is not large, a missionary might be much encouraged and strengthened by finding a number of persons at the outset ready to hear the gospel.

The Ansairiyeh.

There is another reason, however, for the occupancy of Ladakiyeh as a missionary station, which is strongly presented in the following extract.

The chief attraction of this place for a missionary, in my opinion, is the position which it holds in relation to the Ansairiyeh. There are one hundred and fifty or two hundred thousand of this most miserable, ignorant and forsaken people, occupying the sloping plains and gently swelling hills of the north of Syria. They are not Moslems; they practice very few of the Moslem ceremonies, and are not bound by Mohammed's bloody law. On the contrary, they observe several of the Christian ceremonies, and appear to be nearer to the Christianity of the country than to Mohammedanism.

I travelled a good deal among them last year, and have received a decided impression, from all I could observe and learn concerning them, that they would probably prove a very accessible people, were a mission established and wisely conducted in their behalf. For generations they have seen no strangers or foreigners among them, except insulting enemies and outrageous oppressors. This has given them a distrust and a certain dislike of all strangers; but I am convinced that this would soon give way, and that the opposite feeling would be strongly awakened towards those who should come to them as steadfast and true friends. My travels in their country were interrupted by sickness; and my recent tour to Aleppo led me by another route; so that I only came in contact with them at Swadiyeh. There they are very numerous, constituting the great body of the population; and the Messrs. Barkers give a very favorable account of them.

Farther investigation, however, ought to be made before deciding to attempt a mission amongst them. Not only were my inquiries broken off by sickness, but it formed no part of my instructions to look after them. The mission, myself among the rest, had almost abandoned the hope of seeing our operations extended into the north of Syria. But no sooner did I find myself among them, than all my former interest revived, and I determined to collect all the facts I could gather in relation to them, and bring their case once more before the Prudential Committee for their consideration. I collected statistics and all kinds of information about them, in every way practicable, until I was taken sick. I have lists of more than two thousand villages, with the bounds of the sixteen districts in which they are situated, and the names of the chief men in each district. I have reason to believe that there are not far from two thousand villages further north than my lists extend. They spread all round the head of this sea, and constitute the major part of the peasants on the great plains of Tarsus and Adana. Such a numerous, wide-spread, semi-barbarous, and wholly neglected population present strong claims upon our Christian compassion; and if they are accessible to the missionary of the gospel, as there is reason to hope they will prove to be, ought they not to be looked after and provided for, with as little delay as possible? It is not a new, distant, inaccessible land. They are at the door, so to speak, of the mission now in the country. No new languages are to be acquired; no new presses will be needed. It is part and parcel of our Arabic work.

Beirût—Hasbeiya.

Passing to the condition of the stations already occupied, Mr. Thomson remarks, "The prospects of the seminary at 'Abeih please us all. There is a delightful contrast between the commencement of this institution and that of the one which was formerly in operation; and I feel assured that we are now on the only true basis."

Nor are there wanting encouraging indications at Beirût. A new element enters largely into our Sabbath congregations. Formerly very few attended, except such as were in some way connected with the mission; now one-half at least of the male congregation is composed of interesting young people from the city, many of whom I do not even know.

And there is an unceasing ferment of religious discussion going on amongst the young men. I have been assured by several of them that whenever they meet together in their houses, or at their magazines, religion soon becomes the topic of conversation. They inform me that there are more than two hundred young men, of the various sects in the city, who have openly renounced the errors and superstitions of their churches. Dr. Kerns's tract is creating quite an excitement in certain quarters. I had intended to give you some extracts from my daily journal, which would throw light upon the state of the public mind here; but I must omit them. To me, however, there appears to be at present a wider and more promising field for preaching the gospel in this city, than I have hitherto seen. May the Lord grant his quickening Spirit, where he has already prepared the hearing ear!

Hasbeiya still continues to be a point of great interest with our brethren. Three of the persecuted Protestants belonging to that place, are members of the seminary at 'Abeih. They are all adults, "urged on," says Mr. Thomson, "by a zeal that is eating them up." Those who still remain at Hasbeiya are greatly oppressed. "That wild boar of Hermon," says Mr. Thomson, "the Emîr Saad ed Dîn, is all powerful, and is a cruel waster of this tender vine."

Shahîn contrives to be away every Sabbath, if possible, so as not to be forced into the church. Halîl el Hûry is the staunchest of them all. Shahîn tells me that Halîl has not been to church at all. Threats, beating, the dungeon, fines, all are alike disregarded. The old Emîr declares that he will have his blood, if it is only the last half hour before he dies. But God protects him. When Halîl was in the prison, Shahîn visited him late at night, and through a small hole, with a low voice, asked him how he was. He replied that he was very happy; that he found great pleasure in repeating to himself portions of the Psalms and other parts of sacred Scripture, and in prayer. Thus he spent his time in the wretched prison of Hasbeiya. I cannot doubt but that this interesting young man will receive the blessing of him that is persecuted for righteousness' sake.

The way of relief for this people is hedged up at present, and a visit from any of us would only bring down far greater calamities upon them. Shahîn frequently brings up the plan of emigrating in a body, but we discourage it. We can scarcely doubt that something will turn up before long to change the face of affairs. And in the meantime, and under all this astringency of persecution, the leaven of the gospel is spreading through the mass of the people; and one is tempted to turn prophet and foretell a speedy and wonderful victory. I should greatly regret their abandoning that place. If the Lord bless our efforts, we shall have persons from amongst them who will become their teachers and pastors. Let all good people remember this feeble flock, dwelling in the midst of fierce wolves.

Mr. Thomson represents the state of things at Sidon as somewhat hopeful. Two of the native assistants, connected with the mission, went there recently, intending to stay four or five days; but they found so much to encourage them that they remained ten days. The people of Aintab, —whose case was particularly described in the letter of Mr. Thomson, published in the December Herald,—are still very urgent in their call for a missionary. They have requested Bedros, whom Mr. Thomson left at Aleppo, to visit them and assist them in opening a Protestant place of worship, which they have resolved to establish without delay. "Bedros seems to be much encouraged by the spirit which they manifest; and it is very desirable that a station should be speedily commenced in that region." The Archbishop Athanasius, it also appears, is prosecuting the study of Hebrew, in the hope of being able to assist in a new translation of the Arabic Bible.

It is obvious that this mission requires an immediate and large reinforcement. Some of the older brethren are suffering from impaired health; but their work is constantly increasing on their hands. Three young men have been recently designated to this field; others, however, are needed.

Broosa.

LETTER FROM MR. SCHNEIDER, DECEMBER 28, 1846.

Introductory Remarks.

THE last number of the Herald contained an interesting account of a visit made to Nicomedia and Ada Bazar, by Messrs. Hamlin and Everett. Mr. Schneider has since visited the churches recently formed in these places, for the purpose of rendering them such assistance as they might need; and the present communication gives the results of the journey. He left Broosa on the first of December, accompanied by one of the native brethren. The first night was spent at Benli, which is eight hours from Broosa, and has a population of about fifteen hundred souls, all Armenians. At first there seemed to be but little prospect of religious intercourse with the inhabitants; but finally a stranger, residing temporarily in the place, invited Mr. Schneider to spend the night at his house; and after their departure eight or ten Armenians gathered around the native brother, and held a long conversation with him. "For three hours or more," says Mr. Schneider, "in one continued strain, he unfolded the truths of the gospel to them. They made a great variety of inquiries, and expressed views which clearly showed that their minds had been more or less directed to these points. One of them in particular, who has once or twice been at my house, entered into the conversation with much zeal. From the tenor of their remarks it was evident that evangelical views had begun to prevail there, though they were not openly avowed. Some of them said that if there was full liberty of opinion, about fifty persons would declare themselves on the side of the gospel. Without taking it for granted, that exactly this number are deeply interested in the truth, it is obvious that the gospel leaven is beginning to exert its natural influence."

The following night was spent in Shakshak; but no special interest in a spiritual Christianity was discovered. On the evening of the succeeding day Mr. Schneider arrived at Nicomedia, and went directly to the coffee shop, where the brethren have a room for worship. Two or three of their number called in the course of the evening, and expressed great delight at receiving such a visit. Next morning several hours were spent in conversation, reading of the Scriptures, and prayer. Mr. Schneider gave them a brief account of the revival among the Nestorians. All listened with fixed attention and manifest pleasure, and one of them, a young man who has been recently admitted to the church, was bathed in tears during most of the narrative.

Mr. Schneider proceeded to Ada Bazar on the same day, and received a cordial welcome from the native brethren in that city. "It did my heart good," Mr. Schneider writes, "to see the pleasure which our arrival gave them. We conversed, read and prayed; and although we were fatigued by the day's ride, it was after nine o'clock before we could find time for any refreshment."

First Baptism of a Child at Ada Bazar.

Saturday morning they collected again, and I expounded a portion of Scripture, and closed the exercise with prayer. Most of the day was spent in religious conversation with different persons, and in the evening we had another meeting, similar to that in the morning. The officers of the church also had a consultation in reference to the baptism of one of their children. The mother and grandmother and other relatives were very urgent to have it baptized in the Armenian church; and the Bishop and priests also pressed the point. The father, though unwilling to yield to these wishes, was quite apprehensive that in case the child was baptized in their own newly formed church, much domestic difficulty might ensue, and perhaps a renewal of the fierce persecutions they had passed through. They asked my opinion on the subject. In view of all the circumstances, I told them that I could see but one course to be pursued, and that was to have the child baptized in their own church; otherwise, they would be pulling down what they had been building up. In such cases we must perform our duty, and leave the event with God. Besides, I expressed it as my belief that but very few of the evils which seemed to threaten them, would actually be realized. The father instantly decided to have his child baptized in his own church.

Accordingly we rose about four o'clock on Sabbath morning, and repaired to his house. This early hour was chosen, that no evil minded persons might make any disturbance during the ceremony. All the church were present, with different members of their families, making in all between twenty and thirty. I explained to them the nature and design of baptism and the duties of parents to their children, and then administered the ordinance. It was a deeply interesting occasion. To this little church it was peculiarly so, it being the first time they ever saw the ordinance administered in a manner corresponding to its solemn

import, and the first instance in their own little church. They had felt no little anxiety on the subject, as the enemy had made such vigorous efforts to baptize the child according to their superstitious customs. The door having thus been fully opened for all other cases of a like kind, they felt greatly relieved and thankful. I could not but regard my visit at this juncture as peculiarly providential. The impression on all present seemed very favorable. The mother, though at first much opposed, felt very well satisfied, observing that she had no idea that we baptized in this manner. The grandmother, however, who has spent her life in the errors of her church, could not feel that it was a real baptism, because no consecrated oil was used. It being so early, no disturbance was made, except that after the exercises were over, and we were sitting in another room, a brickbat was hurled at the house.

After some time had been spent in the reading and exposition of the Scriptures and in prayer, Mr. Schneider repaired to a room in the coffee house, where he subsequently preached to a deeply interested company of hearers, among whom were a few who do not usually attend the meetings held by the brethren.

Monthly Concert—Changes—Encouragement.

On Monday evening, it being monthly concert, the brethren assembled at one of their houses, and I gave them some missionary intelligence, and told them how Christians prayed for the missionary work, and for them as persecuted and suffering disciples of Christ. I then preached from the words, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea;" the leading thought being the certainty of the final prevalence of the gospel. They listened with the most marked attention. After the sermon, and after the exercises, as I supposed, were finished, one of them began to address the others, and concluded with a prayer. Then a second made remarks and offered a prayer. Their object was to express their gratitude to one another and to God, for being permitted to listen to the preaching of the Word without fear or molestation.

They remarked upon the great change, which Providence had wrought since the time of my visit last year. Then but few of them could call on me, and we could hardly have a prayer together; but now they could all assemble without fear. Then, as soon as my arrival was known, a plot was formed for my expulsion; and I was actually driven away, though I had a regular passport and travelling firman; but now no one even inquired for my passports, or thought of any forcible measures. Then no one dared to be seen with me abroad; now the brethren walked with me through the most frequented part of the city, with entire fearlessness. Then they were as yet an unorganized body; now they are gathered into a regularly constituted church, with all its officers, except a pastor, and with the regular administration of the ordinances. Then they were an unrecognized number of individuals; now they are virtually, though not very formally, acknowledged as a body of Protestants. Then no one could imagine what would be the destiny of the truth in this place; but now its foundations are deeply laid, and the prospects of its future extension are truly cheering.

These changes were gratefully commented on; and I did not wonder that the brethren were deeply affected by the contrast. True, these results have been brought about through much suffering on their part; but, in the enjoyment of such blessed fruits, they regard them as a small matter. They appeared full of joy and hope. The whole evening was to me a most delightful one. As I looked around upon this interesting company, and heard them sing the songs of Zion in their own tongue, my heart was deeply moved; and I could not but feel assured that this little church would enjoy the special smiles of our Father in heaven.

Tuesday and Wednesday were devoted to various services, the object of which was to enlighten and strengthen the brethren. The Lord's Supper was administered to ten communicants. In closing his remarks on the state of things in Ada Bazar, Mr. Schneider uses the following language:

The whole visit was to me one of peculiar interest and pleasure. My heart was greatly refreshed by what I saw and heard. I received a deep impression of the certainty that God had begun a great work there. True, the present number of church members is small; but to the eye of faith the prospect is anything but discouraging. The whole Armenian community has been agitated. Evangelical truth, in distinction from the corruptions and errors of their church, has been

brought before every mind. There is hardly a child of maturity who has not been led to reflect upon it. Many have, indeed, taken the position of opposers; but a vast number have also been convinced of the truth, and are in their secret convictions and feelings with the brethren; and nothing but prudential reasons restrain them from openly avowing these convictions. I was assured that were there full religious liberty, nearly, if not quite, one half of the Armenians would declare themselves on the side of Protestantism. I can hardly express the strength of my convictions that the foundations of a great and blessed work have been laid.

A Baptism at Nicomedia—Providences —The Sabbath.

Mr. Schneider and his companion returned to Nicomedia on Thursday, December 10.

In the evening the baptism of the child of one of the brethren took place. It was intended to make the occasion quite a public one, so that not only all the families of the brethren, but such of their friends and relatives as were disposed, might be present; and there was a strong desire to witness the ceremony. It was thought that nearly one hundred would have been collected, had a general invitation been given. But the father-in-law in whose house the native brother resides, would not consent to it, from the fear that a mob would be collected around the house and create a disturbance. As it was, there were between twenty and twenty-five present. The fact that this was the first baptism in their little church, and the first time they saw the ordinance administered in the simplicity of the gospel, made the occasion one of deep and tender interest. To my mind it was an additional ground of interest, that both father and mother were pious, and entered with so much feeling into the nature and solemnity of the rite, consecrating their child understandingly and sincerely, as is to be hoped, to the Lord. All the members of the church who were present, were filled with joy and gratitude, on being permitted to see this ordinance also administered among them.

After the exercises, we had a very interesting conversation on the divine interpositions favorable to the spread of the gospel among the Armenian nation. These have been most marked and peculiar; and a work containing brief notices of all the propitious events of Providence, in different places, would prove a most interesting volume, making the finger of God in this reformation as visible as the sun at noonday. I cannot forbear alluding to one; namely, the protection which the Mussulmans afforded, both here and at Ada Bazar, to our brethren in time of persecution. Had not this been extended, their sufferings would, in all probability, have been much greater, severe as they were.

At a meeting held on Saturday evening, a Catholic Armenian from Angora was present. He was anxious to become acquainted with some of the brethren of Nicomedia, with a view to future correspondence. He expressed a strong desire that within a year or two a missionary might be sent to Angora.

On the Sabbath I preached twice, the audience at both times consisting of between thirty and forty persons. Had the place of meeting been suitable for females, there would have been twice this number, or more even. They listened with the deepest interest. One young man, son of one of the deacons, was in tears most of the time. As I requested one of their number to offer the prayer after the sermon, being myself wearied from incessant talking or preaching, this individual was called upon; and he breathed forth one of the most heartfelt and moving prayers I have heard for a long time. Sometimes he could with difficulty proceed, such was the strength of his feelings. Indeed nothing is plainer than that these men have been taught to pray by the Holy Spirit. Nothing that I saw, either in Nicomedia or Ada Bazar, gave me more gratifying evidence of the genuineness of this work than their spirit of prayer.

In the evening I visited by request a pious Armenian, though not yet a member of the church, who is in the last stages of consumption. I found him in a very calm and peaceful state of mind. He had given up all hope of recovery, and was waiting his departure with desire. He seemed to be entirely depending on the merits of Christ for acceptance. It was to me most interesting to see one but recently involved in error and superstition, so tranquil and joyful even in view of death, which is usually full of terrors to the people of this country. The impression, therefore, of his desirable state of mind, must be most happy, not only on the brethren, but on

his relatives and acquaintances, who are not yet interested in the truth.

The death of our Savior was not commemorated at Nicomedia, inasmuch as several females desire to be admitted to the church at the next administration of this ordinance, and the present place of meeting is not adapted to such a purpose.

The Church at Nicomedia—Priest Haritoon.

The church consists of twenty members, of which two are females, and all but three are heads of families. Among them are two brothers, venerable, white bearded men, of a truly patriarchal appearance. It is pleasant to see among the brethren two of so much respectability and weight of character, as their age must evidently give them. It is also a very encouraging circumstance, that the religious interest in this place embraces so many females. Between twenty and thirty of these meet by themselves on the Sabbath for worship. Besides prayer and reading of the Scriptures, they also sing hymns. About twenty-five assembled on the Sabbath which I spent there. Five are worthy of church membership; and in respect to some fifteen others there is hope that they are pious. They manifest a deep interest in spiritual things, and are in the habit of daily prayer. One of the deacons gave me these facts.

Though persecution is not so violent as it once was, the brethren are often stoned in the streets by the boys, especially priest Haritoon. Having brought me some milk one day for my coffee, he was carrying back the empty bottle in his pocket, when some of the stones hurled at him broke it. He, however, received no injury. The brethren are able to have much more free intercourse with others, than is practicable at Ada Bazar. People converse with them fearlessly, and those who were formerly interested, but who were driven off by the persecution, come and go freely, no one opposing them.

Mr. Schneider says that both at Nicomedia and at Ada Bazar the enemy are trying, by flattery and fair promises, to persuade the brethren to return to their church.

They have been particularly anxious to win back priest Haritoon. Two prominent individuals of the opposing party have had four interviews with him, continuing from two to four hours, in which they have used every argument which ingenuity and flattery could devise. He was told that he might believe what he pleased, and act as he liked. All they wanted of him, was merely to appear in the church; or, if he could not do that, simply to say that he was with them in heart. They also promised him, if he would join them again, that a rich and influential Armenian of Constantinople would give him a monthly stipend; and, if he pleased, he might also go to this individual's house, and live at his ease, having an abundance to eat and drink.

I was exceedingly interested in the firmness and propriety with which he replied. In the anathema pronounced against him, he was called, and since then has frequently been styled, "Tchik Haritoon," which is equivalent to saying, "Haritoon is no longer; he is a nonentity." In allusion to this phraseology, he told them, "You pronounced me a mere nonentity, a thing of utter nought. Of what use can a thing of nought be to you? Why give yourself so much trouble to secure one to your party, who is no longer in existence? I am dead, dead to you, dead to the Armenian nation, and dead to the Armenian church. And pray of what use can a dead man be to you?" In language equally appropriate he met all their arguments.

I had much intercourse with this dear brother, and the more I saw of him the more was I delighted with his excellent spirit. He is humble, modest, unaspiring, and truly pious. His joy and gratitude for having been delivered from the office of a priest in the Armenian church, in which he was obliged to do so many things contrary to his conscience, is very great. He often referred to this deliverance with manifest satisfaction.

Mr. Schneider's concluding remarks in relation to Nicomedia are as follows:

The impression which the truth has made is very deep and extensive. The whole Armenian community has been agitated by it. A great many who now stand aloof, are convinced of the errors of their church, and are only waiting for more freedom of religious opinion, to take their stand with the evangelical party. Some expressed the belief that if there were no fear of persecution, two hundred would at once declare themselves Protestants. The persecuting spirit which the enemy have exhibited, has done much to open the eyes of multitudes to their utter want of a truly

Christian spirit. I was most deeply convinced, by all I heard and saw, that God had begun a work here, which, in its future results, will greatly cheer the churches on earth, and occasion joy among the angels in heaven. I can hardly express the deep assurance I have of this fact, and the joy of heart which it has afforded me.

Nestorians.

LETTERS FROM MR. PERKINS.

Cholera at Oroomiah.

THE Asiatic cholera, it is well known, has been raging for some time in Persia. Its ravages have been truly appalling, even in cities which are regarded as comparatively healthy. It made its appearance at Tabreez in October last; and, in the short interval of three weeks, it is supposed to have hurried six thousand persons into eternity. Mr. Perkins says that an European physician, who remained in that city during the prevalence of the disease, reported the number of deaths as sometimes amounting, in one day, to five hundred!

Much solicitude will doubtless be felt in this country, in respect to the safety of the mission at Oroomiah. The following communications will show, that while the awful scourge has been permitted to interrupt the labors of our brethren, it has hitherto received commandment to spare their lives. Under date of November 6, Mr. Perkins wrote as follows:

It is now about ten days since the cholera first appeared in Oroomiah. It has since been gradually increasing in the city, to which its prevalence is as yet limited; but it has not raged to an extent to compare with its ravages at Tabreez and Tehrân. It is difficult, however, accurately to ascertain the extent of sickness and death here at present. They are doubtless very considerable. Six corpses were seen two days ago, for instance, to be carried out of the small Jewish quarter of the city, at the same time. As the season is far advanced, we hope that the malady may not prevail here with such appalling violence as has been the case in more healthy cities in this country, the present year; though we know not what a day may bring forth.

Most of our circle repaired to our health-retreat at Seir, on the first appearance of the cholera in Oroomiah. Doct. Wright is still actively engaged among the sick and the dying, with more or less success, though it may be a question whether it will be his duty to continue to expose his life, in the pestilential atmosphere of the city, much longer. On the mountain, at our health-retreat, we regard our exposure as far less than it would be in the city; though we are but five miles distant from it. While we are all now in comfortable health, we by no means consider ourselves as out of the reach of danger. We naturally feel, in these circumstances, that there is but a step between us and death, and that we are loudly admonished to set our houses in order; though we would not distrust the faithfulness of our covenant God, nor be afraid of the destruction that wasteth at noon-day. May the Lord glorify himself in us and through us, whether in life or in death!

Our seminaries had been together several weeks before the cholera made its appearance. You will rejoice to hear that the scores among the pupils who, as we hope, are new creatures in Christ Jesus, still appear remarkably well, having evidently advanced in the Christian race, growing in grace and in the knowledge of our Lord and Savior, during the diversion of their summer vacation, and amid the exposures and temptations incident to their intercourse with their people. We dismissed these seminaries a week ago, thinking it wise to do so before any of the members should have fallen victims to the scourge on our premises. It was a severe trial to their feelings to be separated suddenly from the mission, especially in this season of calamity; but they quietly acquiesced in our views of what was duty. They will be much less exposed to the malady, humanly speaking, scattered in their villages, than they would have been in the atmosphere of the city, and especially in their confinement and close contact with each other, on our mission premises. We pray and trust that these lambs of the flock may be spared, to continue as burning and shining lights among their people. We have heard of many of them, since their dispersion, as exerting an excellent Christian influence on their friends and neighbors at their homes. Possibly, and not improbably, far more good may be effected in this way, by their temporary interruption, than if nothing had occurred to disperse them.

No Nestorian has yet fallen by the cholera here. But this class, as well as the Mohammedans, will naturally be cut down, to a greater or less extent, as the malady progresses; though as most of

them reside in the villages, instead of the city, their exposure is thus diminished. The thoughts of the Nestorians are of course turned to death and eternity, in an unusual manner, at this hour of terror. I hear that a special fast has been observed in one large village, which is much less under our influence than some others, in view of the general peril. The pious Nestorians, scattered here and there as salt, are faithfully warning and exhorting all around them to prepare to die. We hope that this fearful scourge may thus be overruled for the furtherance of the gospel; though we well know how liable those are, who have resisted the calls of mercy, to harden themselves also under the threatening voice of judgment; and this they will do, unless that voice be accompanied by the subduing influences of the Holy Spirit.

The New Testament in Modern Syriac.

Mr. Perkins wrote again, November 30, communicating the gratifying intelligence, that the last sheets of the New Testament in modern Syriac were passing through the press. This important work would have been completed a few weeks earlier, had it not been for the interruption occasioned by the cholera. The expense of this edition of the New Testament is defrayed by the American Bible Society. The following items of information will be read with pleasure:

Smaller portions of the Scriptures, as you are aware, have already been printed by us. Two years ago we published the four Gospels in modern Syriac; and earlier still, two of the Gospels, the history of Joseph, and some of the shorter Epistles, in the same tongue; and we have published some other parts of the Bible, at different times, in the ancient Syriac. And from the commencement of our labors here, we had furnished our schools with Scripture cards, from year to year, in the modern language by means of the pen, and had circulated the entire Scriptures in the English editions of the ancient Syriac, mostly in the Jacobite character, before our press reached the field. But now, for the first time, we are permitted to give to this people the whole New Testament, in a language which they understand; a work which we may justly consider as driving a nail in a sure place in regard to our missionary operations. If the missionary dies, the Bible still lives; if he is silenced, or fettered in his plans, the word of God is not bound; and if he is driven from the field, the gospel has a lodgement in the Nestorian churches, and in the recesses of many a Nestorian dwelling, and a still surer lodgement in many a Nestorian heart.

We are now enabled to give the New Testament to this people in a very desirable and acceptable form. As we have before informed you, it is printed in both their ancient and modern languages, in parallel columns. The ancient Syriac, which the educated of the Nestorians should continue to study as their classical language, to enrich and mature their imperfect vernacular tongue, and to harmonize their various dialects, is thus made readily available, in the pure matter of the holy Scriptures, to the pupils in our seminaries and in our schools, and to all the clergy who, however ignorant many of them are, know something, and desire to know more, of that venerable language.

We are able also to send forth our translation in a style comparatively perfect, much more so than could have been done at an earlier day. A great amount of labor, first and last, has been expended upon this work; and it now has the benefit of all the progress, in orthography and in other respects, which we have been able to effect in the outline of the modern Syriac, since we first commenced reducing it to writing, a dozen years ago. Different members of the mission have also carefully revised the copy. We may, therefore, regard this translation as of permanent value; though in future editions minor verbal modifications will doubtless be found expedient. Nor is it a point of small importance that we are enabled to print this New Testament in type so beautiful and so much approved by native taste, as the two fonts, (one of which we use for the ancient and the other for the modern language,) prepared by Mr. Breath, whose success in this department has been reported to you.

But the most interesting of the auspices under which we give the Nestorians the New Testament, is found in the present state of our field. The unspeakably precious shower of divine grace that has been descending upon this people, during most of this year, has wrought a state of preparation for the reception of the truth in the love of it, and created an eager, longing desire for the word of God, which holds out the most cheering promise that it will have free course and be glorified among them.

Mr. Perkins has been engaged, for some time past, in translating the Old Testament into modern Syriac. Mr. Breath is preparing a font of small type, to be used in the printing of this translation; and it is hoped that it will go to press this spring. The mission were also expecting to print an edition of Simmon's Scripture Manual, (with the references merely, not the texts themselves,) in modern Syriac. This will supply the place of a concordance among the Nestorians. A new and enlarged edition of the Nestorian hymn book is also contemplated. The present edition has been found very useful. "The hymns," says Mr. Perkins, "have not only been sung at daily worship and in religious meetings in our seminaries, in neighborhood, conference and prayer meetings, and in some of the Nestorian churches, with most happy, and often with subduing and thrilling effect; but the sentiments of them, and much of their language, have informally run into the prayers of multitudes. They have also been committed to memory by not a few of those who cannot read; and in these various ways they prove a most effectual vehicle for carrying the great truths of the gospel to the minds and hearts of the people, and fastening them there."

Native Assistants—Cholera.

We are now much better furnished with native aid, in our labors connected with the press, than in former years. I have at present, as assistants in translating and proof-reading, two very interesting young men. One of them, deacon Joseph of Degala, has been with me, engaged in these labors, more than three years. I have seldom seen his equal in native talent, in any land. And having been so long engaged in a work requiring more or less of critical study, he has become quite a competent and efficient coadjutor. He is withal a very good Hebrew scholar.

My other assistant, Yonan (Jonas) of Ada, is quite young, but he is little, if at all, inferior to Joseph in talent and promise. He was the best scholar in our male seminary, where he had studied some six years, living a considerable part of the time in Mr. Stocking's family, when our mission engaged him, about four months ago, for his present work, in prospect of our increased labors in this department in translating and printing the Old Testament. Both these young men use the English language very well. Priest Eeshoo, the first teacher in our male seminary, is also able to render valuable assistance in revision, when occasion requires. Doct. Wright and Mr. Stoddard have employed him more or less in this way, in revising our copy of the New Testament.

The two young men in my employment, interesting as they are in point of talent and general traits of character, and competent as they are for their work, are still far more interesting as Christians. They were both subjects of the revival last winter, and have since afforded very gratifying evidence that they have passed from death unto life. To labor for the salvation of their people, seems now to be their greatest delight. When the weather and their circumstances will allow, they usually go, one or both of them, to villages several miles distant on the Sabbath, to make known the way of salvation to their perishing fellow-men. They are very competent preachers; and Yonan, the younger of the two, is remarkably winning and impressive in his proclamation of the gospel. Though a mere stripling in years and in size, he is still manly in appearance and mature in character; and it is not without good reason that the rude villagers, to whom he preaches, regard him with great respect, and many of them with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses.

This young man has been supported in our seminary, several years, by the fruits of the toil of a pious female in one of the Lowell factories. We cannot doubt that earnest prayer has been mingled with her charity for her distant beneficiary. Nor can we help admiring the rich mercy and grace of God, in his selection of such instruments as these two young men for his service. To many in our seminaries, and to some out of them, not much inferior to these individuals in promise, has he extended this mercy and grace the present year.

Mr. Perkins adverts, in the conclusion of this letter, to the prevalence of the Asiatic cholera in Oroomiah and some of the neighboring villages.

Our city has been the scene of fearful mortality caused by the cholera, during the present month; but the violence of the malady seems now to be abating. The scourge has extended into many of the villages, and still prevails, in some of them, though with much less severity than in the city. We have all been mercifully spared, amidst the ravages of this destroyer; and the same is true of all our native helpers, and all our pupils,

so far as we are aware; and, indeed, very few comparatively of the Nestorians have as yet been the victims of it, either in the city or in the villages.

We have learned to prize our health-retreat, in this trying juncture, more than ever before. It would have been very difficult for all of our number to retreat so effectually elsewhere, at this season of the year, from the infected atmosphere of the city and the plain.

We have also much occasion to recognize the divine goodness in the peculiarity of the weather, during the present month. Snow has fallen at Seir, in the last three weeks of November, to the depth of at least four feet, and probably to more than half that depth in the city. This almost unprecedented fall of snow, at this early season, can hardly have failed essentially to affect the state of the atmosphere, and, as we think, to arrest the progress of the cholera in this province.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, NOVEMBER 13, 1846.

New Stations.

In anticipation of a reinforcement, the members of this mission have been making arrangements to extend their operations. It will appear from the following extract that our brethren have already determined to commence one new station, and that inquiries are in progress in respect to another.

Messrs. Fairbank and Wilder, with their wives, arrived at Ahmednuggur on the 27th of October. Messrs. Burgess and Hazen, who left this country in September last, are now probably engaged in missionary labor in connection with their brethren.

We have just held our quarterly meeting. From our minutes, sent herewith, you will learn what we have done in regard to new stations. We have determined to establish a station at Bhingar, a large town containing four thousand inhabitants, two miles east from Ahmednuggur. This place was mentioned in our letter to you of July, 1845, as one of the places where a station might be established; and the advantages to be expected from its occupancy by a missionary were pointed out.

The mission proposed that Mr. Munger should occupy Bhingar; and as he expressed his cordial concurrence in the arrangement, that station has been assigned to him. On many accounts this is an important field for missionary labor; and although we have had schools there, it has been necessarily very much neglected in our personal efforts.

In the month of August last, Messrs. Munger and Abbot visited Tokay, for the purpose of making arrangements preliminary to its being occupied as a station, in accordance with a resolution passed by the mission at its last meeting. They selected a piece of ground on the banks of the Godavery, on the north side of the Paira river, as the place most favorable for the erection of mission premises in that vicinity, and made an engagement with the owner of the land to take it by paying a small annual rent. Subsequently, however, they were led, with the other members of the mission, to think that Newasse, a large town six or seven miles this side of Tokay, and on this side of the Paira river, might be a more suitable place for the commencement of a new station; and it was accordingly determined at our late meeting that immediate measures should be taken to ascertain this point. Should a station be established at Newasse first, we expect that it will ultimately be found best to have one missionary stationed at Newasse and one at Tokay. They will then be near enough to be neighbors, and yet far enough off to have separate fields of labor.

The commencement of a new station in that region will necessarily be a work of difficulty and self-denial. Many privations and trials must be encountered by those brethren who engage in the enterprise; but we think that the prospects of success are very encouraging. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Madras.

LETTERS FROM MR. WINSLOW.

Progress in India—Violent Storms.

The February Herald contained a brief notice of a young man, about twenty-seven years old, and of a lad who was some ten or twelve years younger, both of whom had been seized and carried away by their relatives, to prevent their making a profession of religion. Mr. Winslow alludes to the case of these individuals, under date of November 12; but he says that nothing has been heard of them. In respect to the younger

of the two he says, "We almost fear that some violence has been done to him, as his brothers threatened." No such fears are entertained in regard to the young man. "It is an awful state of things," Mr. Winslow remarks, "where there is not religious liberty for all, and where Satan reigns."

The girls' boarding-school at Royapoorum appears to be prosperous, and the number of pupils is increasing. Some of the church members are reported as going astray on the subject of caste, while others use intoxicating liquors. It is gratifying to find, however, that other missions in India are receiving enlargement. The following extracts are from Mr. Winslow's letter of November 12.

In some parts of India there seems to be more progress than here. We learn that at Barisal the Baptist missionary baptized one hundred and fifteen persons, on the first Sabbath of this month. In Tinnevelly there is still an onward movement; though in some places those who had been newly added to the congregations, have been driven off by persecution.

One favorable sign of the times is, that the Madras government has agreed to recommend to the Court of Directors the introduction of the Bible into six provincial schools, about to be established in this presidency.

There is evidently increasing light in India. "The morning cometh;" though as yet it is only "the morning spread upon the mountains," some of the higher peaks being partly illuminated. I view with as much interest the spreading of the leaven of truth in the mass of society, and the gradual working of that leaven in a change of thought, conversation and customs, in the abatement of prejudice, and in the excitement of an extensive and extending spirit of inquiry, as I do the conversion, or entire change of character, of here and there one individual. The latter is cause, however, of special gratitude, as showing the full power and transforming influence of the gospel. It is to be regretted that in the schools generally, when one comes out on the Lord's side, great numbers are in consequcnce entirely removed from instruction; and on this account there is a serious drawback to our rejoicings, and we feel that even souls are saved at a great price, or to the great loss of other souls.

The following extract reminds one of many similar accounts which have come to us within a few months past.

Since I wrote last, we have had a severe storm at Madras, which has occasioned much destruction, principally owing to the very large quantity of rain which fell in a few hours. The wind too was high; though it was rather a strong gale than a hurricane. There fell seventeen and a half inches of rain in a few hours, on the night of October 20; and in four days, twenty-eight inches. The tanks were filled, and some of the largest burst their embankments. The river, near our house at Chintadrepettah, overflowed all its banks, and the town was in a measure inundated. Many of the streets resembled canals, in some of which the water was more than two feet deep. A part of the wall around the compound of our house, with a part of that which surrounded the premises for the school and church, fell; and there was some damage to the buildings. In all perhaps our loss was three hundred rupees. The loss of the poor people is very great; for it is generally the very poor, whose frail mud huts could not withstand the storm, who have suffered most.

Mr. Winslow says that the police returns show that fourteen persons were drowned, and thirty were killed; while about twenty-six hundred houses, and four thousand two hundred huts, were washed away. More than fifty thousand persons were probably left without a home. A relief fund had been created, the subscription to which amounted, at the date of this letter, to some six thousand dollars.

One month later, December 12, Mr. Winslow wrote again as follows :

Since my last we have had a second storm, ending in a hurricane, which has done much damage. It commenced raining on the twenty-first of November, and continued, with some wind, until the twenty-fifth. Then the wind increased; and from seven o'clock in the evening of that day until one o'clock the next morning, it was very violent, increasing until it was supposed that the pressure was not less than thirty-seven pounds to the square foot, though the instrument for measuring failed when the pressure had reached twenty-seven pounds, and could not then be repaired. The damage is greater than that occasioned by the storm and inundation of the preceding month. Many of the houses of the poor natives, partly rebuilt, have been destroyed; and not a few of a better class than those before injured, have now fallen. We have suffered again, but principally in the walls around our houses and the church.

Neither of the houses was much damaged, though it was with great difficulty that doors and windows were kept in their place. The loss sustained by us in both storms may be nearly five hundred rupees.

At the date of this letter Mr. H. M. Scudder was absent on a visit to Thimery. This has been made an out-station, as announced in the February Herald. Mr. Scudder was accompanied by a native catechist; and it was expected that he would spend two or three weeks in visiting different villages, distributing books, and preaching the gospel.

Madura.

LETTER FROM MR. TAYLOR, OCTOBER 7, 1846.

Maloor—Tirupoovanum.

MR. TAYLOR is stationed at Tirupoovanum, the out-station at Maloor being also placed under his supervision. Respecting the latter he writes as follows:

Since my last letter, as I learn from my native helpers, the work goes forward at Maloor with a good degree of steadiness; no turning back has been reported. Operations have been commenced in another village, located among a Roman Catholic population, all of low caste. The man who has been for thirteen years their teacher in this system of delusion, leads in this movement, and now preaches that faith which he once labored to destroy. The old man of whom I wrote, together with his family, continues with us. Whether he is truly converted, may be somewhat doubtful; but he, and all in that region, would quickly feel the influence of a missionary station at Maloor.

My head catechist at that place is dead. In energy and efficiency he excelled. On his death bed he appeared composed, as one who trusted in God. He showed a good understanding of the Scriptures, as his preaching had done before, and he seemed to have clear views of the ground of a Christian's hope. But it was painful to find, after his death, that he had expended twenty-three rupees of mission money, intrusted to him, in a way which showed a measure of that laxness of principle, so universal in native character.

Mr. Taylor next refers to the state of things at Tirupoovanum in the following language:

I have taken one more Christian village under my care; and another village near by, which has before refused a Christian free-school, has lately applied for one, and their boys now attend our Sabbath meeting. The number of women who attend our regular meetings, has increased; and at times there seems to be a serious attention to the preaching of the gospel. All the boys in the boarding school go regularly to their closets, either in small companies or alone, to read the Scriptures and pray. The Christian villages under my care suffer somewhat for want of catechists, but in this I believe I am not alone.

I have been taking measures,—now nearly completed,—for giving most of the villages libraries, in which I place copies of the different parts of Scripture, all the books I can find for children, larger works for adults, as Rhenius's Body of Divinity, Watts' Scripture Catechism, Pilgrim's Progress, Indian Pilgrim, bound volumes of the Morning Star and Tamil Magazine; and I design to add, as soon as may be, copies of all the good religious books in Tamil which I can find. This system of lending the books, will make the number necessary less than if they were given promiscuously to all who need them. It will also afford the catechists and intelligent persons in our villages increased facilities for improvement; as they can thus be much better supplied with the means of knowledge than they otherwise would be; and by supplying the children in the Christian school of the village with books, as in Sabbath schools in America, their knowledge will be increased, and in time it will create in them a taste for reading that may be relied on as a source of good. It will also make the Christian village more important in the view of the people, and help us to concentrate our efforts there.

Ceylon.

LETTER FROM MR. FLETCHER, NOVEMBER 6, 1846.

Arrival at Tillipally—Chavacherry.

MR. FLETCHER was one of the reinforcement which sailed in the Malabar, November 12, 1845, for Madura and Ceylon. He arrived at Madras on the 29th of March, 1846; after being detained in that city a few weeks, he proceeded to Ceylon. The extracts which are given below, describe his

arrival upon missionary ground and the commencement of his labors.

We arrived at Point Pedro about the first of June, and at Tillipally the next day. This station is occupied by Mr. Poor, one of the oldest American missionaries now in the foreign field. It is unnecessary to say that we received a cordial welcome. A missionary's welcome is peculiar. We found friends, fathers, mothers, brothers and sisters. We thought we had left them all in America; but it was not so.

While at Tillipally I visited, with Mr. Poor, what he called "two interesting spots." One was a large heathen temple, near the station. There, for more than thirty years, he has witnessed heathen ceremonies, and preached the gospel to the gathering multitude. In his time one generation of brahmins has left the stage of action, and gone to their account; and the sons now minister at the altars of their fathers. This fortress still remains impregnable; yet he regards it with interest. Why? Because he hopes that he, or his successor, will one day do what Dr. Beecher, many years ago, predicted he should do, and which he has actually since done, in the Tremont theatre in Boston, *preach there.*

The other place which he regarded with interest, was the Tillipally cemetery. Here repose the ashes of the first Mrs. Poor, Mrs. Woodward, Mr. Richards and others, names fragrant in the memory of many Christians, as connected with the dawning of the missionary spirit in the American churches. Truly, thought I, this is an interesting spot. I plucked some flowers from the trees overshadowing the graves, to preserve as mementoes of those whom we all love, and whom it will be delightful to meet around the throne of God. The Monday subsequent to our arrival was the first in the month. The whole day, as you are aware, is observed by this mission as a concert of prayer for the conversion of the world. It was held at Panditeripo, and Mr. Smith conducted the exercises. To me it was a day of peculiar interest. To meet, face to face, those brethren with whose names I had long been familiar; to meet them on missionary ground, in the monthly concert; to be welcomed by them as a fellow laborer, as a sharer in the joys and sorrows, the hopes and fears incident to a missionary life, was indeed interesting!

I was exceedingly gratified with the appearance of things at the Batticotta seminary and the Oodooville boarding school. The contrast between the pupils of each, and the mass of youth who are growing up without the influences which are there thrown around them, is truly striking.

Mr. Fletcher was requested to take charge of the station at Chavacherry, recently made vacant by the transfer of Mr. Meigs to Manepy. The population of this parish is about thirteen thousand. Mr. Fletcher found there three native helpers and nine schools. The church has ten members.

I preach once on the Sabbath at the station, at nine o'clock in the morning, to an audience composed of the native assistants and their families, the schoolteachers, and the pupils in the schools who live within reasonable distance. In the afternoon, when my health and strength permit, I hold a meeting at one of the villages, in the school bungalow. On Thursday afternoon I hold a meeting about four miles from the station, where I have recently commenced a school. The adult attendance on these occasions varies from five or six to fifteen or twenty. I generally find these meetings more interesting than any others, from the fact that I get more among the people.

The station at Varany, now vacant, was also placed under my care. At this station there is but one native assistant, John Lawrence; he and his wife are the only members of the church. He collects the schools every Tuesday for examination, and on the Sabbath for religious instruction. The average attendance on the Sabbath is about sixty. The number of schools is four; and the scholars amount to one hundred and fourteen. I have visited this station but once; and then I found things in a very dilapidated condition. The affairs of a station require to be under the vigilant eye of an active and efficient person.

LETTER FROM MR. HOISINGTON, DECEMBER 8, 1846.

Batticotta Seminary.

THE following extract from a letter of Mr. Hoisington will show the present arrangement of classes and studies in the Batticotta seminary.

At the commencement of this term we received a class of forty-one into the normal department of our seminary. The late senior class is retained as a

select class, for reasons I have stated in a previous letter. Several students in other classes were dismissed at the close of the last term, some at the close of their normal course, and some at their own request, and for good reasons, from the higher class. Those who were dismissed at the close of their normal course, were Jedediah Andrews, Levi N. Cotton, George A. Mills, Loomis Pomeroy, Buel W. Smith, Mark Tucker, Stephen S. Wardwell, and Thomas T. Waterman. Those who have been released from the high (present senior) class, are John McDowell, William W. Pitt, and Moses P. Payson.

The classes, as now arranged, with their studies, are as follows:

Classes.	*No.*	*Studies.*
SELECT,	9	Dwight's Theology, and Bible.
SENIOR,	16	Classical Tamil; English Bible; Nat. Philosophy; Logic.
JUNIOR,	16	Nat. Philos; Classical Tamil; History; Body of Divinity.
FIRST,	46	History; Exercises in English; Indian Pilgrim in Tamil; Euclid.
SECOND,	41	Exercises in English; Arithmetic; Geography; Tamil Bible.
Total,	128	

The Select Class assist us in teaching, and otherwise, during one division of the day. The first and second classes are each taught in two divisions. The English names of the new class will be reported hereafter. We received into this class Joseph Stocking, who was not prepared to go on with the preceding class, and was consequently dismissed.

The ordinary course of things in the seminary is pursued, I believe, with good success, though neither Mr. Whittelsey nor myself has been able to do all we could wish to do in the way of instruction. The moral and religious state of the seminary is healthful and encouraging, though there is nothing very special to report. There are some cases of religious interest among the students; and one or two pretty clear cases of hopeful conversion have occurred since the close of last term.

Amoy.

LETTER FROM MR. POHLMAN, OCTOBER 24, 1846.

Health at Amoy—Bible Class—Facilities.

AFTER an absence of more than four months, made necessary by a disease of the eyes, Mr. Pohlman returned to Amoy, September 13. The following extracts from the first letter written since his return, show that there is much encouragement to labor at this post.

During the whole of the hot season, the health of Amoy has continued unimpaired. The natives have not suffered from sickness, and not a single death has occurred in the foreign community. Mrs. Young was obliged to leave on account of a disease to which she has been subject twelve or fifteen years. The thermometer during the summer has not been over ninety degrees. Longer experience at this port will, I doubt not, prove the climate to be as good as that of any accessible place in China. No one should judge of Amoy from the trial of a residence on Kolongsoo. That place is decidedly unhealthy; and it will continue to be so, until it is brought under full cultivation, as formerly. Amoy, on the contrary, is entirely free from the causes of bad health which exist there; and it has thus far proved favorable to such European constitutions as have not come here broken down by ill health, or predisposed to disease.

On Tuesday, September 22, we began a Bible class for the study of the Old Testament. The usual Bible class on Thursdays is still continued. The old men and all who attend are steadily advancing in the knowledge of God's word. Genesis has been almost a sealed book to this people; as the version they have seen is nearly unintelligible. A revised edition of the Old Testament is now in use; and, by a close and critical explanation of every verse and phrase, those who attend are deeply interested, and listen with an eagerness which is truly encouraging and delightful.

The daily meeting at the chapel, from three to five in the afternoon draws together persons from all parts of the neighborhood, and some, not unfrequently, from a distance. We have regular worship, including singing, prayer, and exposition of the Scriptures. This occupies about three fourths of an hour. Then, the audience being collected and seated, we converse familiarly with them on such topics as are suggested. Repeated visits are often made by the same persons, and questions are proposed at times which plainly indicate that the leaven is working. I regard this meeting as very promising. Instead of the three chapels belonging to the different missions, we might have scores of places open every day, in all parts of

the city, and in the one hundred and thirty-six villages near Amoy. Our Presbyterian brethren are about opening a chapel. This is known to the community, and no less than twenty places offer themselves, out of which they can make a choice.

Sandwich Islands.

LETTER FROM MR. COAN, JULY 23, 1846.

State of the Church—Obstacles—Benevolence.

THE Herald for March contained a number of letters from the Sandwich Islands, presenting the prospects of the mission, on the whole, in a favorable light. A letter has since been received from Mr. Coan, which makes the report from the churches on the large island of Hawaii complete. Some of the statements which follow are highly encouraging.

My recent tours have been very pleasant. The goodness of the Lord is boundless toward this people; and we can say with the heart, that "his mercy endureth forever." New cases of defection in the church have been very rare for some time past, and peace and harmony prevail. Many of the leading Christians at the out-stations are active and efficient in the work of the Lord; and the Spirit rains blessings on many parts of the field, spreading a verdant loveliness where all was once barrenness and desolation. Every year brings increasing evidence that Christ has a people here, purchased with his own blood, and called by his Spirit out of darkness into light. Every year also develops the character of the seed which fell by the way side, on stony places, and among thorns. Hundreds, who once practiced all iniquity with greediness, have led, since their conversion in the great out-pouring of the Spirit, quiet, peaceable and unimpeachable lives; and they are still my joy and my crown. "The Lord has done great things for us."

But the flock is sorely tried. The devil still "goes about as a roaring lion;" or he exhibits himself in the form of an enchanting serpent, or of "an angel of light." The rapid increase of ships, seamen and foreign residents,(more than one hundred and twenty vessels having visited Hilo during the twelve months past,) greatly enhances the temptations of the people; for while it may be said to the praise of not a few foreign visitors, that their conduct is upright and honorable, yet it is painfully true of multitudes that they do what they can to break down the Sabbath, to overturn morality and good order, and to introduce gambling, intemperance and impurity, and thus to beguile, pollute and ruin our youth. My heaviest trials and most painful apprehensions now arise from this quarter. As our rulers find that their foreign relations, and the control of aggressive foreigners, cost more treasure and time and apprehensive anxiety than all their other duties combined; so it is getting to be with us pastors in relation to the guidance of our flocks in spiritual things. Oh, what need there is of a mighty work of the Lord among seamen!

In the following paragraph Mr. Coan describes the efforts made by the natives to respond to the claims of Christian charity. It will be seen that he urges them to show their liberality, not by furnishing his support, but by promoting other objects of importance.

The people in all parts of this field are doing something to sustain and improve their numerous houses of worship, in the way of rebuilding, repairing, furnishing seats, mats, plain pulpits, communion furniture, &c. They also contribute for benevolent objects, in labor, cloth, tapas, fish, lumber, produce, cash, &c., from four to six hundred dollars annually. Much of their labor and produce avail little or nothing, however, because of their distance from market. Still, I encourage them to continue these efforts, for the sake of the good it does them, by reminding them of their obligations, and by cultivating and maturing habits of active benevolence. A small part of their gifts is used by the pastor; a larger part goes to the support of Mrs. Coan's female boarding school; another portion is used to sustain native helpers; and still another is distributed among the poor, &c. Fifty dollars contributed at the station in money, during the past year, has been given to the Hawaiian Bible Society. I have not yet urged the people to support me, as most of them are extremely poor, and as there are many objects of benevolence constantly before them. Perhaps the thing will come along at the proper time; but I do not wish to press it just now.

Congregations—Native Assistants—Schools.

The attendance upon the services of the Sabbath in Hilo and Puna is probably equal to that

of any other community. Mr. Coan even supposes that four-fifths of the population are found at public worship, more or less frequently.

We have a good congregation at the station, ranging from five hundred to two thousand, according to weather and other circumstances. The immediate and tangible causes of so great a variation are, as you know, the great rains and the swollen rivers of Hilo. In pleasant weather our congregation is full and quite uniform. The proportion of church going people is, I think, as great in Hilo and Puna as in any part of the Islands, and perhaps as in any part of the world. Our worshipping assemblies on the Sabbath are twenty-five in number; and at conference and week-day meetings, they are double that number.

My native helpers are still of great service to me. Indeed I could not sustain the church and the congregations without them. Many of them are steadfast in the work of the Lord, and are growing in knowledge and grace; though they are still too deficient in knowledge and discretion, as well as in patience and stability of character, to render it safe to invest them with all the responsibilities of pastors, and to leave them without supervision and control. It is my plan to throw responsibility upon them just as fast as they are able to bear it; and to watch with deep interest the use made of the trust committed to them. Being found faithful in the exercise of a little power, they are invested with more; according to a principle recognized in the Bible, and approved by experience and good sense. "He that is faithful in the least is faithful also in much."

Our code of church discipline is practical and progressive, corresponding to the state of society and the dictates of experience. By saying that it is progressive, I do not mean that, like popery, it accumulates or increases power in the hands of the bishop or pastor; but, rather, that it gradually divides his power and responsibility, imparting a portion of them to his flock.

The Sabbath schools under Mr. Coan's supervision are kept up much as heretofore. The one at the station is conducted by him personally, and it appears to be large and prosperous, embracing from four to five hundred children.

The common schools throughout this field are doing as well as could be expected; perhaps they were never in a more healthy state. All the children of a suitable age are enrolled, and nearly all attend school, with more or less regularity. The advanced children are passing out of the schools to assume the responsibilities of manhood; and the younger ones are coming in to fill their places; so that the number is kept good, and a great number are annually taught to read, write, &c. We have more than fifty schools in all, with more than twenty-five hundred scholars. All these, we trust, will have received a plain common school education before they shall have left the schools and their places have been filled by another generation. Our teachers have not been well paid, but they have not "struck." They have received something from the government, and something also from parents and pupils. Yet some of them have seen days of hunger and of want; but none of them have forsaken their work for this cause.

The annexed table presents the statistics of the church under Mr. Coan's care from May 1, 1844, to May 1, 1846, when the last annual meeting was held.

Whole number received on examination,	9,079
" " " by certificate,	283
Received the past two years on examination,	553
" " " " " by certificate,	99
Whole number received in two years,	652
" " dismissed to other churches,	357
" " " the past two years,	43
" " deceased,	2,057
" " " the past two years,	576
" " suspended the past two years,	59
" " excommunicated from the first,	125
" " " the past two years,	0
" " remaining excommunicated,	45
" " remaining suspended,	483
" " in good standing,	6,420

Mr. Coan has recently taken the census of Hilo and Puna. He finds the population of the former to be 6,473, of the latter 3,656, showing a decrease in five years of 719. The whole of this decrease is in Puna, and it is the joint effect of mortality and removal. Hilo has suffered no diminution, not because the births equal the deaths, but because the influx of persons from other places has made good the deficiency.

Home Proceedings.

TO THE PATRONS OF THE MISSIONS.

The disastrous influence upon the missionary spirit in the colleges and theological seminaries which was produced, about ten years since, by a delay in sending out some thirty appointed missionaries for a year or more, owing to a want of funds, is now happily passing away; and more than twenty candidates for the ministry have offered their services to the Board, to go

forth as missionaries during the present year, and have been appointed and designated. It is known that a considerably larger number than this, in a single theological seminary, are devoted to the work of foreign missions; and the number of missionary candidates in other similar institutions is gradually increasing; while the standard of character and qualifications in the missionaries under appointment, is believed to be as high as it ever was in missionaries of former years.

Nor can any one who has read the Missionary Herald attentively for a year past, doubt that not only twenty missionaries, but fifty are urgently needed by the missions at the present moment. Such, at least, is the view which the Prudential Committee are constrained to take.

The men already under appointment have been designated to South Africa, Syria, Armenia, India, China, and the Sandwich Islands. But others are not less needed for Western Africa, for Syria, for the Armenians at Aleppo, for the Jews at Constantinople, for the Nestorians, for Southern India, Borneo and China, and for the Indian tribes in North America; and it is believed to be the duty of the Prudential Committee, under present circumstances, not to decline the services of any suitable candidate, who declares his readiness to devote his life to the work of missions among the heathen. Are the churches prepared to sustain the Committee in this stand? Great care and discrimination are to be used, indeed, in respect to the candidates; but when it is clear that men are adapted to the work, and when, under the influence of the Holy Spirit, they throw themselves upon the liberality of the churches, who will take the responsibility of saying, *They must not go?* Who would subject the missionary spirit in our young ministers, and candidates for the ministry, to the chilling influence which it suffered, ten years ago, from the detention of missionaries? Who would not rather endeavor to promote a constant missionary interest in our seminaries, by keeping the treasury always full; especially in view of the early and plenteous harvests now ripening among the Hawaiians, Armenians, Nestorians, and elsewhere, and the indications of other harvests soon to come?

The treasury is now empty; the balance of twenty-one thousand dollars and upwards, which was in it last July, having been expended, mainly in the sending out of missionaries since the annual meeting; and a debt is beginning to accrue. The prospect now is that for months to come the receipts will scarcely equal the current expenditure, and will therefore afford no provision for sending out the score of missionaries under appointment. It is proper that the friends and supporters of the missions should know this, in order, if so disposed, that they may take immediate measures to increase the amount of the contributions. It is not for the payment of a debt that an increase of liberality is now asked, but to send forth appointed missionaries.

The churches in Boston having understood, in the month of Jannary, when their annual subscriptions were made, that an increased effort was indispensable to the progress of the enterprise, made exertions to secure an advance upon the really liberal subscriptions of the past year; *and they have effected this most desirable result.*

It is submitted to pastors and churches connected with this system of missions, whether the like result cannot be generally secured. If an effort is required, as doubtless it is, are there not those who will make it? Let the advance be general, and, though it be in no case great, it will, with the divine blessing, secure the missions from pecuniary distress, and send every new missionary to his field.

Such an impulse to the foreign missionary spirit at home might be the precursor of a general revival of religion. And is there not something in the present apparent want of deep sympathy with Christ in his work of redemption, which is causing the Holy Spirit to stand aloof and withhold from us his reviving influence? "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Recent Intelligence.

South Africa.—Mr. and Mrs. Bryant arrived at Umlazi, in good health, on the 15th of August. A letter has been received from Mr. Bryant, containing many statements of interest respecting the condition and prospects of that station.

Mr. and Mrs. L. Grout arrived at Cape Town on the 7th of December, after a pleasant passage of fifty-eight days, said to have been the shortest ever made.

Constantinople.—From a letter of Mr. Goodell, dated January 7, the following extract is taken: "I wrote to you, December 7 and 17, respecting the work of grace in the female seminary. The tokens of the Lord's presence have been so decisive as not to be mistaken. Of fifteen pupils, only two now remain without hope, and these two are not indifferent. Whether the hope entertained by the others be in all cases 'a good hope,' time will show; but in regard to most of them, the evidence of true conversion is such as we are bound to receive without hesitation. A vacation commenced in the Bebek seminary on the 2d of January; but up to that time there was a gradual but perceptible increase of divine influence upon the minds of the students. Some have been hopefully converted; and others, who before only saw 'men as trees walking,' have felt the hand of

Christ again upon them, and they now see every thing clearly. Among the people the attention to that which is invisible and eternal, is general. In the whole Protestant community there is probably not a single family that remains unaffected. Several individuals, of both sexes, are already enjoying that peace which the Savior gives to all who welcome his reign and receive his salvation."

SMYRNA.—Mr. Benjamin writes from Smyrna, January 2, as follows: "We see and hear much to convince us that a great change has taken place, since we left for America, as well in the spiritual concerns as in the outward relations of the missionary work in this empire. The Spirit of the Lord is still working with power at more than one of our stations; and a considerable advance, even in Smyrna is manifested by the regular attendance of about a dozen hearers on the preaching of Messrs. Riggs and Johnston."

ERZEROOM.—From a letter of Mr. Peabody, dated December 19, it appears that our brethren are prosecuting their work "in a very quiet and pleasant manner." It is a matter of regret to them, however, that no one in Erzeroom gives evidence of having been born of the Spirit during the past year. But Mr. Peabody thinks that the few who are hopefully pious, are making progress in the Christian life. "They seem also to be waking up to new efforts in behalf of the multitude around them, and manifest more of the spirit of prayer."

NESTORIANS.—Much anxiety has been felt to ascertain the extent of the injuries recently inflicted upon the Mountain Nestorians by the Koords. At first there was reason to hope that the accounts published in this country, were greatly exaggerated. A letter from the mission, dated October 23, had the following sentence: "It does not appear from the reports which have reached us, that there was much fighting; though some were killed on both sides." But another letter came by the last steamer which contains intelligence of a more painful character. Under date of December 22, Doct. Wright says:

The accounts from Tehoma are very conflicting, and on no one of them can reliance be placed. Putting them all together, we find that the invasion was more serious than we at first supposed. Probably not less than five hundred Tahomeans fell by the sword; and perhaps the number may rise a good deal above that amount. All their sheep (twelve thousand, or, according to some accounts, twenty thousand) and all their cattle were driven off. As their property consisted mostly in flocks and herds, they are left in a very destitute condition. Many scores have found their way to this province, where they are fed by the hand of charity.

It may seem strange to you that Bader Khan Bey, whose broad shield is thrown over the defenceless traveller throughout his dominions, who has introduced order and quiet among the wild tribes of Koordistan, and who treated Mr. Breath and myself with such kindness last summer, should be capable of such deeds. But when you reflect that the Nestorians refused to pay the tribute demanded of them, and prepared to resist with arms, and, still more, when you reflect that Bader Khan Bey is a zealous Mohammedan, a fanatic, and really thinks he is doing a service pleasing to God in putting infidels to the sword if they will not receive the Koran, your perplexity may be removed.

TAMIL MISSIONS.—The company of missionaries who sailed from Boston, November 18, composed of Messrs. Scudder, Spaulding, and others, have been heard from as late as January 5. On the 31st of December they were in latitude 12 degrees south, and longitude 33 degrees west. The first part of their voyage was very rough; and "on Monday and Tuesday, November 23 and 24," Mr. Spaulding writes, "the scenes of the Great Britain hovered around us." On the 5th of January, however, all appear to have been in good health.

MADURA.—Under date of September 29, Mr. Muzzy wrote as follows: "A delegate from a new village is now before me, pleading for Christian instruction. He says that the people of his village are willing to sign the usual paper in order to put themselves under our care. Four villages are now on the point of coming to us."

This mission has addressed a letter to the Prudential Committee, dated October 27, setting forth the claims of the wide and promising field in which the providence of God has placed them. "Including Poothacortta in this district," they say, "there are upwards of 1,500,000 inhabitants; a number greater by 77,449 than is contained in Massachusetts, Rhode Island, New Hampshire and Vermont." "Nor does this include the many large towns and the abundant population just without our southern and northern borders, which will, in all probability, be reached only by laborers from this mission." "There seems to be a tacit understanding that the Madura district is committed to the care of the American Board; so that it appears to be quite certain that if it does not supply these thousands and hundreds of thousands with the bread of life, they must suffer the fearful consequences of not being supplied." After presenting these general considerations, and saying that this whole region is accessible and whitening for an abundant harvest, the letter contains a particular description of thirty-four places, which ought to be occupied with the least possible delay. But where are the men? The increase of missionary feeling in some of our theological seminaries is very animating; still the wants of the different missions are far from being adequately supplied. And it is with sentiments of the deepest sorrow that the Committee are obliged to say, that their efforts to procure a physician for Madura have thus far proved unavailing. The lives of our brethren and sisters are put in jeopardy; and some, there is reason to

fear, have already fallen, in consequence of this lack of medical skill.

Mr. Muzzy wrote again, November 4, "The people in most of the congregations already under our care are evidently making progress in the knowledge of God; and some are wishing to be admitted to the church. We hope soon to be able to gratify this desire."

Letters from Messrs. Cherry and Muzzy, dated December 4, announce the death of Mrs. Muzzy, on the day previous. She has suffered much from ill health during the ten years of her missionary life; but God has nevertheless enabled her to do something in his service. At the time of her death there was unusual attention to the subject of religion in the boarding school under her care; and some, it is hoped, have recently passed from death unto life. So greatly did the natives mourn her loss, that many went from Tirupoovanum and Tirumungalum to Madura to see her remains. The funeral was attended by six or eight hundred persons.

Borneo.—A letter has been received from this mission, dated August 31. Though our brethren are unable to report any instance of conversion among the Dyaks, they believe that the gospel is producing some effect. "There is one aged man," they say, "in the district of Radu, one day distant, who has manifested quite an interest in the truth for more than a year past; and he evinces a spirit of inquiry beyond that of any other Dyak we have yet seen." The missionaries also write, "Since our last letter, we have endeavored, as our health and other duties would permit, to make known the gospel among the neighboring and more distant villages; and, as usual, we have been every where kindly received, and generally a good degree of attention has been given to our message." They have not yet succeeded in establishing permanent schools.

Canton.—A letter has been received from this mission, dated September 1, from which it appears that our brethren are carrying forward their operations much as heretofore. The whole number of patients admitted to the hospital since it was opened, eleven years ago, is 22,626; of whom 2,084 were received during the first eight months of 1846. About 8,400 volumes of Chinese books, chiefly portions of the New Testament, have been distributed from the hospital. Divine service in Chinese has been regularly held at this place, except for a few weeks during the annual repairs, the congregations varying from fifty to one hundred. Leang Afa has rendered almost constant assistance to Messrs. Bridgman and Parker, in sustaining this service.

Messrs. Johnson and Peet arrived at Whampoa from Bangkok on the 30th of October, and took up their temporary abode in Canton on the 2d of November. Mr. Johnson has since gone to Fu-Chau-Fu, for the purpose of ascertaining its advantages as a missionary residence. There is no Protestant missionary in that city.

Mr. Bridgman writes, November 23, "In regard to the members of my Bible class who have desired baptism and wished to be formed into a church, I am anxious to have their desires fulfilled, as soon as the mission shall give its consent. They have all been constant in their attendance, except the oldest. For attempting to lease to me a site of ground on which to build, he has been held in duress by one of the Chinese magistrates for the last ten days."

Sandwich Islands.—The General Letter of this mission has not been received. The printed minutes of the last annual meeting contain, however, the reports of the different stations; and a few extracts will enable us, in addition to what has been already published, to complete our view of the entire field.

The report from Kealakekua is as follows: "The meetings of the station have not been so well attended as in previous years. The former congregation is now divided into seven. But little interest is manifested in the subject of religion. Last year the people raised $91,50 to support their pastor, besides other contributions. In the Protestant schools there are 762 children, being about ten-elevenths of the whole number. The teachers are diligent, and their scholars steadily advance."

Mr. Lyons reported about $160 as given for his support, in addition to what has been expended upon houses for public worship. The people under the care of Mr. Conde contributed $153, besides devoting much time and labor to a new church. The First Church of Honolulu raised $570 for the support of their pastor, during the year ending October, 1845, besides paying a large sum for alterations in their church.

The condition of Wailuku is described as follows: "The cause of religion advances; meetings are well attended; and much attention is given to the systematic study of the Bible. In January, 1846, a revival commenced, and more than two hundred profess to have turned to the Lord. Since April, 1844, the people have paid $725 towards the support of their pastor; and one native preacher is supported by the church at an out-station. In addition to the above, their monthly concert contributions have amounted to $54. They have also built a church at an out-station, and rethatched two others. The attendance in the common schools has been irregular, and no very rapid advance has been perceived."

The female seminary at Wailuku is represented as in a prosperous condition. "In the summer of 1844 there was much seriousness, and some hopeful conversions occurred. Six of the pupils have been admitted to the church, and others give evidence of a change of heart. In

general the morals of the pupils, their improvement in study, and their health, have been gratifying." The number at present is forty-nine.

The report from Lahaina is in the following language: "The meetings have been well attended at all times. During a part of 1845 more than usual religious interest was exhibited; but during the shipping season the interest declined, and many returned to their old practices. A readiness to contribute to objects of benevolence has been manifested; $321 have been given within the past two years for the support of their pastor. A subscription of $2,400 has been raised, and mostly paid, for repairing the church. The people have also paid $130 towards the support of school teachers. The common schools have continued much as usual."

Of Molokai it was said, "The usual means of grace have been uninterruptedly and successfully employed. The attendance upon Sabbath and week-day meetings has been large, while general order and prosperity have gladdened the hearts of the missionaries. The church has supported Mr. Andrews, besides giving not a little to objects of benevolence. The amount of these contributions is about $673. Teachers of common schools have been better paid on this island than elsewhere, the parents having taken a commendable interest in the education of their children, in consequence of which the schools have been unusually prosperous. The proportion of children on this island is large. Nearly one thousand were together at the examination in January, 1846. All took the temperance pledge."

The report from Kaneohe is as follows: "There has been no special religious interest during the last two years. The state of feeling and attendance upon the means of grace, have been much the same as formerly. For the support of the gospel $92,50 have been contributed. For 1846 the male church members have agreed to pay one dollar, and the females fifty cents each, half in money and half in produce." The common schools are not prosperous.

Respecting the Second Church of Honolulu the following statements were made: "Several protracted meetings were held in various places, in the fall and winter of 1844–5. These meetings were blessed, and ninety-five individuals have been received into the church. Sin and death, however, have made large inroads." "For the support of the pastor, $200 have been raised; for other objects, about $164. Twenty teachers in this district have abandoned their schools for want of adequate support."

From Waimea, Kauai, the report was as follows: "The people of this station were called to deep mourning by the death of their pastor (Mr. Whitney) in December last. Prior to his illness the religious interests of the station were well sustained. Since that time they have necessarily suffered, though the people have been remarkably favored in having the labors of an efficient native preacher. They are generally in a lukewarm state. There appears to be a small increase in the number of pupils in the common schools, though the population is diminishing."

The state of things at Koloa was reported as follows: "The meetings during the week are not well attended, owing to the number of those in the employ of foreigners. While a few appear to be fighting the good fight of faith the greater part of the church are worldly minded, lukewarm and asleep. The people have raised $25 for the support of their pastor, and rethatched their church. The common schools are as prosperous as could be expected, considering the qualifications of the teachers."

Respecting Waioli it was said, "There have been tides in the state of feeling, though nothing has occurred that might be called a revival. There have been some instances of painful defection. The pastor's chief encouragement is, that there are hundreds, in the church and out of it, who have the seeds of spiritual life planted in them. The monthly concert contributions have amounted to $21; and the church has been rethatched. There are only three-eighths as many children in the whole field as adults. The inadequate pay of teachers has operated unfavorably on the common schools."

It will be seen that the statistics of this mission are incomplete; and it is even impracticable to ascertain the number of persons who have been admitted to the churches, within the last few months. In the last and present numbers of the Herald, however, we have reported additions amounting to one thousand and eighty-eight! Several hundred more are mentioned as having professedly turned unto the Lord.

The Christian world will learn, with unfeigned sorrow, that in the treaties recently made between the governments of England and France and the Hawaiian government the following stipulation has been introduced: "Wines, brandies, and other spirituous liquors," "shall be liable to such reasonable duty as the Hawaiian government may think fit to lay upon them, provided always, *that the amount of duty shall not be so high as absolutely to prohibit the importation of said articles.*" The King objected to this provision, but did not dare to refuse his assent to the treaty. He gave his signature, however, under a protest, throwing himself "upon the equity, justice, honor, magnanimity and philanthropy of those two great nations," expressing the hope that they would take into their favorable consideration this and other objectionable stipulations. Immediately after the treaty was concluded, the Hawaiian government imposed the following duty upon intoxicating drinks: On brandy, rum, gin, whiskey, arrack, and all other distilled spirits, having not more

than fifty-five per cent. of alcohol, five dollars per gallon; on wines of all descriptions, other than claret, cordials and liqueurs, having not more than twenty-seven per cent. of alcohol, one dollar per gallon; on claret, ale, porter, cider, and all other fermented liquors, cordials and liqueurs, having not more than eighteen per cent. of alcohol, fifty cents per gallon; on claret, ale, porter, beer, cider, and all other fermented spirituous liquors, cordials and liqueurs, having more than eighteen per cent. of alcohol, one dollar per gallon; on all distilled spirits, fermented liquors, cordials and liqueurs, having more than fifty-five per cent. of alcohol, ten dollars per gallon; on all wines, ale, porter, beer, cider, and all other fermented spirituous liquors, cordials and liqueurs, having more than twenty-seven per cent. of alcohol, five dollars per gallon. Against this scale of duties, however, the representatives of England and France have protested; the former objecting to the duty on ale, porter, beer and cider, and the latter to the duty on spirituous liquors! An earnest effort will be made to induce both nations to waive the stipulation, mentioned above, and thus allow the Hawaiian government to make such laws respecting the introduction of intoxicating drinks as the good of the people requires.

A letter from Mr. Lyman, dated Hilo, June 29, 1846, gives the statistics of the boarding school for boys under his care. When the previous year closed in April, 1846, the number of pupils was fifty-six. "A few of the younger scholars, of little promise," Mr. Lyman says, "were dismissed; and a few who had been longest in the school were recommended to go out as teachers. We propose to receive a new class in September."

A letter has been received from Mr. Chamberlain, who is on his way to the Sandwich Islands. He arrived at Rio de Janeiro, January 2. Although he had suffered from hemorrhage, he was then better. "My present state of health," he writes, "is improved; my muscular strength greater than when I left; and I entertain strong hopes that the improvement will go on, and that my return to the Islands will be in very favorable circumstances."

Choctaws.—A letter from Mr. C. C. Copeland, dated at Norwalk, February 3, describes the improvement made by the Choctaws since he went to reside among them as great. "It is perceptible," he says, "in every thing; and in nothing more than in the interest that is manifested in schools. Great efforts are made by the leading men to establish schools, and a strong desire is manifested by the people to avail themselves of the benefits of schools. The applicants for admission to the boarding schools would fill twice as many." Five persons were admitted to the church at Wheelock at the communion immediately preceding the date of this letter.

Sioux.—Mr. Riggs writes from Lac Qui Parle, December 29, stating that the the attendance on his Dakota service had been "somewhat encouraging." The school at that station had also been "pretty well attended." At the date of his letter, however, most of the Indians were absent in pursuit of buffaloes.

A letter has been received from Mr. Hopkins, dated at Traverse des Sioux, January 1, in which he says, "The people generally manifest no interest in our business as teachers of religion, unless it be to discourage one another from attending our meetings." The Indians have been so scattered, that it has been found impracticable to maintain regular schools. Instruction has been given, therefore, as there was opportunity. In respect to the treatment received from the Dakotas, Mr. Hopkins says it has been kind and friendly.

Doct. Williamson makes the following statements, under date of February 2, respecting the Indians at Kapoja, his new station: "Last autumn the chief and a number of his young men went to their agent and touched a writing, promising to abstain entirely from intoxicating drinks for seven moons; and he and several others have thus far strictly kept their pledge. I think he is disposed to favor our operations, from the belief that it will increase his own importance, and improve the temporal condition of his people. The others who ask for schools, are probably influenced in the same way, and while we pray that they may be affected by better motives, we must be thankful if even through ambition or avarice a door is opened for preaching the gospel among them. The chief thinks that each of the seven villages which receive annuities, will soon ask for teachers. Our school has averaged, for the last six days, fifteen scholars, the whole number who have attended being twenty-three. Most of them are making good progress."

New York Indians.—Within the last few weeks there has been unusual attention to the preaching of the gospel at both the Cattaraugus stations. Several have been admitted to the church, and others are candidates for the same privilege.

DONATIONS,

RECEIVED IN FEBRUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. R. D. ch. s. s. miss. asso. W. Troy, for *Lewis Rosseau* and *Eliza Ann Tyler*, Ceylon, 40;) 532 50
Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Middlebury, Miss A. McDonald, 4 00
Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Sandwich, Calv. cong. so. m. c. 14 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Lee, m. c. for ch. at Good Water, 8 00
Williamstown, H. L. Sabin, 10 ; s. s. for *Ebenezer Kellogg*, Ceylon, 20 ; 30 00——38 00
Boston, Ms S. A. Danforth, Agent, 2,475 64
Buffalo & Vic. N. Y. J. Crocker, Agent.
Colden, Cong. ch. 2 14
Napali, do. 5 00——7 14
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Hardwick, A family, 10 00
Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, 3d Pres. ch. m. c. 23,77 ; Circular ch. 150 ; m. c. 8,48 ; Rev. J. Dickson, 3 ; 185 25
Chautauque Co. N. Y. Aux. So. J. D. Carlisle, Tr.
Jamestown, Cong. ch. 21 08
Westfield, 1st pres. so. 26 ; la. sew. so. 2 ; 28 00——49 08
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. and so. gent. 30 ; la. 50 ; m. c. 5,17 ; Mrs. A. Morton, for Madras miss. 20 ; a friend, 5,75 ; L. K. 5 ; 115 92
Essex, Ch. 8 83
Jericho. Centre, 1st. cong. ch. and so. and fem. cent so. wh. cons. Rev. F. B. WHEELER an H. M. 50 58—175 33
Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, Gent. 29,42 ; la. 22,63 ; 52 05
Otisfield, Cong. so. indiv. 5 50
Portland, 2d do. m. c. 77,35 ; mater. asso. of High-st. ch for *John W. Chickering* and *Phebe Cummings*, Ceylon, 40 ; 117 35—174 90
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Cong. so. 17 90
Newbury, Mr. Withington's so. 42 17
Newburyport, 2d pres. ch. m. c. 41 18
Rocky Hill, m. c. 7 05—108 30
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Marblehead, La. 800 ; prev. ack. 661 ; 139 00
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. ch. and so. wh. and prev. dona. cons. Mrs. LETITIA FERRIS an H. M. 35 00
S. Norwalk, 2d cong. ch. 18 00——53 00
Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Ashfield, m. c. 46 11
Bernardston, Gent. and la. 25 00
Buckland, Gent. and la. (of wh. fr. two indiv. for sup. of a hea. child, 20 ;) 86 93
Charlemont, E. par. m. c. 7 57
Colerain, Cong. so. 5 00
Conway, m c. 41 23
East Hawley, Indiv. 1 00
Gill, Cong. so. 2 50
Greenfield, 1st do. 21,12 ; 2d do. 84, 95 ; 106 07
Heath, 1st cong. so. 18 20
Irvingsville, Cong. so. 4 50
Leverett, do. 15 00
Montague, Gent. and la. 22,46 ; m. c. 11,32 ; 33 78
North Deerfield, Trin. so. 31 20
Northfield, do. 8 00
Rome, Cong. so. 30 95
Shelburne, Gent. 68,21 ; la. 53,26 ; wh. cons. Rev. HENRY SEYMOUR of Deerfield and Rev. CHARLES KENDALL of Bernardston, H. M. 121 47
Sunderland, Cong. so. 10 00
Warwick, do. 21 50
Esther White, dec'd, 15 ; rec'd fr. former treasurer, 335,11 ; 350 11
966 12
Ded. exp. of aux. so. 66,38 ; disc. on unc. money, 1,50 ; 67 88—898 24
Geneva & Vic. N. Y. C. A. Cook, Agent.
Castleton, Pres. ch. 6 00
Livonia, do. to cons. Rev. WILLIAM HUNTER of Springwater and Rev. B. G. RILEY of Livonia, H. M. 100 00
Newark, Pres. ch. 13 79
Penn Yan, 1st do. 34 92
Sodus, Pres. ch. 12 44
167 15
Ded. disc. 50—166 65

Grafton Co. N. H. Aux. So.
Bethlehem, W. Wilder, 2 00
Littleton, m. c. 10,90 ; s. s. con. for sch. at Madura, 2,10 ; 13 00——15 00
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
South Hadley Falls, juv. miss. so. 2 75
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Uxbridge, A young man, 10 00
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Hartford, Centre so. m. c. (of wh. for Mr. Ruggles, 1 ;) 3,95 ; C. Day, to cons. CAROLINE E. DAY an H. M. 100 ; 103 95
Simsbury, Coll. 31 00
W. Suffield, do. 20 00—154 95
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Middlefield, Miss P. Augur, 5 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Amherst, Gent. 60 ; m. c. 40 ; wh. cons. B. B. DAVID an H. M. 100 00
Francestown, Gent. 53,72 ; la. 40,52 ; m. c. 24,47 ; 118 71
Temple, Gent. 34,59 ; la. 18,32 ; m. c. 10,50 ; 63 41—282 12
Kennebec Co. Me. Conf. of Chs., B. Nason, Tr.
Winslow, Cong. ch. m. c. 5 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Topsham, Cong. so. 28 00
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Canaan, N. so. 51,71 ; m. c. 6 ; 57 71
Northfield, for bibles for hea. mothers, 1 00
Roxbury, 49 53
Winchester Centre, 16 25—124 49
Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, John-st. ch. m. c. 100 ; sub. 35 ; 135 00
Michigan, Aux. So. E. Bingham, Tr.
Adrian, Cong. ch. 40 ; Algonac, do. 2,94 ; Canton, Pres. ch. 2,24 ; Clinton, Pres. and cong. chs. 12 ; Collinsville, Ill. cong. ch. 5 ; Concord, Pres. ch. 75c. ; Detroit, do. (of wh. fr. S. W. W. for bibles for hea. chil. 4,14,) 162,75 ; Farmington, cong. ch. 4,65 ; Grandville cong. ch. 10 ; Hanover, do. 2,25 ; Howell, Pres. ch. 4,50 ; Litchfield, cong. ch. 5 ; Lodi, do. 12,50 ; Macon, Indiv. 4 ; Manchester, pres. ch. 3,14 ; Northville, do. 25c. ; Port Huron, cong. ch. 10,38 ; Raisin, do. 11 ; Somerset, pres. ch. 81c. ; St. Clair, cong. ch. 6,01 ; Stoney Creek, Pres. ch. 22,24 ; Troy, pres. ch. 50c. ; Rev. A. S. Wells, 10 ; Ypsilanti, pres. ch. 46,13 ; 379 04
Middlesex North & Vic. Ms. J. S. Adams, Tr.
Fitchburg, Miss Sally H. Merriam, dec'd, 20 00
Lancaster, Evan. so. 34 00——54 00
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Framingham, Hollis evan. ch. and so. 75 00
Lincoln, Coll. and m. c. 29,04 ; la. sew. cir. 72,02 ; 101 06—176 06
Middlesex Asso. Ct. S. Silliman, Tr.
Haddam, Gent. and la. 31,56 ; m. c. 20 ; 51 56
Monroe Co. & Vic. N. Y. E. Ely, Tr.
Rochester, 1st pres. ch. 206,51 ; Brick do. 100 ; 306 51
Sweden, Pres. ch. 35 61—342 12
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 675 ; Chapel-st. ch. and so. 237,47 ; m. c. 9,75 ; union m. c. 22,17 ; 3d ch. do. 10 ; Yale college, do. 7,95 ; A. Walker, dec'd, 2 ; 964 34
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
North Branford, Gent. and la. 29 03
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Central pres. ch. to cons. FREDERICK BULL, JOSEPH HYDE, STEPHEN M. CHESTER and CHARLES WILLIAMS H. M. 427,15 ; Brooklyn, ch. of the Pilgrims, 160,82 ;) 864 99
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, A friend, 10 00
Dover, Miss M. Wight, 5 00
Quincy, A friend, 10 00
Roxbury, Eliot ch. and so. gent. 489 ; la. 132 ; s. s. 58 ; m. c. 14 ; 693 00
West Roxbury, m. c. 15 00—733 00

Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Sangerfield, Pres. ch. 84 00
Verona, Cong. ch. (of wh. for miss. to S. Africa, 5;) 25 00—109 00
Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Brownington, Mrs. E. S. W. 1 00
Palestine Miss. So. Ms. E. Alden, Tr.
Randolph, m. c. 83 00
Rhode Island, Aux. So.
Newport, United cong. ch. 23,60; la. 76,40; 100 00
Providence, Benef. cong. ch. (of wh. for *James Wilson*, *Mary Wilson*, *Mark Tucker*, *Harriet S. Tucker*, and *Wm. J. King*, Ceylon, 100; H. S. Dyer, for *Benjamin Dyer*, do. 20; W. J. King, for *Sophia Hall* and *Elizabeth G. King*, do. 40;) 564,75; 4th cong. ch. and so. 56,66; m. c. 14,06; s. s. class, 1; indiv. 30; Richmond-st. ch. 186, 71; High-st. ch. 35; m. c. 69,04; J. Chapin, 10; (of wh. for *Sarah Chapin* and *Royal S. Chapin*, 40;) fem. miss. so. 90; 1,057 22—1,157 22
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Exeter, 1st par. cong. ch. and so. wh. and prev. dona. cons. Mrs. Elizabeth A. Hitchcock an H. M. 66 25
North Hampton, Cong. so. gent. and la. 29,37; m. c. 18; chil. for. miss. schs. 3,28; 50 65
Stratham, Cong. ch. and so. 21,11; Rev. W. G. Newman, and fam. 20; Mrs. E. A. C. Lane, 10; 51 11—168 01
Rutland Co. Vt. Aux. So. W. Page, Tr.
Benson, Cong. ch. and asso. 86 00
Castleton, m. c. 40 00
East Rutland, Gent. 65; la. 35,75; m. c. 15,10; juv. miss. so. for Madras miss. 42,75; 158 60
Fairhaven, Coll. 22,05; m. c. 11,81; 33 86
Mount Tabor, Mrs. L. F. 25
Pawlet, Cong. so. 74; m. c. 26; wh. cons. Rev. Elijah H. Bonney an H. M. 100 00
Pittsford, Cong. ch. and so. 123; m. c. 31; A. Leach, to cons. Mrs. Martha A. L. Curtis of Ann Arbor, Mich. an H. M. 100; 254 00
Tinmouth, Mrs. R. 1 00
Wallingford, Cong. ch. and so. 8,50; m. c. 10; s. s. chil. 1,50; 20 00
West Rutland, which cons. Rev. Royal G. Wilder an H. M. 122 85—816 56
St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
Brasher Falls, E. S. Hulburd, 20; C. S. H. 1; 21 00
Canton Falls, Rev. A. Shurl, 50
De Kalb, Rev. J. B. Taylor, 1 00
De Ruyter, 2 56
E. Stockholm, Cong. ch. 42 12
Gouverneur, Pres. ch. m. c. 26,77; E. W. 10; s. s. for schs. in hea. lands, 11,81; coll. 23,76; 72 34
Hopkinton, Cong. ch. 37,46; Miss W. 2; 39 46
Madrid, Cong. ch. 24 25
Massena, 2d do. 2 86
Norfolk, 1st do. 15 00
Parishville, do. 9 50
Potsdam, Pres. ch. 73,50; fem. miss. so. in acad 14,14; 87 64
Richville, Cong. ch. J. W. and J. B. 1 50
Waddington, do. 13 50
333 23
Ded. exp. of printing, 3 25—329 98
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Dover, 2 00
Great Falls, Cong. so. two s. sch. classes, 8 50
Rochester, do. 18 61—29 11
Syracuse & Vic. N. Y. J. Hall, Agent.
Lysander, Pres. ch. m. c. 31; Mrs. M. Townsend, 10; 41 00
Onondaga Hollow, Pres. ch. 25 00
Pompey, Cong. ch. 17,64; m. c. 13; 30 64
Syracuse, 1st pres. ch. 59,16; Mrs. R. Dickson, 10; 69 16
Wampsville, Pres. ch. 19 50—185 30
Taunton & Vic. Ms. Aux. So.
Berkley, Fem. cent. so. 23 00
Fall River, Central ch. 234 29
Seekonk, Cong. so. gent. 17,05; la. 35,53; 52 58
Taunton, Trin. cong. ch. to cons. Mrs. Almira Maltby an H. M. 140 05—449 92
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 21; la. 28,46; 49 46
S. Coventry, Mrs. L. F. Booth, 5 00—54 46
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 331 29
Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.
Brownville, Ch. 15 00
Mannsville, do. 6 00
Rutland, do. 11 00
Watertown, 1st ch. 108,48; m. c. 105,01; 213 49—245 49
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Brighton, 50c.; Brownhelm, 14,04; Brunswick, 7; Claridon, for a youth at Madura, 20; s. s. m. c. and cong. for Mr. Taylor, do. 8; Elyria, 39,19; Huntington, la. sew. so. 1,91; Mr. S. 2; colored boy, 13c.; two chil. 25c.; cash, 57c.; Hartford, S. Hayes, 10; Kinsman, 5; Mesopotamia, 3; J. B. S. 10; Mantua, 10,50; Nelson, Rev. F. Maginnis and wife, 10; Peninsula, 7; Richfield, J. Newton, 10; Ravenna, 55,36; Rootstown, cong. so. 7,13; s. s. 1,50; Strongsville, 20,50; a little girl, av. of labor, 3; Sullivan, W. T. Church, 3; Wellington, 11,18; Rev. A. R. Clark and wife, 8; Williamsfield, 6; Youngstown, 56,43; av. of property, 50c.; ded. disc. 3; 328 69
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', East, m. c. 24,67; Central ch. s. s. for *A. Huntington Clapp*, Ceylon, 20; 44 67
Grafton, Cong. ch. and so. 30; J. Barrett, 22; m. c. 10; Rev. M. Bradford, 10; 72 00
Putney, m. c. 10 00
Wardsboro' m. c. 12; s. s. 3; 15 00
Windham, m. c. 12 00—153 67
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
West Woodstock, Ch and so. 2 00
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Rutland, Mr. Cady's ch. 5 00
Worcester, Miss Martha Sawyer, dec'd, 43 56—48 56
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Gardner, A friend, 1 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lebanon, Cong. ch. and so. 34 67
Saco, 1st par. benev. so. m. c. 20; Mrs. Cole, 4; 24 00
Shapleigh, Cong. ch. 9 00—67 67

Total from the above sources, $13,949 46

VARIOUS COLLECTIONS AND DONATIONS.

A lady, 5 00
Albany, N. Y. 4th pres. ch. 59 00
Ballston Centre, N. Y. Pres. cong. to cons. Rev. George H. Thatcher an H. M. 50; fem. hea. sch. so. for chil. in boarding sch. at Oodooville, 19; 69 00
Belfast, Me. N. ch. m. c. 5 00
Billerica, Ms. J. G. D. Stearns, 10 00
Bridgewater, N. Y. J. H. 1 00
Brooklyn Centre, Pa. Pres. ch. 23 00
Brownstown, Mich. Rev. D. Emerson, 2 00
Calais, Me. s. s. for *Thomas J. Lee*, Ceylon, 20 00
Cambridgeport, Ms. 1st evan. cong. ch. and so. to cons. William Adams and Aaron Sweet, H. M. 200 00
Cazenovia, N. Y. A friend, 10 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 24 50
Christiana, Del. Mr. Barr's cong. a mem. 15 00
Cutchogue, N. Y. Cong. ch. 15 00
Davenport, Iowa, m. c. 8 00
Delaware, W. T. m. c. 6 00
E. Cambridge, Ms. Evan. ch. and so. m. c. 8 20
E. Groton, N. Y. Cong. ch. 26 22
East Lincklaen, N. Y. Rev. S. C. 1; less disc. 50c. 50

Eaton, C. E. Mr. Sherrill's so. 15 00
Emmetsburg, Md. Six indiv. 32 00
Evans, N. Y. 2d ch. 4 61
Farmington, Ill. M. Simpson, 10 00
Fayetteville, Pa. J. Darby, 14 00
Fort Covington, N. Y. m. c. 30; fem. so. 20; B. R. 10; R. M. 10; B. B. S. 10; C. M. 10; indiv. 10; ack. in Jan. Her. fr. C. Marsh, 100;
Fort Gibson, Ark. G. Loomis, U. S. A. wh. and prev. dona. cons. HENRY OGDEN an H. M. 72,87; m. c. 12,19; 85 06
Fryeburg, Me. Miss S. Andrews, 8 00
Geneseo, Ill. 1st pres. ch. and so. m. c. 20 00
Glens Falls, N. Y. Pres. ch. 88 43
Granby, Vt. Cong. ch. 3 00
Grand Detour, Ill. Rev. R. M. Pierson, 2; Mrs. W. G. Daney, 5; 7 00
Hannibal, Mo. Pres. ch. m. c. 5 00
Jefferson, N. Y. 1st pres. ch. 21 00
Lancaster city, Pa. Rev. J. Chapman, 5 00
Lebanon, Ten. Miss J. A. Hall, 5 00
Mexico, N. Y. Ch. 3 00
Milford, Mich. United ch. wh. and previous dona. cons. LUMAN FULLER an H. M. 15 00
Mobile, Ala. F. H. Brooks, 10 00
Monroe, Mich. 1st. pres. ch. 21 78
Montreal, L. C. American pres. ch. and so. 337,83; m. c. 87,17; J. DeWitt, to cons. Mrs. MARIA E. C. STRONG an H. M. 100; 525 00
Montrose, Pa. Pres. ch. 31; m. c. 19; 50 00
Morristown, N. J. 1st pres. ch. 115 00
Newark, N. J. 1st pres. ch. 650,27; 3d do. m. c. 47,41; Mrs. L. B. 5; 702 68
Newark, Del. Village pres. ch. m. c. 6,30; indiv. 14,02; Mrs. Meigs, 10; Mrs. G. 5; Mrs. H. 4; fem. mite so. 3,42; students of Delaware college, 6,75; 49 49
New Brunswick, N. J. Two chil. 50
New Castle, Del. Miss. so. (of wh. from a friend, for *James R. Black*, Ceylon, 20; two friends, for *Jane Black*, do. 20;) wh. cons. Miss ELIZABETH BOOTH an H. M. 100 00
North Reading, Ms. m. c. 15 00
Northville, N. Y. Ch. and cong. wh. cons. Rev. JOHN O. WELLS an H. M. 50 52
Oxford, Me. Cong. ch. 3; a friend, 1; 4 00
Panther Creek, Ill. Cong. ch. 2 25
Petersburgh, Pa. m. c. in s. s. 5 00
Philadelphia, Pa. 3d pres. ch. W. A. Clarke, 50; R. Clarke, 10; Misses Clarke, 20; 5th do. I. I. Baker, 5; 85 00
Philadelphos, 50 00
Philipsburg, Can Cong. ch. m. c. 10 00
Rockaway, N. J. Pres. ch. wh. cons. Rev. BARNABAS KING an H. M. 50 00
Saratoga Springs, N. Y. Pres. ch. R. H. Walworth, 150; W. L. F. Warren, to cons. Mrs. MARY A. DARROW an H. M. 100; Mrs. C. M. Beach, 30; N. B. Doe, 25; J. Willard, 25; M. L. North, 20; Rev. A. T. Chester, 10; W. P. 10; J. S. 10; S. E. B. 10; N. E. Y. 10; R. McD. 10; m. c. 67,47; coll. 58,48; juv. so. for *Albert T. Chester*, Ceylon, 20; 555 95
South Amenia, N. Y. Pres. ch. 50 00
South Reading, Ms. m. c. 25 00
Stanhope and Succassunna, N. J. Pres. chs. (of wh. fr. sch. of Messrs. H. and H. av. of fair, 9;) 42 20
Sumpterville, S. C. Rev. J. L. Bartlett, 10 00
Toulon, Ill. Rev. S. G. Wright, 7 50
Tripe's Hill, N. Y. Ch. 10; J. M. 2; 12 00
Truxton, N. Y. Cong. ch. 10 00
Turin, N. Y. M. L. C. 1 00
Van Buren, N. Y. Mrs. E. Warner, 4 00
Wadhams Mills, N. Y. Rev. C. Spooner, 2 00
Washington, D. C. 1st pres. ch. miss. asso. 130 47
Wayne, O. Gent. and la. benev. so. for Mr. Andrews, Sandw. Isl. 35 00
Westfield, N. J. Pres. ch. 23 74

Hilo, Boarding sch. 7,37; Honolulu, 1st ch. for sup. of Mr. Armstrong, 184,79; 2d do. for sup. of Mr. Smith, 200,25; Kailua, Ch. for sup. of Mr. Thurston, 114,14; Koloa, do. for sup. of Mr. Pogue, 21, 63; Lahaina, do. for sup. of Mr. Baldwin, 110,87; Molokai, do. for sup. of Mr. Andrews, 281; Miss LYDIA BROWN, wh. cons. her an H. M. 100; Ewa, Mr. Bishop's ch. 50; Wailuku, Ch. for sup. of Mr. Clark, 265; Waimea, 15; Rev. L. Lyons, 10; A friend, 22,50; 1,382 55–1,428 05

$18,972 11

LEGACIES.

Abington, Ms. Mrs. Hannah King, by Benj. and Hannah King, Exr's 100; int. 14,50; 114 50
Hadley, Ms. Miss Catharine Coolidge, by J. Marsh, Ex'r, 50 00
Homer, N. Y. C. Chamberlain, by G. W. Chamberlain, Ex'r, 21 38
Johnstown, N. Y. D. D. Mac Vean, by A. Mac Vean, Ex'r, 250 00
Mason, N. H. Miss H. Lawrence, by T. Wheeler, Ex'r, (prev. rec'd 150;) 152 32
Newbury, Ms. Rev. J. C. March, by Mrs. Alice March, Ex'x, 100 00
Salem, Ms. Mrs. Mary Archer, by J. G. King, Ex'r, 200 00
Uxbridge, Ms. Mrs. Sarah Judson, by J. G. King, Ex'r, 200; int. 7; 207 00

$1,095 20

Ded. amount ack. in Dec. 1844 from Swanton, Vt. and now transferred to Gen. Per. Fund, 50 00
Do. this sum refunded, being am't overpaid on Mrs. E. Haskell's legacy, 16 87—66 87

$1,028 33

Amount of donations and legacies acknowledged in the preceding lists, $20,000 44. *Total from August 1st to February 28th,* $111,591 52.

GENERAL PERMANENT FUND.

Swanton, Vt. Betsey Jackson, by C. F. Safford, Tr. 50 00

DONATIONS IN CLOTHING, &c.

Cabotsville, Ms. A box for Mr. Hitchcock, Dwight.
E. Stockholm, N. Y. Cloth fr. Mr. Colton, dec'd, 8,75; a shawl, fr. Miss A. Skinner, dec'd.
Ellicottville, N. Y. A bundle.
Hartford, Ct. A box for Mr. Gulick, Sandw. Isl. 116 43
Hartland, Vt. A box fr. juv. sew. so.
Hopkinton, N. Y. A bed quilt, fr. Mrs. Daggett.
Huntington, O. Clothing fr. la. sew. so. 12, 56; shoes fr. Mr. Sage, 1,25; cloth, fr. Mr. Hall, 150; 15 31
Jamestown, N. Y. A bundle.
Little Valley, N. Y. Do.; shoes, fr. Mrs. Hall, for scholar.
Napoli, N. Y. Two bundles.
Nelson, N. H. A box, fr. O. P. Newell, for Mr. Emerson, Sandw. Isl.
Philadelphia, Pa. A box, fr. Mrs. E. P. S. Jones, for Mrs. Apthorp, Ceylon.

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Cattaraugus, Ch. 5; S. White, 5; Sacket, 1,50; 11 50
Fort Towson, m. c. 10 00
Park Hill, m. c. 13; A. N. C. 5; 18 00
Pine Ridge, m. c. 6 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. MAY, 1847. No. 5.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. BRYANT, SEPTEMBER 28, 1846.

First Sabbath at Umlazi.

MR. BRYANT, it will be remembered, embarked for South Africa on the 15th of April, 1846. He arrived at Port Natal on the 15th of August, and on the same day proceeded to Umlazi, the station occupied by Doct. Adams, where he was at the date of this letter. Both Mrs. Bryant and himself were in the enjoyment of good health; and they seem to be much pleased with their prospects of usefulness. "If we had ten tongues," writes Mr Bryant, "they might all be well employed in teaching these ignorant people."

In speaking of the country, he says, "So far as my observation has extended, it is a lovely region; and, with proper cultivation, it bids fair to become one of the most productive and beautiful countries in the world." "The natives," he adds, "appear to be of a frank, confiding spirit, and perfectly accessible to missionary operations." He considers the language remarkable for euphony, and he thinks it is not very difficult of acquisition.

At the date of this letter only three locations of territory had been assigned to the natives. One of these constituted the field of Doct. Adams, another (Umvoti) that of Mr. A. Grout, and the third has since been occupied by Mr. Lindley.

As it was Saturday night when Mr. Bryant arrived at Umlazi, the first day which he spent on missionary ground was the Christian Sabbath. He was, of course, a deeply interested spectator of that day's services; and the impressions which he received, must have been particularly vivid and abiding. An extract from his letter, describing this first Sabbath, is given below.

The Sabbath morning was as beautiful and quiet as any that ever dawned on New England. Soon after breakfast the natives were seen coming from various directions to attend the Sabbath school; their dark forms moving in silent procession, one after another, over the neighboring hills and valleys towards the sanctuary. They first assembled in the school-room, which is under the same roof with Doct. Adams's house. There many of the females, who had come almost naked, clothed themselves in plain calico dresses, which are kept hanging up in the school room for that purpose; and which, at the close of public worship, are again put off, and suspended in the proper place. About two hundred assembled and were taught, a few from the English Testament, but most of them from the Zulu books which have been prepared and printed by the missionaries. In about three quarters of an hour, more had assembled than the school-room would hold, and they all repaired to the chapel; where Doct. Adams spent some time in catechizing them, and hearing them repeat the Lord's prayer and the ten commandments. A few minutes were then allowed for recess, after which public service commenced.

Doct. Adams's chapel will hold about six hundred persons. It was filled, and some stood around on the outside, who could not gain admission. Some were clothed very decently; some had only a shirt or pantaloons; a few were dressed in the cast off garments of soldiers; and others were nearly naked. A portion of the men brought along their assagais and war clubs, which they left outside of the chapel door. This was almost our first view of the natives, and a singular group they were, six hundred of them, thus appareled, and crowded together in one long and narrow chapel.

The service commenced, and I looked around with interest to see how such a company of heathen would conduct themselves in the house of God. I was surprised, and happily disappointed, to find among them so much order and decorum, stillness and attention. I do not know but they were as quiet and attentive as congregations of this size usually are in New England. I saw no laughing or whispering, and but little restlessness and nodding; though the weather was warm, and some of them had walked twelve miles or more (sometimes they walk twenty miles) to attend public worship. So far as their conduct in the chapel was concerned, they certainly would not suffer in comparison with many congregations in America. Had my observation ended here, I should have gone away strongly impressed in their favor, and with too high an opinion of their civilization.

These people are little accustomed to restraint; and the task of sitting still an hour and a half at a time, is one that is seldom or never imposed upon them, except at public worship. When the service closed, therefore, their pent up feelings seemed to gush forth with a vehemence which was the greater because of the previous temporary restraint; and many of them, on emerging from the chapel, started off on a full run, chattering and laughing like so many children just released from the confinement of the school-room. One or two minutes sufficed to give vent to their feelings; and they then retired with a good degree of silence and order. Save this one momentary outbreak, I saw hardly any thing during the day that would be deemed reprehensible among the people of New England.

About three o'clock in the afternoon, the people again assembled in the school room for instruction; but there were not so many as in the former part of the day. After singing and prayer, Doct. Adams questioned them with regard to the sermon, adding further explanations and remarks suited to press the subject home to their hearts.

In addition to these regular Sabbath services, Doct. Adams generally teaches school during a portion of the day, conducts a weekly lecture on Tuesday or Thursday afternoons, and attends prayers in the Zulu language every evening in the school room, where twenty-five or thirty of the natives are usually present. A portion of Scripture is read, accompanied with explanatory remarks, and often with questions addressed to the natives; a hymn is then sung, and the service closes with prayer.

Conversions—A Christian Marriage.

The labors of Doct. Adams, it would seem, have not been without some fruit. "Within a few months past," Mr. Bryant writes, "there has been unusual seriousness among the natives; and a few of them give good evidence of piety. In the case of some others the evidence is not so decisive, but we have some hope. The converts hold a prayer-meeting once or twice a week, which was commenced by themselves, without any suggestion from the missionaries."

An interesting event occurred on the Wednesday after our arrival, which is worthy of a passing notice. I allude to the marriage of two men, who give evidence of being truly converted, and who, of their own accord, abandoned polygamy and desired to be married in a Christian manner. Men here commonly buy their wives with cattle, paying about ten head for a common woman, and thirty or forty head for the daughter of a chief. It is a mark of wealth and honor to have several wives; and hence the natives are desirous of increasing the number, as they have the means. One chief who lives a few miles distant, it is said, has eleven.

Polygamy is one of the strong holds of heathenism. It is an institution which is bolstered up by two pillars, the selfishness of the people and their code of honor; and it is cheering to those who have long been toiling in this part of the missionary field, to know that some progress is made towards undermining this gigantic evil. Nothing but the gospel, operating on the heart and life, can thoroughly remove it; and men give some evidence of being truly converted, when, in defiance of the sneers and opposition of their countrymen, and at the

sacrifice of their own temporal interest and honor, they renounce polygamy and begin to live according to the commandment of Christ.

The men to whom I have already alluded, had both had two wives. One man was married to the woman whom he had purchased first; the other to the one whom he had purchased in the second instance, because the first opposed his becoming a Christian, and had no desire to live with him afterwards. Having been duly published according to the English laws, they were publicly married by Doct. Adams in the school room, about eighty of the natives coming in as spectators. The occasion was improved to show them the sinfulness of polygamy, and to press on them the duty of living according to the institutions of Christ.

After the marriage ceremony was performed, about half a bushel of wedding cake was distributed among the people, made of Indian meal, to which was added a little sweetening and a few raisins. Mrs. Adams had also prepared a supply of coffee, which, with the native cake, made a comfortable repast. At the close of the entertainment the people rĕtired to their homes, apparently well satisfied with the events of the day. From one of the native converts I have since learned, however, that the marriage has led to considerable discussion among the people; and there is in some minds a strong feeling of indignation and opposition. This was to be expected.

LETTER FROM MR. A. GROUT, DECEMBER 2, 1846.

The Station at Umvoti.

MR. GROUT appears to have increasing encouragement in his labors at Umvoti. His congregation, he says, is about the size of ordinary New England congregations; and he has had intimations that he may receive a large accession to the present number.

The local government, into whose hands the disposal of land was ultimately placed, has published its determination to appropriate ground about me for a native location; and the understanding is that the place will be large enough for ten or twelve thousand people. Most of those who have been here, agree in saying that the country surpasses in value all that they have yet seen; and a few who care for nothing but money, cry aloud, saying, "It is too good for Caffres; white men should have it." I am not aware, however, that more than one, having any thing to do with the government, hold such an opinion.

Before we had positive assurance that this place would be set apart as a native location, feeling greatly the need of a school room and chapel, and not wishing in such circumstances to spend much money, I commenced building upon my own responsibility and without funds, calling, at the same time, upon the natives to help me. Several responded so far as to assist in cutting timber and thatch. The building is of unburned bricks, with a thatched roof forty by sixteen feet, surrounded by a verandah of five feet in width. I hope to see it completed in a few weeks. We have assembled in it once or twice, but, alas! it is already too small for a chapel. Last Sabbath, though the people sat upon the ground, as close as possible, many were obliged to stop outside. The respect and attention with which many listen to the preaching is truly gratifying. Were I a stranger to them, I should infer that some of them had a real love for the truth, and a heart-felt interest in it, so steady are their bright eyes fixed upon the preacher during the whole service. In fact, I am not without hope that a young married couple, who had previously lived with us, have a personal interest in the gospel. They were married in the Christian way, pledging themselves to abandon polygamy; and very soon after commencing housekeeping they set up the family altar. Untaba (the man) has commenced building a house like mine; and he says he shall have a wagon, oxen, a plough, &c., as soon as his earnings will enable him to procure them. Being the most promising man I have, and withal rather apt to teach, I have employed him to teach. Heretofore I have been obliged to have my school taught in my wagon house, in a native hut, or outside. Of course no one could expect much efficiency in this department of labor. Several, however, have learned to read and spell with commendable facility. And as soon as my room shall have been completed, I hope to make it efficient; and I shall spend some of my own time in it, that branches with which my teacher is not acquainted, may be taught.

The missionaries are becoming generally known among the people, and their services desired. A few days ago I received a message from Umkonto, a cap-

tain living thirty miles inland from me, requesting that I would send him a missionary to teach him and his people. When I inquired how many people the man had under him, the messenger replied, "He has a nation with him."

Broosa.

JOURNAL OF MR. LADD.

A pious Armenian and a Turkish Officer.

WHILE there has been less evidence of progress in the missionary work at Broosa than at several other places in Turkey, the reader will be glad to find that our brethren of that station are not without some indications of the divine favor. The extracts from the journal of Mr. Ladd which are given below, prove that the Holy Spirit is imparting efficacy to the truth; and other facts, which it would be premature to publish just now, are even more encouraging.

August 19, 1846. Yesterday Hohannes Dervahanian, one of the excommunicated brethren, being about to go to Balikkessar to sell books for us at the annual fair, endeavored to obtain from his nation the usual certificate, in order that he might procure from the Turkish authorities the customary travelling passport. The Armenian whose duty it is to furnish such certificates, refused to give it, till he should receive orders to do so from the Vartabed or Bishop. It was evident, therefore, that they did not intend to grant the certificate, and thus, if possible, prevent his going on this journey. The case was mentioned to the Pasha's principal officer, who sent for Hohannes, and held the following conversation with him, in the presence of several Turks of the higher class.

Officer. Why do your nation refuse to give you a certificate?

Hohannes. Honorable Sir, it is because of their animosity towards me.

O. And why do they wish to injure you?

H. Because I do not receive the additions to the gospel which the priesthood have made, such as the worship of pictures, confession of sins to a priest, and fasts.

O. Then you are a Protestant?

H. Yes, so they call me by way of reproach; but I am an Armenian. They excommunicated me, and commanded the grocers and other traders to sell me nothing; and they are endeavoring, in every way, to hinder me from obtaining a livelihood; and now they wish to hinder me from going to Balikkessar on business, by means of which I might realize a little profit; and where am I to seek redress?

A Bystander. Why; is a man to be starved, if he becomes a Protestant?

O. Very well, Sir, very well; come to-morrow morning, and I will give you a note to the officer, that he may furnish you with a passport.

This officer afterwards reproved one of the leading men among the Armenians, because of their refusal to give the certificate requested by Hohannes. It was subsequently granted, however, and the native brother left Broosa for Balikkessar, August 25.

Opposition of a Vartabed.

September 23. Hohannes has just returned from Balikkessar. The next day after his arrival there, the Vartabed (who acts as Bishop of that diocese) being in the place, and hearing of his arrival, sent for him, and told him that he had taken into his own possession the books which we left there last year in the hands of an agent, and which Hohannes was intending to expose for sale at the fair; and that he should not permit him to sell any of them.

Hohannes, finding affairs in this condition, made a representation of the case to the Pasha of that place, and requested him to obtain the books from the Vartabed, but was unsuccessful; the Pasha saying that the Vartabed was not regularly answerable to him for his conduct, but to the Patriarch at Constantinople, through whom he received his orders. This, by the way, shows how the Armenian Bishops and Vartabeds are really officers of the Turkish government, responsible to the Patriarch, and the Patriarch to the Porte.

In the meantime, however, Hohannes received some other books from Broosa and Smyrna by land; so that his object in going to sell books was not wholly defeated; though the Vartabed did his utmost to oppose him. On two successive Sabbaths he read in the church an excommunication of Hohannes, prohibiting all Armenians from having any intercourse with him, and excited much opposition; so that they would publicly assail him in the streets with the most opprobrious language; but no one offered any violence.

We were glad to see that our brother

bore all this opposition like a Christian, and seemed in no wise discouraged by it in his work. The following extract from a letter which he wrote us while there, shows with what spirit he bore these trials: "I am now stopping in a house where there are also several others from Broosa; but so far am I from being able to have any conversation with them, that I am continually hearing reproaches and vile language from them. Thanks be to God for keeping me in health and comfort till now! For should I be sick, they would not only not come near me themselves, but would hinder others from coming. Pray for me, that God may keep me by his grace, preserving me from every evil; and may grant me his Holy Spirit, that, being firm in the faith, I may without fear be able to bear a good testimony for the truth."

The seizure of the books belonging to the mission by the Vartabed, as described above, was made known to Mr. Carr, the representative of our government at Constantinople, who has taken the matter in charge.

A Time of Trial—Kermasti.

October 12. Baron G. told me that a man in the market openly invited him to come and sit in his shop, and had much friendly conversation with him. Though this individual manifested no very strong attachment to the truth, his candor and cordiality were quite encouraging to Baron G., who, as an excommunicated person, has rarely met with any courtesy at the hands of an Armenian during the past summer. And, indeed, this period has been one of peculiar trial to us all, on account of the low state of spiritual things here. This has been owing, no doubt, very much to the influence of the Vartabed, in alienating the feelings of the people from us and the native brethren, by means of the anathemas which he has pronounced, accompanied with the grossest slanders; and especially by the withdrawal of some who, for a long time, had been united to us. This, more than all, has been a stumbling block before those who were seeking after the truth, and has thrown a dark cloud for the present over our prospects.

There are some signs, however, that this "dark cloud" is to be removed. Two of the individuals referred to have manifested a degree of uneasiness in their present position which is quite hopeful.

23. Baron G. told me that he had an interview two days ago, with an Armenian from Kermasti, a village lying southwesterly from Broosa, who came here on business; and he appeared to be an enlightened, if not a truly pious man. He gave some interesting intelligence respecting the favorable impressions which the truth has made on the minds of some in his village. He said that before the persecution commenced last year, there were eight who used to meet for prayer and reading the Scriptures; five of these were induced to withdraw by that persecution, but three still continue to assemble privately. This place has not been visited by us for a long time, and we were glad to know that the truth has already obtained some hold there. Persecution may check its progress for a time, but it cannot destroy it.

Interesting Cases—Gurleh.

December 9. An Armenian who formerly attended our meetings, though he never gave adequate evidence of piety, has recently begun to attend them again; and he seems to be truly in earnest as to the interests of his soul, and we hope he has become a truly converted man. His attendance at our meetings and his religious conversations with others having become known to the Vartabed, the latter sent to-day and called him and another pious native, who was driven from Constantinople to this place last winter by persecution, to give an account of themselves. They went; and both of them told the Vartabed plainly that they were Protestants; and that they were in the habit of reading the gospel and attending our religious meetings. Finding them so bold and firm in their attachment to the truth, he dismissed them with the threat of excommunication. We trust that the stand which this man has now, for the first time, so boldly taken on the side of the truth, and the change which has been going on in another individual, are the beginning of a better state of religious things here.

On the fourteenth of December, the two persons mentioned in the preceding paragraph were formally excommunicated in the Armenian church.

21. Another interesting case of hopeful conversion has recently occurred, which calls for our special gratitude to God. It is that of a young man who formerly attended our preaching service occasionally, but has heretofore, for the most part, kept aloof from us. He is the

eldest of six children, and his mother is a widow; so that he is in an important sense the head of the family; and his mother, moreover, seems to be a sincere inquirer. For about three weeks he has been much interested in spiritual things. He has commenced a regular attendance on all our religious meetings; and he expresses the determination to endure all that may come upon him on account of his attachment to the truth and his joining himself to the persecuted brotherhood. To-day the priests and Vartabed have sent for him, and held long conversations with him, to dissuade him from his present course. He boldly defended the truth, in opposition to the errors of the church; and he was finally dismissed with the injunction to consider the matter more thoroughly. He expects, therefore, to be anathematized soon, and is ready for it. He is humble and seems to possess an excellent spirit.

23. Two of the native brethren spent most of last Sabbath evening with the family of the above mentioned young man, in reading the Scriptures, prayer and conversation on spiritual things. The mother showed much interest in the truth; and when they left thanked them for coming and spending the evening with them in this manner. We have much reason to hope that she will hereafter be as decidedly on the side of the truth as her son is now; for we cannot but believe that it is the Lord's own work which is begun here, and that he will carry it forward. Some other persons have recently manifested new interest in the truth, which also gives us much encouragement.

The following extract illustrates the nature of the work which is silently going forward in many places in the Turkish empire.

28. Der Bogos, from Gurleh, on the lake of Nice, who has been mentioned in former communications, came to Broosa on business a few days ago, and spent an evening at the house of one of our native brethren. Mr. Schneider had an interview with him, and was much gratified at the scriptural knowledge and humble spirit which he manifested. He seems to be a true Christian, groaning under the bondage imposed by the duties of his office, and seeking some way by which he may free himself; but he is not quite resolved to take his stand openly, and thus cast himself and his family entirely on Providence, without any means of support.

Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 16, 1847.

Progress of Religious Liberty.

THIS letter of Mr. Dwight shows that the Evangelical Armenians are gradually obtaining that position in the Turkish Empire, which the assurances of the Sublime Porte have entitled them to expect. We cannot be sufficiently grateful to God for his goodness to our Armenian brethren, during the last few months, in this respect; and we may regard it as one proof of his design to bestow far greater blessings upon them.

On Thursday of this week the first native Protestant wedding took place in this city. Our brother, the ex-priest Vertannes, was married to one of the Protestant females. No little difficulty was experienced in procuring the requisite permit from the city police; as, according to rule, every man must bring a testimonial from his Patriarch to the police, authorizing the marriage, before he can procure the permit. Our brethren first applied to the Minister of Foreign Affairs, and he directed them to go to the Armenian Patriarch for the necessary testimonial. They expostulated, saying that the Patriarch would only give them trouble, if they were sent to him. The Minister assured them, however, that this would not be the case; that the Patriarch would immediately give the paper which they needed; and that there was no other way to meet the demands of the law. They, therefore, made the experiment, and were told at the patriarchate that the testimonial would be given, provided the parties were to be married by an Armenian priest. To this, of course, they could not consent; and they soon informed the Turkish Minister of the result, and begged from him directly the necessary permit for the marriage.

And now began a series of intrigues on the part of the Patriarch and his supporters, to prevent the Turkish government from yielding this point. They represented to the Minister that the person to be married was a priest who had lost his wife, and that it was a disgrace, in any Christian church, for such a man to marry again. They also declared that these Protestants were in the habit of marrying very near relatives, &c. &c. The effect of these intrigues was to delay the ceremony for a week or two, but they could not prevent it.

When the Minister stated to the brethren these objections, the only reply they made was, that these were points of religious opinion and practice which they were to decide for themselves, and with which, so far as the Evangelical Armenians were concerned, the Patriarch had nothing to do. The minister was at length constrained to order the necessary permit to be furnished, and the parties were married by their pastor, Mr. Apisaghom Hutchadooryan.

This must be considered as a very important step in advance in the affairs of the Evangelical Armenians in Turkey. They have now to look to the Patriarch for nothing except travelling passports. These are still obtained through him, as before. For a long time he refused to procure any for Protestants; but he has recently received such lessons from the Porte on the subject, that now he furnishes them readily to all who apply. He well knows that if he were to give the Protestants any further trouble on this point, the matter would be immediately arranged, so that they could procure passports without his aid. To them, as this is a mere civil matter, it is all the same, whether they obtain passports through the passport office at the patriarchate, or from the Great Jewish Rabbi, or directly from the Turkish authorities; so long as they meet with no hinderances in the matter.

The following items of intelligence will be read with pleasure by churches in this country.

I am happy to say that the native pastor is, in almost every respect, a growing man, and he gives us great satisfaction. His sermons are clear, plain, pointed, and highly evangelical; and every day's experience convinces us more and more of the wisdom of the step of ordaining him over this church, as early as we did. It is plain to me that this wisdom was not ours, but came directly from above.

We have recently licensed to preach one of the students of the seminary, a brother of the pastor, and a very promising young man. He has now gone to Nicomedia and Adabazar on a missionary tour, during a vacation in the seminary. It is expected that he will remain in the seminary a year longer, attending to theological studies, and perhaps he will ultimately be settled over the church at Adabazar, or the one at Nicomedia.

There is a very gratifying attention given to the word preached in both our seminaries, and also in the chapel; and, as you have been informed, there have been several conversions of late. We hope that we are soon to witness a still more marked display of the Spirit's power.

LETTER FROM MR. VAN LENNEP, JANUARY, 1847.

Armenians in Cyprus—Prospects of the Syria Mission.

In consequence of the desire manifested by some Armenians, at and near Aleppo, to receive the benefit of missionary labor, Mr. Van Lennep has been requested to make a visit to that city. He arrived at Beirût, on his way thither, January 12; and while waiting for a passage to Ladakiyeh or Alexandretta, he wrote the letter from which the following extracts are taken. His account of the Armenians in Cyprus is of the most animating character; furnishing, as it does, another illustration of the way in which God is dealing with that highly favored nation.

We stopped nearly the whole of one day in Larnica, Cyprus; and it afforded me, and the Armenian brother who accompanied me, the opportunity of looking after the Armenians residing in that island. Last year there were two of them who seemed much interested in spiritual things; but they feared their enemies, and seemed to think it their duty to look after their own salvation, without being much concerned for that of others. We inquired for them, therefore, with some misgivings, fearing lest they should have wholly fallen back into the world. But judge of our surprise when we learned, on finding one of them, that their number had increased to eighteen!

This individual received us with tears of joy, and took us to his little shop, where he said that they had been aroused to their duty by the Spirit of God and his word; that they immediately began to hold meetings, and to invite all their friends to them; that God had most wonderfully blessed these efforts, in silencing all objectors, and in convincing all that God was among them of a truth; so that now, to use his own expression, "there are ten steadfast brethren, who fear not to proclaim the truth, and eight others who regularly attend the meetings, besides a number of women;" and all this in a population of thirty houses, which is the whole Armenian population of the island!

We were very sorry not to be able to visit any of them; for they reside in the

capital, which is eight hours ride from Larnica. But I was really refreshed by seeing the spirit of this brother, hitherto unknown to me, but whom I already loved as a member of Christ's glorious body. There he was, a hard working, poor man, toiling in his little shop to support his numerous family, with his Bible by his side, which he always kept open while at work. "There," said he, pointing to the volume, "there is all my consolation and joy; I sit here, and my eye is constantly passing from my work to my Bible, and from my Bible to my work." When I spoke of persecution, he said it might come, but could not change matters. "For," said he, "I say to all men, 'Look into this book; and if what I say is not according to its contents, here is my neck, cut it off.'" The Lord preserve this little flock! The only thing that marred the happiness of our interview, was the negative answer I was forced to give to his repeated and earnest solicitations that a preacher might be sent them.

Mr. Van Lennep was at Beirût during the annual meeting of the Syria mission, and attended all its sessions. He was, of course, deeply interested in the plans and proceedings of our brethren in that field.

I have been struck with both the resemblances and the differences between our measures, &c., and theirs. The resemblances are such as are occasioned by building on the same great foundation and corner stone, "Jesus and him crucified;" and the differences are such as might be expected to arise from the fact that there is so much diversity between our material and theirs.

What noble, what sublime elements there are in the Arabic mind, which, when consecrated to the Redeemer, shine with double lustre! It seems to me that when this nation shall have been changed by the power of the gospel, and sanctified by grace, it will furnish one of the most interesting illustrations that has ever been known of human nature in its noblest characteristics. And by all I can see, I am convinced that this mission has taken a wonderful hold on the native mind. There are, too, beautiful exemplifications here of Christian character; and if the public in America has not taken as deep an interest in this mission as in some others, it is because the brethren have not done justice to it, sometimes from the fear of overstating the results of their labors, and sometimes from being too much engrossed with their work, and so neglecting to extend to the hearts of their patrons the flame which is kept alive in their own bosoms, by the scenes with which they are conversant.

Mr. Van Lennep says that the mission, at the annual meeting referred to above, voted to ask a reinforcement of five missionaries. "It seems very desirable," he says, "that they should have them." Three young men are now under appointment for this field; and they are expected to proceed to it during the present year. One of them, indeed, will probably go by the first opportunity.

Trebizond.

LETTER FROM MR. BLISS, JANUARY 21, 1847.

Quiet enjoyed—Interest among Females.

THE two last communications of Mr. Bliss, published in the December Herald, described the exciting scenes through which our brethren passed in the summer of 1846. Now they are enabled to submit a very different report concerning the progress of their work.

The three months that have elapsed since our last communication, have been months of great quietness. The little band of Christ's disciples have had "rest," and have been "edified," "walking in the fear of the Lord and in the comfort of the Holy Ghost;" and although we cannot add that they have been "multiplied," that great additions have been made to their numbers, there is evidence that the kingdom of God has been on the advance. We believe that it has been advancing in the hearts of these brethren; that they have been growing in grace and in the knowledge of our Lord and Savior Jesus Christ. It is a long way up, from the depths into which ignorance and superstition plunge men here, to that elevated Christian character which the gospel requires. No man climbs that height in a day. We are glad (few things give us more joy) to see that our brethren are making progress upward. We need and we ask the prayers of Christians to help us in that important part of our work, which consists in training up for Christ's service on earth, and for heaven, those who have already believed.

In previous communications we have mentioned the attendance of women upon our religious services, and of the

fresh outbreak of the persecuting spirit which this step in advance occasioned. That opposition has spent itself; but the women still come; and that not, as was perhaps the case in some instances at first, merely out of regard to their husbands' wishes, but from a conviction that the doctrine we preach is the truth; and in one or two cases, as we hope, from an earnest desire to know what they must do to be saved.

One of these women, when her husband not long ago first began to attend our meetings, begged to know of him why he did so, as it would certainly involve him in difficulty with the rulers and men of his nation. In a few words he told her of his conviction that he had been living in error and darkness all his days; and of his determination now to ascertain the truth in regard to the momentous question of his eternal salvation. "If these things are so," said she, "what is to become of me? Shall I go to destruction while you are seeking the salvation of your soul? No; I will go with you." She is now one of our most attentive listeners to the Word.

The aspect of our little audience is much altered from what it was one year ago. Then, as at times before, only men were seen in it. What its present appearance is, you may infer from the following account of those present on the first Sabbath of this month. They were twenty-one men, seven women, six school-going children, and five infants.

Family Religion—Addition to the Church.

The importance of bringing the influence of the gospel to bear upon the domestic relations, will appear from the following paragraph.

One of the principal trials of the brethren here in former times, and one great source of moral weakness, has been the opposition of their own households. The alternate entreaties, reproaches and curses of mothers, wives and sisters, deprived them of all peace. They were not permitted to read the word of God in their own houses; they were not permitted to engage in private devotion unmolested; much less could they gather their households around the family altar. In one case where this last was attempted, an aged grandmother, after exhausting every other form of opposition, spent the time allotted to the exercise, in teaching her grandchildren to mock their praying father!

But there has been a favorable change in this respect. Most of our pious brethren can now perform their private and social religious duties, with none to molest or make afraid; and, in a number of cases, the members of their families are glad to unite with them in the worship of God. This extension of the influence of the gospel to the family circle, promises much for the permanent establishment and spread of the truth. Who can estimate the influence of even a few households, thoroughly instructed in the truths of the gospel, and fully possessed of its spirit? Such, we hope, will be the families of our pious brethren.

A school has been opened for the children of the evangelical Armenians. My teacher in Armenian, a young man from the seminary at Bebek, has thus far taken the principal charge of it. We have been much pleased with the interest the children manifest in their studies, now that they are taught to understand their lessons, and not merely, as before, to read and repeat words. When I chance to visit a family in the evening, I find the children busy over their lessons, just as I have so often seen persons of the same age in other days and in another land. But it is quite a new thing for children to study out of school in Trebizond.

It will be remembered that Bedros, a pious Armenian of Trebizond, was sent a prisoner to Constantinople some time since; but though he has been set at liberty, he has not been permitted to return to his home.

On the first Sabbath of this month, three individuals were added to our church. The whole number of members is now fourteen. It was a day of deep interest to us all. The members of our families united with the native church in celebrating the Lord's Supper, as did also two of our European friends resident in the city, members of the English Church. The exercises were in Turkish, that being the only language common to us all.

One incident connected with that Sabbath may be mentioned, as showing to what our brethren are still exposed on account of their attachment to the gospel. The different trades of Trebizond are in many respects distinctly organized bodies, having their own officers and their own laws and customs. The head of each trade is a Pasha, in a small way. On the above mentioned Sabbath, the head of the barbers made a feast for the men of his trade; and because three

preferred worshipping God, and keeping the Sabbath holy, to eating and drinking and being drunken with him, this head of the trade ordered their shops to be closed for three days, and then to be opened only on condition that they would provide another entertainment for the trade. "He that departeth from evil, maketh himself a prey."

Mr. Bliss states another fact, in the conclusion of his letter, which will not fail to enlist the sympathies of Christians in this country.

Some circumstances have recently come to our knowledge, which show that the Holy Spirit has not yet ceased striving with those who once manifested an interest in the truth and attended upon the means of grace, but who, under the pressure of persecution, have drawn back from the service of Christ. We know that some of them are ill at ease with their consciences. May the great Shepherd of Israel yet bring them into his fold!

Nestorians.

LETTER FROM DOCT. WRIGHT, DECEMBER 22, 1846.

Progress of the Cholera—Its Appearance in Oroomiah.

THE appearance of the cholera in the province of Oroomiah has already been announced in the Herald; as also the goodness of God to the mission, during all its ravages in the city and the villages which constitute their field of labor. As the disease has now spent its force in that province, and has proceeded on its way to other triumphs, Doct. Wright has drawn up a narrative of the visitation as it came under his notice, which will undoubtedly be interesting to all.

In the early part of last season, reports reached us of the ravages caused by the cholera in Khorasân, the extreme province in the east of Persia, it having previously traversed the countries lying between Persia and Hindostan, where it originated. About midsummer it advanced to Tehrân, where it raged with great violence, sweeping off about ten thousand souls in the course of a few weeks. From the capital it took the high roads north, south and west; and, spreading desolation in its course, it reached in due time the large cities of Ispahân and Bagdâd. Of its ravages in the former place we have no definite information. In the latter upwards of seven thousand persons died; and in the whole pashalik, including the city and the country around, thirty thousand are supposed to have fallen victims to this awful scourge.

Its progress northward was slow. It reached Tabreez on the 7th of October, and in about forty days nearly seven thousand souls were hurried to the grave. About the 25th of the same month it was rumored that some cases had occurred in Oroomiah, but it was impossible to trace them out; and it was not until the 30th that the existence of the disease in the city was put beyond doubt in our minds. That day I saw three cases, clearly marked, of this wonderful malady. These occurred in a quarter of the city which is remote from the mission premises, and in the neighborhood of the northern gate, where the Tabreez road enters. For some days nearly all the cases were confined to this quarter. Gradually, however, the disease advanced toward the east and west, along the wards next the walls, and also toward the south, into the heart of the town. In my daily rounds I was struck by this feature. It seemed to march on in regular advances, and to attack successive portions of the town, with an order worthy of a well disciplined army. It was not until about fifteen days that a case was observed in the western ward, in the neighborhood of our premises. By this time it had nearly disappeared in those quarters where it first broke out.

For eighteen days the ravages of the disease were on the increase; but after this period its strength was evidently spent, and it began to retire. Cases, however, were seen, more or less, until the fortieth day after its ingress. A census of deaths has since been taken by our Governor, who kindly undertook the matter at our suggestion; and it appears that not far from twenty-two hundred persons have died since the appearance of the malady in the city. Some of these deaths, no doubt, occurred in the ordinary course of other diseases; so that we may safely estimate the number of deaths by the cholera alone at two thousand!

Not satisfied with its trophies in the city, it made its way to the surrounding villages; and it has prevailed with greater or less violence in most parts of the plain of Oroomiah. Unable or indisposed to scale the lofty barrier, presented by the mountains of Koordistan on the west, it has passed along south, between the highlands on the one side and the lake on the other; and it is said now to be

raging with great violence in the districts of Sulduz and Souök Bolok.

Its course seems to be westward; and though winter may cool its ardor for a time, we confidently expect that it will move on toward the setting sun, as another season opens, doing its dreadful work of death; and it may not stop in its progress till it shall have leaped the broad Atlantic, and swept over the new world, as it is now sweeping over the old.

Some Account of the Disease.

The reader will doubtless be pleased to read a more detailed account of this malady, as it exhibited itself in the practice of Doct. Wright. His remarks upon this topic, therefore, will be given without abridgment.

In attempting to describe the cholera, as it fell under my eye, I cannot refrain from expressing my deep sense of its mysterious and formidable nature. For several weeks it was my absorbing study, by the side of patients, in every stage of it, and also in books; so much so, that I was unable to turn my mind to other subjects by day, and with difficulty could I compose myself to sleep at night. And, after all, I feel obliged to adopt the following summary of Asiatic cholera by a distinguished pathologist, though it is humiliating to the profession: "Anatomical characters, insufficient; causes, mysterious; nature, hypothetical; symptoms, characteristic; diagnosis, easy; treatment, doubtful!"

Doct. Wright was unable to obtain any assistance, while prosecuting his inquiries into the cause and cure of the cholera, from *post mortem* examinations. These are so contrary to a Mohammedan's sense of propriety, that it was inexpedient to attempt them. Nor is there much reason to suppose that his conclusions, even with their aid, would have been materially different.

The general aspect of the disease, as manifested here, answered to the description given by most writers on the subject. Without going into the question in a professional way, and avoiding technicalities, I will describe a single case, which you may regard as a specimen of all well marked instances of the disease, as it has prevailed in Oroomiah. The individual was a Mussulman, and a captain in the army; and it may add to your interest in his case, to know that he is the same person, who, in a state of intoxication, in the early years of this mission, made a violent attack, with a deadly weapon, upon Mr. Perkins, the latter having narrowly escaped with his life. He was a strong, athletic man, in the prime of life and in the vigor of health. It was the Sabbath, about midday, when he felt the hand of disease upon him. I was sent for immediately; but, being absent at the time at our Seir retreat, to attend our English service, I did not know of his illness until my return to the city, just at night, when I hastened to his side.

He was lying before a low, open window, facing the court; and a large circle of anxious friends were sitting around him. He was in the second or collapsed stage, and almost in a state of desperation. As I sat down by his side, and took his hand, he articulated with difficulty, "I shall die, Doctor; but help me if you can." His whole body (especially the extremities) was icy cold and clammy to the touch. All applications to restore heat to the surface were in vain. The circulation of the blood seemed to have nearly ceased, and it remained stagnant in its channels. A vein was opened; but the blood, which was thick and of a black color, after trickling down the arm a few minutes, ceased to flow. The eyes had retreated deep into their sockets; the features, a few hours before full and ruddy, were now sunken and pallid; the voice scarcely rose above a whisper; his thirst was intense and never satisfied; cramps of the hands and feet, and of the muscles of the body, were violent and almost constant; his restlessness was excessive, and his breathing hurried and laborious; his stomach and bowels were greatly disturbed. In short, the poor man appeared to be struggling in the hands of some mighty monster, who would not quit his hold upon him, while a spark of life remained.

The various remedies which were applied, seemed to produce no effect; and we were obliged to sit by, and feel our weakness in contending with a disease that appeared to mock all our efforts. Worn in body and in mind, I left him for the night, not expecting that he would live to see the light of another day.

Still he did survive the night, and, at early dawn, a messenger was despatched after me. Reaching his side, it was evident that he had but a short time to live. All the symptoms of the previous night were greatly exaggerated, making allowance, however, for such modifications as the spark of life, in dying out, would necessarily occasion. He repeated sev-

eral times the Mussulman formula, acknowledging God to be one God and Mohammed his prophet, and declared that he was ready and willing to die. The day before, he had in form repented of all his sins, and received the forgiveness of them according to the ideas of his people. He lingered a few hours, when the scene closed, and he passed into eternity.

While this may be regarded as a type of a majority of the fatal cases, there has been, nevertheless, great diversity in the aspect assumed by the disease, as well as in the rapidity with which it hastened to its termination. Some were hurried to the grave in two, three or four hours; while some others survived until a reaction took place, and fever supervened, by which they were carried off after a longer or shorter period. But painful as were the course and termination of the case above recited, we were often cheered, while attending upon others, in observing the efficiency of remedial measures, and in witnessing the recovery of patients. Frequently, after the cessation of the vomiting and purging which invariably attended the onset of the disease, the blood entered upon its course again, a genial warmth returned to the system, and the patient was soon restored to his usual health.

Out of the whole number of cases that occurred, Doct. Wright supposes that about one-half proved fatal.

Other Maladies—Fatalism.

During the prevalence of the disease, there was evidently a peculiar influence bearing upon the mass of the population in the city, resulting in great derangement of health. The diversity was almost endless, varying from simple nausea to alarming symptoms, resembling those of a genuine case of Asiatic Cholera. It is hardly necessary to add, that the termination of all these cases was favorable.

It was also remarkable to witness the numerous instances of sudden illness, which bore no resemblance to the prevailing epidemic. I was repeatedly summoned, in haste, to visit patients who were supposed by their friends to be attacked by cholera; but who were in a state of insensibility, into which they had suddenly fallen when engaged in their ordinary duties. Some of these cases similated epileptic fits; and still it was easy to see that it was only a simulation.

The ravages of the cholera at Oroomiah, as elsewhere, seem to have been greatly aggravated by the want of cleanliness which prevails in some parts of the city. The ward in which the mission premises are situated, on the contrary, as it is one of these which have the fewest exciting causes of disease, was passed over lightly.

As the season of the year was far advanced, and the weather had become quite cold, the mass of the inhabitants found it impracticable to leave the town, as they probably would have done, if the pestilence had broken out in the warm weather of summer. On this account the mortality was no doubt greater than it would otherwise have been. The people, finding it inconvenient to leave their homes, took refuge in the doctrine of fatality; a doctrine which is not only held by Mussulmans, but is more or less prevalent among Christians in the East.

Some days after the first appearance of the disease, it was raging with so much violence, (its severity being evidently increased by the denseness of the population,) that I called upon the former Governor, the highest noble in the city, and informed him of the fact; and suggested that the interests of the people required him to leave the place for a time, as they would not disperse until he should lead the way. It should be remarked that he is a very devout Mussulman, and extremely punctilious in the observance of all the requirements of his religion. He received my suggestion with kindness; but replied, raising his eyes upward and throwing his soul into the idea, "When judgments are abroad, it is our duty to sit still and trust; we cannot run away from the Almighty." I answered, "Were your house on fire, ought you not to make your escape from it? And were the city on fire, if the flames could not be extinguished, ought not the inhabitants to leave it? And now that pestilence, like a devouring fire, is laying waste the place, is it not the part of wisdom and piety to withdraw from the infected atmosphere, and seek a more salubrious region? And all this," I added, "trusting in God." He was obliged to assent to the force of this view, and, after I had detailed to him the scenes of death which I was daily witnessing, he observed, "Well, I will wait two days, and then if the disease continues to increase and advance in this direction, I will retire."

Doct. Wright thinks that the doctrine of fatalism, as now held by most Mussulmans, is rather a theory to be talked about, than a truth to be car-

ried into every day life. "At a former period," he says, "when the cholera broke out in the summer, it is said that almost the entire population of the city left their homes, and took refuge in the fields, gardens, vineyards and villages around."

Moral Effect—Regard for the Mission.

It was interesting to observe the effect which this judgment, during its prevalence, had upon the popular mind. Shortly after its appearance, it was remarked by one who daily frequented the places of public resort, that he had never seen such a spirit of kindness and forgiveness among the people in his life. His language was, "Enemies are becoming friends; men are paying their debts, long due; those who have wronged others, are making confession and seeking to make amends for the wrong done; and those who have been violators of the Mussulman law in any way, as wine-drinkers, &c., are repenting of their sin and forsaking it." The people assembled in the mosques, in much larger numbers than usual, to join in the prescribed forms of prayer; and they often gathered in crowds, and listened to some touching story in relation to their Imaums; and the whole congregation "lifted up their voices and wept." I was called to visit a poor woman one night, she being at the point of death, when her husband had gone to the mosque to pray. All who had the means, sacrificed some animal and distributed it among the poor, or made an entertainment and called in their needy neighbors. As the pestilence was assuming a formidable aspect, an acquaintance of ours, ignorant of our faith and practice, remarked to us, "Now is the time for you to make your offering to God."

Great veneration for the Koran was manifested. In a very alarming case of illness in a young girl, I advised that she should lose blood. Her father replied that he had consulted the Koran on the subject, and the answer was unfavorable. It should be added, that it is not unfrequent at ordinary times, in cases of doubt in any matter, to go to the Koran for the solution of the difficulty, not as the Christian goes to his Bible for light and truth, but to cut the leaves, or in some other way appeal to chance.

The reader will be anxious to know what influence the kind offices rendered by members of the mission, during this visitation, will have upon the people of Oroomiah. The following paragraph shows how the labors of Doct. Wright are regarded.

The effect of our efforts to render professional aid to the people, in this time of their need, appears to have been good, as giving proof of the benevolence of our mission and the excellence of our principles. It seemed clearly to be my duty to incur the exposure of remaining most of the time in the city, and to attend to professional calls to the extent of my strength. After a few days these calls became so numerous and urgent that it was impossible to comply with half of them, and the course I adopted was to go around each day as long as my strength would allow, and then retire to Seir, where all the mission families had retreated upon the first onset of the pestilence. Usually upon returning to the city the next morning, our gate was filled with persons waiting for me; and some days I was followed by quite a crowd from place to place, waiting their turn for me to visit their sick. As the native physicians took very little pains to attend to the wants of the suffering, these efforts on my part were noticed and appreciated. Upon entering and leaving a house the whole circle of relatives, being usually assembled on the occasion, united in invoking blessings upon me; and often, in passing along the streets, persons whom we chanced to meet, would exclaim, "May God bless you; may your life be long; may God keep you from sorrow," &c. These efforts have not only been noticed by those affected by them, and who have been particularly grateful for them, but the Governor of the province, and some moollahs of influence, have expressed their admiration of that principle which prompts to such self-denial. It would not be worth while to mention these things, were it not that they have an important bearing upon the standing and security of our mission in this Mohammedan country.

This subject ought not to be dismissed without a feeling acknowledgment of the goodness of God, in watching over his missionary servants and their families, and in preserving them all from the pestilence that walketh in darkness, the destruction that wasteth at noon-day. It is also a reason for thanksgiving, that but few of the poor people for whose salvation we labor, have been cut off.

At the date of this letter, two of the mission families had returned to the city of Oroomiah; the pupils in the seminaries had reassembled, and all the operations of our brethren had been resumed.

Siam.

LETTER FROM THE MISSION, NOVEMBER 5, 1846.

Signs of Progress.

MESSRS. Johnson and Peet left Bangkok on the 12th of August, for the purpose of prosecuting the missionary work in some part of the Chinese Empire. They took with them the youngest of the three Chinamen who belonged to the church. Of the two whom they left behind, one will labor under the direction of the mission at Bangkok. "He appears to be a sincere and consistent Christian." The other does not "run well." In regard to Mo, the only Siamese member of the church, the mission say, "He is steady, and, so far as we can see, sincere in his professions of attachment to Christ; but he does not manifest enough of spirituality to relieve our minds from the fear that he may never have experienced a change of heart."

Mr. Caswell continues his labors at Chau Fa's wat, as heretofore. He has recently commenced a series of letters, addressed to Chau Fa, on the evidence of the divine origin of the Bible, in the hope of doing something to counteract the infidel tendencies of this distinguished man and his followers.

Some time since Chau Fa, the priest, informed one of our number, that a young man of fine mind, belonging to a wat over which he formerly presided, had become a Roman Catholic; that he was requested to have the young man flogged for abandoning the Budhist religion; but that he told those who made the request, that the individual in question had committed no crime; that it was proper that every one should be left at liberty to choose his own religion. This is an important precedent; and it may go far toward freeing the minds of the Siamese from the fear and dread which has hitherto so effectually hindered them from seriously entertaining the question of a change of religion.

Two or three other facts may be mentioned in this connection, having the same general bearing. While we have never had any evidence that the King has said or done any thing to hinder our operations, neither had we learned, till recently, that he had said any thing that could be construed as decidedly favorable to us. Lately we have heard from Chau Fa, the priest, that some years since, after having been frequently informed of our operations, and being requested to do something against us, his Majesty replied, "Do not be troubled about them; none will join them but Chinamen." This language, however it may appear to an American, unacquainted with eastern customs, is sufficiently decided to convince a Siamese that a course of toleration is intended to be pursued.

Two years since there was considerable excitement against the Roman Catholics. We knew but little of its cause at the time; but we have recently been informed, that there were complaints that it was impracticable to execute the laws against those who were guilty of using or selling opium in Chantibun, and other places where there are many Chinamen, because the persons implicated, often being Roman Catholics, took shelter under their priests. In consequence of this the Praklang prohibited the Roman Catholic priests from going to Bangplasoi and Nakonchaisi, two portions of the country where the Chinese are most numerous.

At that time, as you will see from some of our communications, we met with special embarrassments in the distribution of books in places at a distance from Bangkok, more particularly in Phetchaburi. We now learn that the Governor of Phetchaburi, in a conversation with Chau Fa, the priest, informed him that he had taken measures for hindering the distribution of books in the country under his jurisdiction, supposing that he was acting in accordance with the wishes of the King. Chau Fa says he corrected the Governor's misapprehension, telling him that we were different from the Roman Catholics, it being no part of our plan to isolate our disciples and take them out from under the laws.

Chau Fa has recently invited one of us to accompany him on an excursion to Phetchaburi, and he gave permission, of his own accord, to distribute books as freely as might be desired. Should it be found practicable to leave, it may be desirable to avail ourselves of this privilege; as the distribution of books in such circumstances would tend powerfully to correct the misapprehensions that have prevailed in that important portion of the country.

Frequent allusion has been made, in former letters from this mission, to certain changes which are taking place among the priesthood of Siam. The facts stated below prove that these changes are still in progress.

The new party in the priesthood is gradually gaining in numbers and influ-

ence. We speak of "the new party in the priesthood," not because its existence is any more real there than among the laity, but because it can there be more easily identified than elsewhere, being found embodied in a certain number of wats. The head of this party in the priesthood is Chau Fa, the priest; while out of the priesthood the most prominent leaders are Chau Fa, the prince, and Pra Nai Wai, a son of the Praklang. About four months since a small but neat wat, built by Pra Nai Wai, and situated about half a mile from our mission compound, was presented to Chau Fa, and occupied by a colony of about twenty-five priests from his wat.

We rejoice in the enlargement of this party, as it is indicative of an advance in the disposition to break away from the dominion of superstition, and of a waking up of mind to search for the truth. There is, indeed, a strong tendency, in breaking away from superstition, to reject every thing in the form of religion; but this tendency has its appropriate remedies; and we have no reason to doubt that these remedies will be successful in Siam.

It may be mentioned here that a recent eclipse of the sun has been the occasion of adding a good deal to the strength of this new party. Several of the leaders of the old party contended that the eclipse would be visible here; while Chau Fa and those with him held to the results of European calculations. We have never before known so much excitement produced by an eclipse; and the issue has imparted a new and powerful impulse to the desire to become acquainted with modern science.

The popularity which *quinine* has acquired among the Siamese, as a medicine, has been mentioned in former numbers of the Herald. "It seems probable," say the mission, "that *calomel* is destined to a similar popularity." The head physician of the kingdom, a brother of the King, recently requested Doct. Bradley to prescribe for him. The result was such as to induce him to adopt calomel in his own practice.

Sandwich Islands.

LETTER FROM MR. CLARK, OCTOBER 15, 1846.

The Church at Wailuku.

MR. CLARK still continues his labors at Wailuku, on the island of Maui. After alluding to the death of Mr. Whitney and Mrs. Andrews, and the impaired health of one or two other members of the mission, he proceeds to describe the state of the church committed to his care.

Since my last letter, one year ago, one hundred and forty-eight persons have been admitted to the church on profession. During the first part of the present year, we were considerably revived; the effects of which, we trust, have not wholly ceased. Our large house is generally well filled on the Sabbath, and sometimes crowded, with attentive hearers. On the Sabbath before the last, the Lord's Supper was administered, and the house was nearly full of communicants; although that portion of the church which is connected with the out-station of Honuaula was not present. I visit this outpost three or four times a year, and administer the sacrament; and the church members usually attend the ordinance once a year at this place.

I spend most of the week before communion with our native helpers, in attending to cases of discipline, and in special meetings with the church. A few are set aside at almost every communion, and others are restored to Christian fellowship. We sometimes have trying cases, but we do not often meet with obstinate offenders. Some of our causes of discipline are such as would not be accounted very serious in more enlightened lands; but they are generally accompanied by such a state of feeling and action as to give fearful evidence that there is a destitution of the love of God. With all our care, many tares will remain with the wheat, to be separated at the last day.

The members of this church continue their contributions towards the support of their pastor. They raised last year four hundred and fifty dollars for this object; and they are making efforts to raise the same amount this year, a part of the sum having been already collected. Considering the destitution of the people, and the efforts of the papists, I do not feel inclined to urge them strongly in this work; but they are allowed to pursue very much their own course. It is doubtful whether the same amount will continue to be raised from year to year. A part of the contributions from the out-station at Honuaula will now be devoted towards the support of Kaili, who has lately received a regular license to preach the gospel. He was mentioned in my last letter as the successor of Bartimeus at that post. He continues to give promise of usefulness. I have

many other helpers in my field; but they aid our work in very much the same capacity as deacons and elders assist their pastors in the United States.

Native Ministry—Romanism.

It is deeply to be regretted that the general letter from this mission, referred to below, has not yet reached this country. The information on a variety of topics which it would have brought, is particularly desirable at the present time.

The subject of a native ministry was discussed at our last general meeting, and our views were communicated to you in the general letter. We may have been too slow in giving a regular license to native helpers, but we do not think that we have erred materially. I should not deem it expedient to confer this office on any other persons in my field at present, as there is no other prominent out-post which seems to demand a licensed preacher. I consider it very desirable that all our important out-posts should be supplied with licensed Hawaiian preachers, as soon as persons can be found who are duly qualified and ready for the work. But I do not think it best to give regular licenses to our native helpers, unless in some special case, until a definite field is assigned to them.

Some of our number are less inclined to give a regular license to any of our native helpers. They think that little will be gained, and perhaps some injury done. They have a hundred native preachers, they say, who can perhaps be better guided and controlled without a license than with one. But there must be some advance, some increase of responsibility, or we shall never have a regular Hawaiian ministry. A distinction must be made among our one hundred native helpers; and the best qualified must be licensed to preach, and stationed at the most important posts. This doctrine rather prevailed at our general meeting, as you will see from our minutes and our general letter. I do not know that any natives have been regularly licensed since that time, except Kaili, whom I have already mentioned. Any three clergymen are now authorized by our association to give a regular license.

It will probably be sometime yet before we shall commit the entire charge of native churches to native pastors; though I should not hesitate to do it now, if we were called from the field, and there were no foreign missionaries to take our places. We are not without hope that native pastors, in the full sense of the word, will yet be provided, to some extent at least, for these churches. But there now seems to be a strong probability, as foreign settlers are coming in so fast, that many of the more important offices, both in church and state, will continue to be held by foreigners.

From a letter of Mr. Armstrong, dated November 2, it appears that two other natives were licensed to preach the gospel subsequently to the date of Mr. Clark's communication. Their names are Keikenui and Waimalu. Both have the oversight of churches, under the direction of missionaries; the former being under the supervision of Mr. Armstrong, the latter under that of Mr. Bishop. A single extract from Mr. Armstrong's letter may be appropriately introduced in this place: "I have several other helpers who are allowed to exercise their gifts in preaching and watching over portions of the church; and I hope in time to see them qualified for licensure. They fail in government most, and their resources soon become exhausted. I think we are all disposed to employ native preachers just as fast as there is a reasonable prospect of their being useful as fellow-laborers in the gospel. I have held up to my people the idea, that my aim was to prepare natives to take my place in the church, that I might go elsewhere. This course, I think, is general."

In my last letter I remarked that Romanism on this island had almost died out; but that it would probably be revived again, if some foreign priests should arrive. This has proved true. About the time of our last general meeting, when most of us were absent from our stations, three or four priests commenced their labors on this island. We felt much anxiety for our flocks, but the great Shepherd preserved them. I have heard of no church member in my field, who has manifested a disposition to go after the new doctrine; but I have just heard of an excluded church member who resisted an earnest solicitation to be baptized, accompanied with a tempting offer of employment. The priests do not seem to have made a very strong impression in this vicinity. There has been no apparent diminution of my congregation; although a meeting of papists has been held but a short distance from our house of worship. They have taken advantage of the school system to gain some proselytes among the more ignorant class, by promising exemption from

school taxes, &c. They have secured more followers in some other parts of this island. But their success has not been as great as we had reason to fear.

Ojibwas.

LETTER FROM MR. HALL, FEBRUARY 10, 1847.

Prospects of the Ojibwa Mission.

THE success of the brethren who are laboring among the Ojibwas, as of some other missionaries to the North American Indians, has not been equal to their wishes or to their expectations. The designs of Providence in respect to the Indian tribes generally are dark and mysterious. There are influences at work, of great and increasing power, which threaten their destruction. And yet God has shown by the displays of his grace among some of these tribes, what may be accomplished for their salvation. Is it not time for American Christians to review the question of their obligations to the aborigines of this country; and to inquire, especially, if more vigorous efforts should not be made in their behalf? Do we pray for them as we ought? Do we pray in faith? The letter of Mr. Hall will suggest other inquiries of an interesting character.

There can be no doubt that the present is a critical moment with the Ojibwas. I believe that nothing will prevent their utter destruction but a thorough conversion to God. They are, indeed, wretched as they now are; but they are in danger of becoming much more so, in consequence of their increasing intercourse with white people. The tide of immigration, as you are well aware, is rapidly rolling in upon them. I fear this fact portends no good to them, certainly if they are not brought under a religious influence, and religious motives are not made to bear upon them. The pine lumber on the tributaries of the Mississippi is attracting settlers and lumber men to the ground which they now occupy in that part of the country; and the mines are attracting still more to the region bordering on Lake Superior. There is no doubt that the number of adventurers and settlers will every year increase. Many of these will be unprincipled men, whose influence, in one way and another, will tend to corrupt and debase the Indians still more than they are in their savage state. They are much more apt to learn and adopt the vices of the white man, than his virtues. It is also to be feared that intoxicating drinks will be more extensively introduced among them than they ever have been. If so, many will doubtless be destroyed by their use.

I have watched the developments of Providence in respect to this people, for some years past, with very deep interest; and the probable result of missionary effort among them has often caused me much anxiety. The success of our labors has not been heretofore what we hoped and expected, when we entered this field. The influences of the Spirit have been in a great measure withheld from the people. From the first, wherever a mission station has been commenced, the great body of the Indians, when they understood our real object, have stood aloof, and have manifested little inclination to avail themselves of the benefits offered to them. The majority have been opposed to having their children instructed in our schools, or at least indifferent; and a still larger portion of them have uniformly treated the messages of the gospel with inattention or contempt, willing and apparently fully resolved to live and die as they are. They seem to have no idea of any higher good than the gratification of their animal desires; and, consequently, when they understand that religion does not supply their temporal wants without their own exertions, but rather requires them to repent of their sins, and abandon their lusts, and become believers in the true God, it loses its attractions for them.

Very few appear to have any distinct idea of such a state of existence beyond the grave as the Bible teaches; though they believe in the future existence of the soul. They seem to me to have an idea, so far as they have any on the subject, that the future state of being will be much like the present. They manifest very little alarm when told of the future punishment of the wicked; nor do they manifest much anxiety to obtain a place in the Christian's heaven. Most of those who give the best evidence of conversion to God, have never exhibited such pungent convictions of sin, as I have desired to see. Only here and there one has been differently affected by the preaching of the gospel.

There has been no general movement of the public mind to ask for light on religious subjects. The Spirit of God has not apparently been at work here, preparing the minds of the people exten-

sively for the reception of the truths of the gospel, as in some other portions of the heathen world. I have looked for such indications with great anxiety, but have not found them. The Indians seem to be wedded to their idols, and given up to their own hearts' lusts, and to the power of the great deceiver who works in the children of disobedience. It seems to me, therefore, that our prospects for reclaiming them from sin, and of working a revolution in their social and religious condition, are to some extent discouraging. I see more and more, every year, to convince me that "except the Lord build the house, they labor in vain that build it." I am fully convinced of the inefficiency of human means alone to accomplish this object. I have less and less confidence in efforts to settle them, and bring them into compact communities, with the expectation that in this way we shall secure their conversion to God. If they will not abandon their present religion, we cannot gain their attention; nor will they exhibit much desire to improve their condition in any respect. The efforts which have been made to settle them, have not resulted in as much good as we hoped. Our schools are useful as affording an opportunity of conveying religious instruction to the young, and as a means of enlightening the public mind to some extent. These should not be overlooked; but, on the contrary, they should be made as attractive and efficient as possible. But every year's experience and observation renders it more plain to my mind, that if they are saved at all, it will be through the simple preaching of the Word. If the motives of the gospel do not reach their hearts, I fear that nothing will. If they become true Christians, the other changes in their condition will be effected with comparative ease. I am convinced, therefore, that our principal reliance should be on the plain and simple proclamation of the gospel to all who will hear it. If they will not listen to God, speaking to them through the gospel of his Son, there is no hope for them.

But if our prospects are in some respects dark, I do not think that there is occasion to despair. Our hope, however, is not in ourselves, not in our schools, not in our books, not in any encouragement we now see for gathering large numbers of them into compact communities and settling them, but in God. We must rely principally on the outpouring of the Spirit to give efficacy to the Word, and to prepare the hearts of the Indians for the sowing of the seed. This will render our work more simple, and bring our own hearts more into communion with the truth, and lead us more constantly to the throne of grace. Dead as this mass is, God has power to breathe into it the breath of life. And we must so live, that the Spirit of God shall dwell in us, quickening our consciences, and urging and aiding us to pray, and giving us zeal and love and self-denial, that when we preach, our message shall be with the demonstration of the Spirit and with power. Much seed has already been sown in different portions of the country. Many know the claims which the gospel makes upon them. Is it the design of Providence that this seed shall all be lost; that none of it shall ever vegetate and yield fruit? If God has no mercy in store for this people, why has he sent so many of us here to preach to them the gospel; and why has he kept us here so long? The leadings of Providence, in this respect, afford us some encouragement to hope that there are designs of good yet to be accomplished by our instrumentality.

Pawnees.

LETTER FROM MR. RANNEY, JANUARY 25, 1847.

Pawnees at Council Bluffs.

THE unpleasant circumstances into which the missionaries among the Pawnees were thrown last summer, have been already announced to the readers of the Herald. In consequence of the savage attack then made upon this tribe of Indians by the Sioux, and its disastrous influence upon the labors of our brethren, they felt constrained to retire to Council Bluffs, on the Missouri River. Mr. Ranney has remained at this post till the present time, prosecuting the study of the Pawnee language, into which he has translated certain portions of the Bible. He sustains a mixed service in English and Pawnee, every Sabbath. His Pawnee congregation has been very regular, never varying far from twenty. His account of the state of feeling in this little company of worshippers cannot fail to be read with interest, especially when it is remembered that the abandonment of all missionary operations among the Pawnees has been necessarily brought under consideration.

I have some reason to think that my preaching in Pawnee has not been alto-

gether in vain. The interest in this service has apparently been increasing since I commenced it; and yesterday there seemed to be as much feeling as I ever saw in any congregation. It appears to me that if I could speak the language well, I should have much hope from the present state of things. One of the oldest of the children has said that she did not dare to retire at night without prayer to God. I know that I am liable to be deceived; but it does seem to me that the Spirit is striving with the hearts of some of the Pawnee children. I hope that an impression has been made on the minds of these immortals that will result, through the blessing of God, in the salvation of their souls.

I find my interest in the Pawnees rather increasing; and I become more and more averse to leaving them, the longer I stay in a heathen country. The advantages which the missionary has among them, beyond what he can expect among those on the border, appear to me greater and greater every day. There are two tribes who claim the land on which we now live. A missionary and his family, with an assistant missionary of the Presbyterian Board, came to them last fall. They find it very difficult to get a hearing from any of these people, and I fear they will give up without the accomplishment of what they so exceedingly desire.

If a mission could be prosecuted with vigor among the Pawnees, I see nothing to hinder the gospel from taking effect in the hearts of a multitude of them. Much ground has been already occupied, which, if left to itself, will be speedily filled with noxious weeds. It seems to me that it would take a much greater expenditure of time and money, ten years hence, to obtain as good a position among the Pawnees as we now have, than has already been made. Shall we then give up? If the mission is abandoned, it is thought by many that the United States government will abandon all their operations among them; and the Pawnees will be left to work out their own destruction as a nation. And certainly they will not do that till they have destroyed a multitude besides. They stand in the position of a people asking to be instructed in the gospel. Shall we deny this request? The perils to which we must be exposed among them, seem to be great. But hitherto hath the Lord helped us; and can we not trust to his protection still? Hundreds are willing to expose themselves for gain to greater perils even than we are called to encounter. What can be said of the piety of Christians, when they suffer themselves to fall so far in the rear of worldly men in carrying out their plan of operations?

Miscellanies.

SURVEY OF AFRICAN MISSIONS.

To no part of the great missionary field does the Christian turn with a deeper interest than to Africa. This is not to be ascribed to its vast physical resources, or to its admirable position for commercial intercourse with the rest of the world; nor does it arise from its wonderful history, stretching far back into the shadows of antiquity. But he remembers that Northern Africa was once dotted with a thousand churches, all of which have disappeared, leaving scarcely the form of godliness behind. He calls to mind, moreover, the names of Origen and Cyprian and Augustine; and he longs to see others of like faith and equal zeal and ability, preaching the gospel to the posterity of Ham.

And there is a still stronger reason for the Christian's interest in the welfare of Africa. No other land has suffered so much from those who bear the Christian name. For ages the slave trade has been the source of unnumbered woes to the colored race; and even now, after all that has been done to suppress the iniquitous traffic, it is estimated by Buxton that, in addition to the fifty thousand (according to McQueen one hundred and twenty thousand) who are yearly carried into slavery by the Mohammedans, one hundred and fifty thousand (according to McQueen two hundred and fifty thousand) are every year sold into hopeless bondage by the subjects of Christian governments. Something has, indeed, been accomplished by the vigilance of ships of war; and something also by the colonies already in exist-

ence; and other remedies are not without their place and their value. But, after all, our reliance must be upon the gospel of Christ. Were the whole continent surrounded by the navies of the world, increased a hundred fold; were it belted, moreover, with colonies, such as we now find upon the western and southern coast; slavery would still live, and the traffic in slaves would continue to exert its baleful influence. If then we would see the one hundred and fifty millions of Africa becoming orderly, peaceful and industrious citizens, to say nothing of higher interests, we must send them Bibles and missionaries, and make them acquainted with that "godliness" which "is profitable unto all things."

It is a natural and important inquiry, therefore, "What has been done, and what is now doing, to discharge the duty of the church to this portion of the heathen world?" To answer this inquiry, as far as practicable, is the design of the present article. In preparing this survey of missions in Africa, the published proceedings of the different societies which sustain laborers in this field, have been consulted whenever they were accessible; but other works have been constantly referred to, such as Moffat, Backhouse, Arbousset and Daumas, M'Queen, &c; and several German publications have just been received, particularly the second volume of Wiggers's History of Evangelical Missions, and Sondermann's Tabular View of Protestant Missionary Societies, Missionary Stations and Missionaries, which have afforded valuable assistance. In relation to some points, however, it has been found impossible to obtain satisfactory information. A uniform system of reporting the state and progress of different missions is a great desideratum. Were such a system adopted by all the societies, the statistics of missions would be much more instructive than they now are.

MISSIONS IN SOUTH AFRICA.

As the missions in South Africa have been the most numerous and the most successful, it will be proper to bring these first under review, and then pass to the efforts which have been made to introduce Christianity into other parts of the continent. It will be understood, of course, that the object of this survey is to ascertain what has been done for the native population; hence little or nothing will be said of the religious and educational arrangements of foreigners, (Europeans and others,) residing in different parts of Africa.

Moravian Mission.

It was in 1737 that George Schmidt, one of the United Brethren, arrived at Cape Town, a free passage having been granted to him by the Dutch East India Company. His object was to make known the gospel to the Hottentots; and he soon commenced his labors at Genadendal (Vale of Grace). Though obliged to preach through an interpreter, his self-denying efforts were followed by considerable success. The Hottentots regarded him with sentiments of unfeigned love and admiration; and in the course of a few years a number of them received his message as the truth of God. Finding himself, however, much embarrassed in his operations by the interference of the colonial government, he repaired to Europe in 1744 to obtain a removal of his grievances. But he not only failed to secure this important object; the Dutch East India Company even refused to sanction his return to the scene of his labors; and for fifty years the harvest which he had begun to gather, was left without a reaper.

At length, however, Marsveld, Schwinn and Kühnel were permitted to search for the few sheep, who had been left so long without a shepherd at Genadendal. They found a part of the wall of the old mission-house standing; and in the garden attached to it were some of the fruit-trees which Schmidt had planted. The moral aspect of this Vale of Grace corresponded to its physical appearance. 'The boar out of the wood had indeed wasted it, and the wild beast of the field had devoured it;' but the labors of this early missionary were neither forgotten nor obliterated. An aged female whom he had baptized, and who still retained a remembrance of her beloved teacher, rejoiced exceedingly when she was told that the new missionaries were his brethren. The Hottentots,—some of whom recollected their old pastor, while many had heard of his brief but beneficent career,—rallied around his successors; and though their trials were great, they were cheered by many tokens that their labors were not in vain.

Passing from the early history of this mission to its present state, we find that the

20
30
28
30
32
32
34
Bethany
Motito
Old Latakoo
Kruman or New Latakoo
Touns
NAMAQUAS
Sandy Deserts
Orange River
Bath
Africaner's Kraal
Kok Fountain
Desert Plains
Komaggas
Lily Fountain
Kamiesberg
Ebenezer
Olifant R.
Clanwilliam
St Helena's B.
Wupperthal
Tulbagh
Waggon-maker's Valley
Groen Kloof
Robben I.
Paarl
Worcester
Cape Town
Stellebosch
Wynberg
Genadendal
C. of Good Hope
Caledon
Elim
Zoar
Dysalsdorp
Cradock's Kloof
Pacaltsdorp
Clarkson
Beaufort
Griquatown
Kart R.
Mathibis' Capital
Lekatlong
GRIQUAS
Coranas and Griqua's
Cradock R.
Bethany
Philipolis
Beersheba
Bethulia
Desert BOSJEMANS
Golesberg
Vaal R.
Mekuatling
Umpakani
Thaba Uncha
Platsberg
Thaba Kuruhela
BOROLONGS
Morija
Thaba Bossiou
Moshish' capital
Peter Maritz Berg
Ginani
Umlazi
Kuni
BASUTUS
AMAPONDAS
AMATEMBUS
TAMBOOKIES
Clarksbury
Butterworth
Morley
Shiloh
COLONY
CAFFRARIA
Amakosas
Kat River
Burns Hill
Graaf Reinet
Cradock
Somerset
Fort Beaufort
Ghume
Loveddle
Enon
Grahams Town
Salem
Vittenhage
Bethelsdorp
Theopolis
Bushmans R.
Algoa Bay
Port Elizabeth
Zwartkops R.
Sunday R.
Gamtoos R.
Gritts R.
Port Beaufort
Fish R.
Kaffraria
Buffelo R.
Williams T.
Kei R.
Umtata R.
Umgamvubu R.
Umtamvuna R.
Umzimkulu R.
Umtavuna R.
Umzimvubu R.
Umtamvuna R.
Umtata R.
Umtakulu R.
Umtogela R.
Umkomongati R.
Umvoti R.
Umlazi R.
Tugela R.
Umvolosi R.
Umhlatusi R.
Umgungluvu
Delagoa B.
SOUTH AFRICA

United Brethren now have stations at Groen Kloof, Genadendal, Elim, Enon, Shiloh, Clarkson, and Robben Island. The last of these stations was occupied for the first time in 1846. The leper hospital, formerly at Hamel-En-Arde, (near Caledon,) having been transferred to Robben Island in Table Bay, the missionary who had previously devoted himself to the spiritual good of the inmates, followed them to their new home. "On approaching the poor lepers," he says, "they broke forth into songs of thanksgiving and praise, for the mercy of the Lord in restoring to them their teacher. Many a tear rolled down their swarthy cheeks on this interesting occasion." The operations of the mission at some of the stations, particularly at Enon and Shiloh, have been very unfavorably affected by the existing war between the colonial government and the Caffres. Prior to the disturbances occasioned by this unhappy contest, the statistics of the mission were as follows:

Stations.	*Communicants.*	*Candidates.*	*Under Instruction.*
Groen Kloof,	308	146	1230
Genadendal,	810	244	2644
Elim,	227	117	1014
Enon,	74		327
Shiloh,	51	33	613
Clarkson,	61	41	294
Robben Island,	19		72
Total,	1,550	581	6,194

The number of male (European) laborers at these stations is twenty-five; and at one of them there is an unmarried female assistant.

Missions of the London Missionary Society.

The attention of the London Missionary Society was turned, soon after its formation, to South Africa. Under its direction Dr. Vanderkemp and his associates commenced their labors in 1799. While two of his brethren, Kicherer and Kramer, went to the Bushmen on the Zak River, he endeavored, in connection with Edmonds, to introduce the gospel among the Caffres. With much difficulty, and after many perils, the consent of Gaika was given to their remaining in his dominions. A suitable place having been selected for a residence, they proceeded at once to the erection of their humble dwelling. It was in allusion to this interesting event that Dr. Vanderkemp afterwards wrote as follows: "Brother Edmonds and I cut down long grass and rushes, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, praying that from under this roof the seed of the gospel might spread northward through all Africa."

The success of Dr. Vanderkemp seems not to have equalled his expectations, and he died in 1811, when but few of his fondest hopes had been realized. Still it was not the design of Providence that this remarkable man should labor in vain. "He came," says Moffat, "from a university to stoop to teach the alphabet to the poor naked Hottentot and Caffre; from the society of nobles, to associate with beings of the lowest grade in the scale of humanity; from stately mansions, to the filthy hovel of the greasy African; from the army, to instruct the fierce savage the tactics of a heavenly warfare, under the banner of the Prince of Peace; from the study of physic, to become the guide to the balm in Gilead and the physician there; and, finally, from a life of earthly honor and ease, to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness." Such a man, with such a spirit as he possessed, could not spend his strength for nought. And though it appeared to him doubtless, as it did to Kicherer and Anderson and Albrecht, that he had sown his seed in a most ungrateful soil, others found "an abundance of corn in the earth upon the top of the mountains, the fruit whereof shall shake like Lebanon."

The later operations of the London Missionary Society in South Africa have been quite prosperous. It now has thirty-three stations, connected with which are thirty-eight missionaries, seven European and twenty-seven native male assistant missionaries. Beginning in the northwestern corner of the colony, we find one of these stations at Komaggas, in Little Namaqua Land. Passing from Tulbagh by Paarl to Cape Town, and then along the southern border of the colony, we meet with the representatives of this society in Caledon, Pacaltsdorp, Dysalsdorp, Hankey, Port Elizabeth, Bethelsdorp, Uitenhage, Theopolis; and if we turn to the northward we shall find other laborers still at Graham's Town, Somerset, Graaf Reinet, Kat River and Colesberg. Beyond the present limits of the colony, there are five stations in Caffreland, on or near Keiskam-

ma River and Buffalo River; and there are also several stations north of the colony at Philippolis, Griqua Town, Lekatlong, Kuruman, Touns, while two, Mabotsa and Chonuane, have just been established some two hundred miles beyond Kuruman. And it is evidently the purpose of the society to press forward, as the way shall be opened for them, still farther to the north.

Passing by the effect of the Caffre war upon some of the eastern stations,—which will be noticed hereafter,—the following table will present the statistics of the society's missions in South Africa as recently published.

Stations.	*Church Members.*	*Day Scholars.*	*Sunday Scholars.*
Cape Town,	128 *	520	126
Paarl,	84	150	260
Tulbagh,	30	170 †	85
Caledon Institution,	271	127	238
Pacaltsdorp,	110	188	
Dysalsdorp,	108	59	
Hankey,	138	170	
Bethelsdorp,	121	157	65
Port Elizabeth,	85 *	183 *	
Uitenhage,	220	90	
Graham's Town,	110 *	312	
Graaf Reinet,	84	100	70
Theopolis,	59	54	122
Kat River,	800	750	
Cradock,	31	150	
Long Kloof,	53	72	250
Colesberg,	24	70	85
Somerset,	26	95	
Buffalo River,	49	30	90
Keiskamma, (Knapp's Hope,)	10	53	
Birklands,	35	8 ‡	
Blinkwater,			
Umxelo,	48	49 §	
Griqua Town,	752	690	
Lekatlong,	214		
Philippolis,	300	230	
Kuruman,	246		
Touns,	101		
Mabotsa,			
Chonuuane,		20	
Baharutse,			
Thaba Pechu,			
Komaggas,	52	115	
Total,	4,289	4,612	1,391

* Exclusive of Europeans.
† Besides 165 evening scholars.
‡ Boarding scholars.
§ Nine of them boarding scholars.

English Wesleyan Missions.

The missions of the English Wesleyans in South Africa were commenced in 1817. In the autumn of the previous year Rev. Barnabas Shaw, who had in vain endeavored to obtain permission to instruct the slaves in Cape Town, apprised the Governor of his desire to undertake a mission in the interior. The latter expressed his approbation of the plan, and promised his encouragement and aid; but he declared his inability to point out any particular locality, where such an enterprise might be commenced with a probability of success. Mr. Shaw, moreover, had no adequate information upon this important point; and he saw at first no way in which he could carry his purpose into effect. It was at this critical moment that Mr. Schmelen, who had spent some time among the Namaquas under the direction of the London Missionary Society, arrived at Cape Town with a number of the natives, and assured him that there was work enough to be done in Namaqua Land, promising, at the same time, to render him every possible assistance. Mr. Shaw thought that he perceived the guiding hand of God in this coincidence; and in due time, therefore, he proceeded to this field of labor, so providentially opened to him.

But he was arrested in his journey by an event as gratifying as it was unexpected. While he was travelling with Mr. Schmelen, he was met by six Hottentots on their way to Cape Town; and he soon ascertained that they were going thither for the express purpose of finding some person to teach them the way of salvation. This became to Mr. Shaw as "a pillar of cloud and of fire" to direct him to the post which he was to occupy. On reaching the abode of these Hottentots, distant about nine days from the place where they had so providentially met, he laid the foundation of a missionary station, known as Lily Fountain, which has been kept up to the present time; while Mr. Schmelen went forward in his journey of four or five weeks to his own field of labor. It was not long before some of the natives evinced a personal interest in the message which the missionary delivered; and the ordinance of baptism was administered to ten members of his congregation. He was soon joined by other laborers, and a new station was commenced, not far from Lily Fountain, in 1819.

The statistics published below, are taken from the last annual report of the Wesleyan Missionary Society; and they will show with how much energy its missions have been conducted in South Africa, and also what success has followed its efforts. The most northerly station, mentioned in this table, is in the latitude of Walwich Bay, among the Damaras; and the most easterly

is Peter Maritzberg, in the Natal territory. Between these two points are thirty-seven principal or central stations, sometimes called circuits; two of which (Bath or Nisbet Bath and Lily Fountain) are found among the Namaquas, and three (Cape Town, Wynberg and Stellenbosch) near the Cape of Good Hope; while most of the residue are in or near Caffreland, or among the different tribes of Bechuanas which lie north of Caffreland. At these different stations and at the out-stations attached thereto, there were, at the date of the above mentioned report, thirty-nine missionaries, forty-two salaried teachers, and four hundred and seventy gratuitous teachers. These statistics, as well as those which follow, must have been affected, to some extent, by the war, which has recently swept over the Caffre stations; but the time has not come for an estimate of the losses which have been caused by this unhappy and disastrous contest.

Central Stations.	*Preaching Places.*	*Church Members.*	*Candidates.*	*Day Scholars.*
Cape Town, Wynberg,	8	357	37	159
Stellenbosch,	3	270	103	240
Cradock's Kloof,	4	6		
Lily Fountain,	2	122	12	108
Nisbet Bath,	7	480	102	550
Damaras,	2	6		
Thaba Unchu,	11	221	30	200
Plaatberg,	11	209	16	174
Umpukani,	6	116	50	50
Imparani,	5	60	9	50
Colesberg,	3	12		
Kamastone,	8	60	16	80
Baraputsas,	2	20		
Graham's Town,	8	382	30	160
Salem,	5	265	33	223
Bathurst,	7	110	8	54
Fort Beaufort,	13	88	4	75
Port Elizabeth,	4	53	2	
Cradock,	6	65	17	30
Somerset,	6	24	34	
Haslope Hills,	4	60	15	200
D'Urban,	3	79	8	150
Newton Dale,	1	11	2	
Gwanga,	1	4		
Beka,	1	18	3	29
Wesleyville,	1	11		12
Mount Coke, Tamakha,	2	21	6	30
Imvani,	1	7	1	20
Butterworth,	3	124	29	473
Morley,	1	65	38	155
Beecham Wood,	1	21	1	114
Clarkebury,	1	68	9	80
Buntingville,	2	64	9	70
Shawbury,	1	22	9	40
Faku's Mission,	1	13		
Port Natal, Peter Maritzberg,	1	17	6	
Total,	146	3,531	639	3,526

Mission of the Scotch Free Church.

One of the earliest organizations in the world for sending the gospel to the heathen, was the Glasgow Missionary Society. It was formed on the 9th of February, 1796; and it originally embraced members of the Established Church of Scotland and Dissenters from that communion. After the lapse of more than thirty years, it was thought expedient to dissolve the union and form two societies; one of which should be composed of persons adhering to the Church of Scotland, and the other of Dissenters. The former retained the old name, and the latter was called the Glasgow African Missionary Society. After the division which took place in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland; and its missionaries (all being in South Africa) were placed under the care of the latter body. The vote of dissolution and transfer was passed on the 29th of October, 1844.

The Scotch Free Church, at the present time, has three stations in South Africa, all of which are in Caffreland. In connection with these stations there are five missionaries, one male and two female European assistants, and six native helpers. The operations of the Scotch Free Church at Cape Town, which were commenced last year, appear to be intended for the benefit of the colonists residing in that place. The reader will have inferred already, that the three stations mentioned above must have suffered greatly, in common with so many others, from the Caffre war. The latest accessible statistics of the mission are as follows:

Stations.	*Families.*	*Communicants.*	*Day Scholars.*
Lovedale,	1540	12 *	24
Burnshill,	1890	17	45
Pirie,	1155		
Total,	4,585	29	69

* Besides Europeans.

Mission of the Glasgow African Society.

This society has three stations under its patronage, two of them being among the Caffres, and the third among the Tambookies. Connected with these stations there are only two missionaries, Kirkwood (in Tambookieland) being in charge of a native laborer. There are two European assistants,

one male and one female, and five native helpers, three of them being males, and two females; and there is also a native printer. Prior to the Caffre war, the statistics of the mission, imperfectly reported, were as follows:

Stations.	*Number of hearers.*	*Communicants.*	*Scholars.*
Chumie,	500	70	150
Iggibigha,		16	
Kirkwood,			
Total,	500	86	150

French Protestant Mission.

A missionary society was formed at Paris in 1822, called "Société des Missions Evangéliques de Paris," which has directed all its efforts to the melioration of South Africa. Its earliest operations were among the Hottentots of Wagonmaker Valley, near Tulbagh; but other stations were soon commenced among the Bechuanas, where most of its missionaries are carrying forward their work at the present time. The divine blessing has attended the efforts of this society in an unusual degree. Not one of its missionaries has been called from his labors by death; and the number of the natives gathered into the fold of Christ, especially within the last few months, has rapidly increased. By the table which is given below, it will be seen that the stations amount to ten. The number of missionaries is fourteen; and in addition to these there are three European assistants, two male and one female, and also two native assistants.

Stations.	*Number of hearers.*	*Communicants.*	*Scholars.*
Wagonmaker Valley,	no report *		70
Bethulia,	600	166	300
Beersheba,	600	321	500
Mekuatling,	350	63	150
Berea,	40 †	5	
Thaba Bassiou,	400	88	130
Morija,	400	169	80
Bethesda,	50	15	23
Motito,		44	80
Mamusa,	300	53	90
Total,	2,740	929	1,423

* Thirty-four are reported as baptized. † Adults.

Mission of the Rhenish Missionary Society.

The desire which was awakened in Great Britain, near the close of the last century, for the salvation of the heathen, extended to Elberfield, in Germany; and a missionary society was formed in that place in 1799. Another society of the same character was formed at Barmen in 1818; and in the course of some six years from that date, two or three other organizations, of a similar nature, arose in that part of Germany. In 1828 these societies were united in one, which has since been known as the Rhenish Missionary Society. In the following year this society sent forth its first missionaries to South Africa; and it now has ten or twelve stations, extending from Stellenbosch northward to the Damaras, and even crossing the Tropic of Capricorn. The number of male European laborers, at present employed, is twenty-four, one of whom is a Norwegian; and there are also, besides one female European assistant, four native assistants. It is the wish of the society to enlarge its operations among the Damaras. The statistics of this mission are incomplete. The following table embraces all the accessible information.

Stations.	*Church-goers.*	*Communicants.*	*Scholars.*
Stellenbosch,	1000	145	687
Worcester,	900	42	161
Tulbagh,	600	24	250
Wupperthal,		50	120
Ebenezer,		50	
Komaggas,			
Kok Fountain,			100
Airis,			
Bethany,			
Annis,			
Damaras,			
Total,	2,500	311	1,318

At Wupperthal the system of operation is peculiar, and deserves a special notice. An extract from a letter published in the Herald of the Churches, describing the plan pursued at this station, and also at Steinkopf, (near Kok Fountain,) will be read with interest. After stating that the first missionaries to Wupperthal purchased sixty thousand Rhenish acres of land for the establishment of a colony, the writer proceeds as follows: "As each missionary understood one or more trades, it was not long ere they had settled themselves, so far that they could think of the reception of heathen into the colony. Whoever promised to submit to its authoritative regulations, received a piece of land and aid in the erection of a dwelling-house. Of each new comer it was required that he should clothe himself, shun theft and drunkenness, the common vices of the Hottentots, remain with his family, and yield obedience to the missionaries. Thus speedily arose the flourishing African Wupperthal, which, crowned with

beautiful gardens, looks like a village of our native land. The new settlers are instructed in all sorts of trades. Here are smiths, shoemakers, joiners; here tobacco is cultivated; here hats are manufactured; so that the oldest colonists already enjoy considerable prosperity. The missionary Zahn has accomplished a similar beautiful work in 1844, in the neighborhood of another mission station (Kok Fountain). He bought nine hundred and fifty-four Rhenish acres, for the small price of thirty-five hundred Prussian dollars, and founded a new colony, established in the following manner: Each family receives a piece of land for a house and garden, for which it has to pay a rent of twelve Prussian dollars. The rent pays the interest of the capital which the missionary Zahn had borrowed in Cape Town for this purchase, and the surplus is applied to the liquidation of the principal. Thus it cannot fail that the colony will, in a few years, be a free property. And to whom then will it belong? Not to the missionary Zahn, for the mission is no money speculation, but to the heathen families, who, indeed, have paid the whole."

Mission of the Berlin Missionary Society.

The Berlin Missionary Society was organized in 1824. It was not, however, till 1833 that its first missionaries embarked for South Africa; these commenced their labors in the following year. The present number of stations is six; one of which is at Zoar, three are among the Caffres, and two are among the Bechuanas. Connected with these stations there are six missionaries, and five male (European) assistants. The statistics of this mission are imperfect. The following table embraces all that is known of its present condition:

Stations.	*Commencement.*	*Missionaries.*	*Male Assistants.*
Zoar,	1838	1	
Bethel,	1837	1	1
Itemba,	1838	1	1
Emmaus,	1843	1	1
Bethany,	1834	1	1
Priel,	1845	1	1

Mission of the American Board.

It is not necessary, in this place, to recur to the checkered history of this mission. Some of its trials, it may be hoped, have come to an end. Hereafter, it is presumed, the missionaries will have no difficulty in finding abundant opportunity to deliver their message; and there is every reason to believe that their operations will hereafter be permanent. The letters from Messrs. Grout and Bryant, published in the present number of the Herald, will show what encouragement they and their associates have to labor in their new field. The number of missionaries already in the Natal territory is five; and another is expected to embark within a short time. It is not known that any churches have been organized by our brethren, although it is hoped that some of the Zulus have passed from death unto life. The following table is as complete and accurate as it can be made:

Stations.	*Number of hearers.*	*Scholars.*
Umlazi,	800	100
Umvoti,	300	20
Inanda,		

The new station, Inanda, is occupied by Mr. Lindley. It is on the Umgeni river, about fifteen miles from its mouth, and some eighteen or twenty miles from Natal.

Other Missionary Efforts.

Only one other missionary institution is known to have any agents in South Africa, whose labors are directed solely or mainly to the spiritual welfare of the natives. A society in Norway sent one missionary and one male assistant to this portion of the heathen world in 1842; and they desired to commence operations among the Zulus beyond the Natal territory. But not finding an open door, they desisted from the execution of their plan. Their present field of labor is unknown.

Some of the ministers who devote themselves to the interests of the colonists, it is supposed, do more or less for the natives within their reach. Of such efforts, however, there is no report which can be embodied in this survey.

Summary.

Missions.	*Stations.**	*Missionaries.*	*Male Assistants.†*	*Communicants.*	*Scholars.*
Moravian,	7			1,550	
London,	33	38	34	4,239	4,612
Wesleyan,	39	39	42	3,531	3,526
Scotch Free Ch.	3	5	7	29	69
Glasgow,	3	2	4	86	150
French,	10	14	4	929	1,423
Rhenish,	11			311	1,318
Berlin,	6	6	5		
American,	3	5			120
Norway,		1	1		
Total,	115	110	97	10,725	11,218

* Besides out-stations. † European and native.

The preceding table does not include the twenty-five laborers employed by the Moravians, nor the twenty-four employed by the Rhenish Missionary Society, because it is not known how many of them have received ordination. The number of missionaries and assistant missionaries in the table, it will be seen, is two hundred and seven. If we add to this number the forty-nine laborers sustained by the Moravians and the Rhenish Missionary Society, and also four native assistants under the care of the latter, we shall have a total of two hundred and sixty missionaries and assistant missionaries, exclusive of females, at present employed in South Africa.

The Caffre War.

Repeated allusion has been made, in the foregoing remarks, to the disastrous contest which is now going forward between the colonial government and the Caffres. This contest began in the spring of 1846, and the latest advices from Cape Town inform us that it is still in progress. The party arrayed against the colony is composed chiefly of the different tribes of the Amakosas, (who live east of Great Fish River,) and of a portion of the Tambookies. In addition to the injury which has been done to the missionary stations in Caffreland, the desolations of savage warfare have been carried to the west of the colonial boundary, thereby embarrassing and endangering the operations of several societies in that region. Rev. James Read, Jun., writing from Kat River, October 15, says, "Missionary labor in these regions is suspended at present. All the chapels, school rooms and mission houses in Caffreland are burned to the ground; and the missionaries, with most of their adherents, are withdrawn within the colony." "The loss of all the societies will be immense, as no fewer than twenty chapels must have been destroyed, and many mission houses, &c." The London Missionary Society, the Wesleyan Missionary Society, the Free Church of Scotland, the Glasgow African Missionary Society, and the Berlin Missionary Society, have all shared in the calamity.

MISSIONS IN WEST AFRICA.

Many of the efforts hitherto made to introduce the gospel into West Africa, it is well known, have been singularly disastrous. The United Brethren directed their attention to the Gold Coast as early as 1736; but after repeated attempts to establish themselves at Christiansborg, extending through a period of nearly forty years, and after eleven of their number had fallen by the diseases incident to the climate, they relinquished the undertaking as impracticable and hopeless. In 1795 two missionaries were sent to Sierra Leone by the English Baptist Missionary Society; but, owing to the indiscretions of one and the ill health of the other, the enterprise was abandoned. In the following year three societies,—the Scottish Missionary Society, the London Missionary Society, and the Glasgow Missionary Society,—made a joint effort to establish a mission among the Foulahs; but this plan was defeated by the combined agency of disease and dissension; and the only one of six laborers who promised to accomplish any thing, was cruelly murdered. Two years later (1797) the Glasgow Missionary Society attempted to introduce the gospel among the Timmanees, and sent out two missionaries for this purpose; but they were grievously disappointed in the character of their agents. And even those societies who have been able to maintain their position till the present time, have suffered frequently and severely from the loss of valued missionaries. The hope may be indulged, however, that a better acquaintance with the diseases of West Africa will cause a diminution in the number of deaths. The occasional return of missionaries to their native land is already proving highly beneficial. It may be found also, as many expect, that a residence upon the hills and mountains of the interior will be comparatively free from danger. But whatever may be the obstacles, the gospel must be carried to all parts of Africa. Our Lord and Savior has made an atonement for the people of this great continent, as well as for the rest of the human family; and we may encourage ourselves with the hope that "Ethiopia shall soon stretch out her hands unto God."

Missions of the Church Missionary Society.

This society sent its first representatives to West Africa in 1804. Its first station was on the Rio Pongas, among the Susus; but its operations soon extended to the Senegal River on the north, and to Sierra Leone on

the south. After the lapse of some fifteen years, however, it was deemed expedient to abandon the stations north of Sierra Leone, the society having found obstacles that were alike unforeseen and formidable in that part of their field.

The operations of the society are mainly confined to the colony of Sierra Leone at the present time; there being but two other stations, one (Port Lokkoh) among the Timmanees, about forty miles from Freetown, and one at Badagry, on the Bight of Benin. It is the design of the society, starting from the latter point, to carry the blessings of the gospel into the interior. To give effect to this plan, three missionaries (one of them an African) were sent from England in 1844; but very soon after their arrival at Badagry, (January 17, 1845,) they received intelligence that the chief of Abbekuta, who had urgently solicited the commencement of a mission at his capital, was dead; and that it was inexpedient for them to proceed any farther until the funeral ceremonies should have been performed. Not long afterwards the King of Dahomey attacked an encampment between Badagry and Abbekuta, and thus cut off the regular communication between the two places. In consequence of the delay occasioned by these events, the missionaries have for the present given their whole attention to the spiritual wants of Badagry; but with the hope that the way will soon be prepared for their advance into the interior.

Some statistics of interest will be found in the following table:

Stations.	*Communicants.*	*Scholars.*
Freetown,	116	561
Kissey, Wellington, Hastings, Waterloo, Gloucester, Leicester,	601	2,241
Regent, Bathurst, Charlotte,	722	1,685
Kent, Teembo,	204	723
Port Lokkoh,	5	46
Badagry,		
Total,	1,648	5,256 *

* There are also two seminaries, having forty pupils.

The whole number of stations maintained by the society is fourteen. The whole number of laborers is reported at sixty-nine, there being fourteen European missionaries, two native missionaries, four European catechists, forty-one male, and six female native assistants. The wives of the missionaries and assistants do not appear to be included in this statement.

A single extract from a recent account of the society's operations in Sierra Leone, will indicate their prosperity: "It has been shown, from statistical returns of preceding years, that a measure of success greater than that which has attended the ministry of the gospel in the most favored districts of Christian England, has been vouchsafed to missionary labors in Sierra Leone; and the results of last year have added fresh evidence in support of the fact. The number of attendants on public worship has been increased by two hundred and forty-six; eighty-eight new communicants have been added to those enumerated last year; and the benefits of a scriptural education have been extended to three hundred and twenty-four additional scholars."

English Wesleyan Mission.

The efforts of the English Wesleyans in behalf of West Africa may be considered as having commenced in 1811. An itinerant preacher (Mr. Warren), accompanied by three young men who were designed to act as schoolmasters, were then sent to Sierra Leone to attend to the spiritual wants of the free blacks who, at an earlier date, had removed thither from Nova Scotia. Mr. Warren soon died, but Mr. Davis immediately succeeded him; and it is an interesting fact, that there has never been any lack of men to take the places of those who have fallen on this unhealthy coast.

The Wesleyans seem to have turned their attention more particularly to the natives in 1817; and since that time they have carried forward their operations with vigor and success. Their labors are at present expended upon three different fields. The most westerly of these fields is called the Gambia District; extending from the mouth of the River Gambia to Macarthy's Island, and embracing four stations, the oldest of which (Bathurst) was commenced in 1821. The most easterly of these fields is known as the Cape Coast District; and it embraces several stations on the Gold Coast, with one in Ashanti. The operations of the society are soon to be placed on a permanent footing at Abbekuta. The only remaining point to which the

WESTERN AFRICA.
ATLANTIC OCEAN
Windy coast
Gold Coast
Sierra Leone
Coast
Timmanees
Mandingoes
MANDINGOS
FOULAHS
FOOLS
GAMBIA
MASSINA
MANJANA
GANDWA
DERGOMBA
HADUSSA
SACCATOO
YAOORI
DAHOMEY
BENIN
ASHANTEE
Cape Verd
R. Senegal
Podor
Bathurst
River Gambia
Bissao
Bulula
Bendeia
Bangassi
Kamalia
Sego
Jenne
Timbuctoo
Dibbie or Debo
L. Dibbie or Debo
Niger or Kowara
Nyffe
Tagoo
Yaouri
Bussa
Rabah
Kakandah
R. Chadda
Kashna
Kano
Wawa
Delvia
Salaga
Abbeokuta
Ahomey
Whydah
Agra
Benin
Mafra or Biafra
Old Calabar R.
Camaroons
Mt.
C. Formosa
Clarence
FERNANDO PO
Lon. W. from Greenwich
Lon. E. from Greenwich
Sierra Leone
Freetown
Shebro
bro I.
Cape Mount
Settra Kroo
Grand Bassam
Assinee
Cape Coast Castle
Commassie
Accra
Quittah
Aquamboe
Aguna
Jaboo
Dahomey
Abbeokuta
Badagry
Lagos
Benin
Mafra or Biafra
Old Calabar R.
Camaroons
Mt.
Clarence
FERNANDO PO

15 *

efforts of the Wesleyans are turned, is Sierra Leone, in which there are three central stations.

The number of missionaries at these different stations is fourteen, and there are also eight native assistants. Other statistics are brought together in the following table:

Stations.	*Preaching Places.*	*Church Members.*	*Scholars.*
Bathurst, Barra,	6	281	282
Ngabantang,	1		
Macarthy's Island,	2	207	108
Freetown,	15	2,052	934
Hastings and Wellington,	8	677	353
York,	7	457	406
Cape Coast Town,	7	365	267
Anamaboe,	12	292	321
British Accra,	1	41	110
Coomassie,	4	13	17
Badagry, Abbekuta,	2	40	28
Total,	65	4,425	2,826

The last report of the Wesleyan Missionary Society represents the state of its operations in the Gambia District and in Sierra Leone as highly encouraging. The accounts from the Cape Coast District are of a more checkered character. Some events have occurred which indicate the presence and favor of the great Head of the Church, in a striking degree; while others are doubtless intended to give a further trial to the faith and patience of his people. The missionaries in Ashanti appear to have found an open door; and pressing invitations are addressed to them by chiefs residing near Coomassie, who wish to have the gospel preached to their people.

English Baptist Mission.

Allusion has already been made to an unsuccessful effort of the Baptist Missionary Society to introduce the gospel into Sierra Leone in 1795. From the failure of that enterprise to 1840, this society appears to have attempted nothing for West Africa. At length, however, it was resolved that measures should be taken, having in view the exploration and occupancy of an entirely new field. The Rev. John Clarke and Dr. Prince, who had both resided for some years in Jamaica, were invited to go forth as pioneers, and lay the foundation of the contemplated mission. They arrived at the island of Fernando Po, January 1, 1841; and on the following Sabbath public worship was held in Clarence, where they first landed. They subsequently visited the adjacent coast, to ascertain the feasibility of commencing missionary operations. Such was their report to the society at home that the latter soon sent out a number of additional laborers, a part of whom were stationed on the island of Fernando Po, and a part upon the main-land. The agency of colored persons from Jamaica is to be employed extensively in this mission; and a number have already joined their white brethren.

The prospects of this enterprise were quite flattering till near the close of 1845. At that time three stations had been commenced upon the main-land; making the whole number of stations four, and the outstations five. There were also five missionaries, three male European assistant missionaries, and nine male colored teachers. The following table will show the other statistics of the mission, as far as they have been reported:

Stations.	*Communicants.*	*Inquirers.*	*Scholars.*
Clarence, Bimbia, Cameroons, Old Calabar,	79	210	100

Early in the year 1846, however, all the missionaries on Fernando Po were ordered by the Spanish authorities to desist from their appropriate work, twelve months being allowed them to dispose of the mission property. One of the missionaries and one of the European assistants have since died.

Mission of the United Secession Church.

When the converted negroes of Jamaica obtained their freedom, their thoughts were at once directed to their heathen friends in Africa. Many said, "We must carry the gospel to Africa." The missionaries constituting the Jamaica Presbytery, representing the Scottish Missionary Society, the United Secession Church, and the Scotch Free Church, entered fully into the feelings of the colored people around them, and resolved to embody them in action. Old Calabar was selected as their field of labor, the King and chiefs having sent a formal request that a mission might be commenced among them. The Secession Synod having also sanctioned the movement, Rev. Mr. Waddell was designated to take charge of the enterprise. He accordingly proceeded to Scotland, and was soon followed by five others. One of these was an Englishman, who had lived eighteen

years in Jamaica, a printer by trade; another was his wife, a colored woman; another was a negro lad, about sixteen years of age; the remaining two were both persons of color. A merchant of Liverpool granted the free use of a fine schooner, the Warree, to the mission as long as she should be wanted; and he also subscribed £100 to keep her in a sailing condition.

The mission sailed from Liverpool, January 6, 1846; and arrived at Fernando Po, April 3. They proceeded with as little delay as practicable to Old Calabar, and were cordially received by the natives. On the 6th of May they opened a school in Duke Town, about fifty miles from the mouth of Old Calabar River, in a house of King Eyamba. Every thing seemed to be propitious.

The mission ship has since gone to Jamaica to obtain additional agents. According to the latest accounts, a reinforcement was to be sent, consisting of ministers, catechists, teachers, mechanics, some of them acclimated Europeans, and the rest natives of Jamaica.

Mission of the Basle Missionary Society.

Near the close of 1815, it was resolved to open a seminary at Basle for the education of missionaries. This institution went into operation in the following summer; and it continued to enjoy the invaluable services of Blumhardt as its Inspector till 1838. It was no part of the original plan to send out missionaries to the heathen; but in 1821 a society was regularly organized, (Die Evangelische Missionsgesellschaft zu Basel,) with the design of engaging fully in the missionary work. Its first representatives went forth in the following year.

The Basle Missionary Society turned its attention to the Gold Coast in 1826; and four of its agents arrived at Christiansborg (near Accra) in 1828. Three of them soon died; and the fourth found himself under the necessity of taking the place of the Danish chaplain, who had also deceased, only to follow him, however, in 1831. In 1832 three other laborers reached Christiansborg; one of them (a physician) soon fell a victim to the climate; and another did not long survive. In 1835, Riis, who alone remained, went to Akropong, which is a considerable place in the Aquapim Mountains, northeast from Accra. He was kindly received by the King and his people, and he commenced his labors among them. Two fellow-laborers came to his aid in 1836, but both soon deceased. At length, after many disappointments, a new plan was adopted. Riis (accompanied by Widmann and a colored man who had been educated in Switzerland) conducted twenty-four Christian negroes from Jamaica to Akropong, where they arrived in 1843. A chapel was erected at this place in 1844. Other missionaries have since joined the mission. The issue of this undertaking must be regarded with lively interest by every friend of Africa.

The present number of white laborers is supposed to be seven. The following table is as complete as it can be made:

Stations.	*Schools.*	*Scholars.*
Akropong,		
Ussu, (Danish Accra,)	3	72

Mission of the American Board.

This mission, situated on the Gaboon River, has two stations, Baraka and Ozyunga. Three missionaries are connected with it, one of them (Mr. Bushnell) being in this country; and there were also, at the date of the last report, five native helpers. In 1845 the church contained nineteen members, eight of whom were natives. Several schools are in operation, but the number of pupils is not known.

Cape Palmas.

There are two churches at Cape Palmas, one of them connected with the Methodist Missionary Society, and the other a Baptist church. The number of communicants in the former is reported as being two hundred and one; respecting the latter no definite information is at hand. A correspondent, recently at this place, says: "There is no missionary labor performed among all the native population of Cape Palmas."

American Episcopal Mission.

The Protestant Episcopal Church in this country has one mission in West Africa. It was commenced in 1836, and now has five stations, besides several out-stations. Two of the stations (Mount Vaughan and Fishtown) are five miles from Cape Palmas; while the other three (Cavalla, Rockbookah and Taboo) are from ten to forty miles distant, in an easterly direction, from the same point, all of them lying near the coast. According to the last annual report of the Board

of Missions, the number of missionaries in 1846 was four; and there were also one physician and one other male assistant, besides several native teachers. The whole number of laborers, male and female, including natives, was twenty-four. One of the missionaries has since died, and another, at the close of 1846, was expecting soon to return to this country. Were this mission made sufficiently strong to meet the demands upon it, there would be every reason to anticipate very interesting results. The number of communicants already amounts to fifty; the number of pupils in boarding schools is about one hundred and fifty; while it is thought that fifteen hundred persons are brought habitually under the influence of the gospel.

American Presbyterian Missions.

The Board of Foreign Missions of the Presbyterian Church have two missions in West Africa, one in Liberia, and one called the Kroo mission. The former embraces two stations, one at Monrovia, and another at Sinoe, (Greenville.) The table in the next column, extracted from the census of Liberia, would indicate that the church at Monrovia had no native members in 1843; and it is not known that any have since been added. A school is connected with this station, in which are more than sixty pupils. The Sinoe station is not devoted entirely to the spiritual welfare of the colonists. To the Liberia mission, at the last report, two missionaries and one native teacher were attached.

The Kroo mission has three stations, Settra Kroo, King Wills' Town, and Kroo Bar, all among the natives. The number of missionaries is two; and there are also five colored teachers, one of them from this country. At Settra Kroo there is a boarding school for boys, ten of whom are qualified to be teachers; and there are two girls under the training of the missionaries. There is a school of fifteen pupils at Kroo Bar.

Religious Statistics of Liberia.

Three denominations of American Christians are represented in the Colony of Liberia. Of these the Baptists were the first to send laborers to that part of Africa, Lott Carey and Colin Teague having commenced a mission in 1822. The Rev. Melville B. Cox went to Liberia, under the auspices of the Methodists, in 1833. The efforts of the Presbyterians in behalf of this colony began at a subsequent period.

It is not easy to say how far the operations of these different denominations are to be regarded as missionary in their character. Most of the churches in Liberia have had some native members; but the great body of the communicants are colonists. The following table, taken from the census of Liberia, will doubtless be interesting to those who are desirous of knowing the religious statistics of this part of West Africa. The date of this census is September, 1843.

		No. of Communicants.			
Denominations.	*Location.*	*Americans.*	*Captured Africans.*	*Converted heathen.*	*Total.*
Bap.	Monrovia,	196	6	15	217
Presb.	Monrovia,	12	4		16
Meth.	Monrovia,	212	8	18	238
Meth.	Monrovia,			9	9
Bap.	New Georgia,	20	46	8	74
Meth.	New Georgia,	12	31	4	47
Bap.	Lower Caldwell,	20			20
Meth.	Lower Caldwell,	48	2	3	53
Bap.	Millsburg,	22	3		25
Meth.	Upper Caldwell,	39		2	41
Meth.	Millsburg,	46		12	58
Meth.	Heddington,	2		54	56
Meth.	Robertsville,	2		170	172
Bap.	Marshall,	12	4	2	18
Meth.	Marshall,	24	5	4	33
Bap.	Edina,	105		15	120
Meth.	Edina,	96		8	104
Presb.	Edina,	8			8
Bap.	Bassa Cove,	38	2	4	44
Meth.	Bassa Cove,	41	3	5	49
Bap.	Bexley,	18	2	16	36
Meth.	Bexley,	19		4	23
Meth.	Greenville,	23			23
Total, . . .		1,015	116	353	1,484

From the last annual report of the Baptist General Convention for Foreign Missions, it appears that Bexley (near Bassa) is the only station now under their care, the mission premises at Edina having been already sold, and the building removed to the former place. There is one missionary at Bexley, who is assisted by two natives. Four schools are taught at Bexley and at two out-stations.

The efforts of the Methodists in behalf of the natives are chiefly confined to the Heddington, Robertsville, (both near Millsburg,) and Garrettson stations. Recent accounts from these stations, published in the last annual report of the Missionary Society of the Methodist Episcopal Church, are unfavorable. A correspondent, who was recently at Monrovia, writes as follows: "The missionaries at Monrovia told me that they were

doing very little among the natives; and some of the older Methodist missionaries in Liberia expressed little or no confidence in the revivals that have been among the natives. Of the hundreds who have been added to the church, very few can now be found." The following table is from the last report of the Methodist Missionary Society.

Stations.	*Church Members.*	*Scholars.*
Monrovia,	180	94
St. Paul's River Circuit,	94	105
Millsburgh and White Plains,	51	100
Heddington and Robertsville,	30	19
Garrettson Station,	54	10
Mount Andrew and Morrisburgh,	2	16
Edina and Bassa Cove,	102	30
Greenville and Sinoe,	76	
Marshall,	19	105
Total,	608	479

Mission of the American Missionary Association.

The mission which Mr. Raymond commenced at Khaw Mendi, near Sherbro Island, under the patronage of the Union Missionary Society, has been transferred to the American Missionary Society, since the formation of the latter in 1846. A reinforcement is expected to join Mr. Raymond, the only missionary now on the ground, at an early day.

Summary.

Missions.	*Stations.**	*Missionaries.*	*Male Assistants.†*	*Communicants.*	*Scholars.*
Church,	14	14	61	1,648	5,296
Wesleyan,	14	14	8	4,425	2,826
Eng. Baptist,	4	4	11	79	100
Secession,	1	1	4		
Basle,	2	4‡	3‡		72
American Board,	2	3	5	8	
Episcopal,	5	3	12‡	50	150
Presbyterian,	4	3	6		35‡
Am. Baptist,	1	1	2	18‡	75‡
Methodist,	5‡			95	45
Am. Miss. Assoc.,	1	1	1‡		39
Total,	53	48	113	6,323	8,638

* Besides out-stations. † White and colored. ‡ Conjectural.

MISSIONS IN NORTH AFRICA.

Proceeding northward from the River Gambia to the Strait of Gibraltar, and thence eastward to the Nile, we find not one Protestant mission. At Cairo the Church Missionary Society sustains two laborers, who are assisted in their work by one European and eight natives. They have under their care twenty communicants, and two hundred and thirty-four scholars.

MISSIONS IN EAST AFRICA.

Passing southward through Egypt, Nubia and Abyssinia, we must travel over thirty-four degrees of latitude before we come to the only mission between Cairo and the vicinity of Port Natal. At New Rabbay, four miles from the bay of Mombas, Dr. Krapf and Rev. Mr. Rebmann have just commenced a mission among the Wonicas, under the direction of the Church Missionary Society.

GENERAL SUMMARY.

	Stations.	*Laborers.*	*Communicants.*	*Scholars.*
South Africa,	115	260	10,725	11,218
West Africa,	53	161	6,323	8,638
North Africa,	1	11	20	234
East Africa,	1	2		
Total,	170	434	17,068	20,090

The inspection of the foregoing table cannot fail to suggest two reflections of a somewhat different character. The efforts hitherto made to introduce the gospel into Africa, have been greatly blessed. The faith of missionaries and missionary societies has, indeed, been frequently and sorely tried; and many have fallen, particularly on the western coast, at the very outset of their labors. Still, no one can look at the results of missions already attained, and not feel that the divine favor has been signally enjoyed. And yet how little has been done! If we cut off Southern Africa, and remove a narrow strip of the western coast, only two missionary stations will be left!

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—Mr. and Mrs. Walker arrived at Gaboon, December 24, in good health. The French authorities at first objected to Captain Lawlin's leaving them in the country; but the Commandant subsequently consented to their remaining till the Admiral should visit the Gaboon. "We have no new causes of distrust," Mr. Walker writes, "but we dare not predict what shall be on the morrow. The mission is working in quietness, and with quite as much efficiency as it has been at any time since the breaking up of the people."

SYRIA.—Mr. and Mrs. Smith arrived at Beirût, January 12, in good health. The seminary at 'Abeih has nine pupils; and the brethren were expecting soon to increase the number.

GREECE.—Mr. King wrote from Athens, January 11, as follows: "I now go about the city pretty freely, and converse freely with people on the subject of religion. Several young men who are students in the University, attend my preaching on Sunday, and give great attention to the Word; and I endeavor to declare plainly the truth as it is in Jesus, leaving the consequences to God. I think I can truly say that I was never happier in my work than I am now." Nine days later, Mr. King says, "Several persons have expressed to me their full belief in the truth of the doctrines which I preach, and for which I have met with so much opposition the past year."

CONSTANTINOPLE.—Mr. Dwight, under date of February 8, writes as follows: "Baron Apisaghom is absent on a tour to Nicomedia and Adabazar. We hear very good reports from both these towns. At a meeting in Nicomedia, held in the house of Priest Haritoon, there were more than a hundred persons present. A company of Turkish policemen, hearing what was taking place, stationed themselves in front of the house, of their own accord; and whenever any person came along, they asked him whether he was a Protestant or an Armenian. If he said 'Protestant,' they told him to enter; if 'Armenian,' to pass on."

NESTORIANS.—Our brethren have not been disappointed in respect to the fruit of the revival of last year. In September last, about eight months after its commencement, there were at least one hundred and fifty who gave good evidence of having passed from death unto life!

SIAM.—Intelligence has just been received of the death of Mr. Robinson, March 3, on his homeward passage. This painful event occurred one week after he left Saint Helena. He was returning to this country on account of his health. Mrs. Robinson arrived at New Bedford in the barque Draco, with four children, April 16.

NEW YORK INDIANS.—Mr. Hall, writing from Alleghany, April 8, says that "six parents in middle life, and one young wife, have been received into the church since October. Three others (young women) have been propounded for admission; and others still are beginning to express a hope that their hearts have been renewed by the Spirit."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 15th of April the following persons sailed from Boston for Canton in the ship Heber, Captain Patterson. Rev. Elihu Doty, of the Amoy mission, Mrs. Doty, late of Parsippany, New Jersey, and Rev. John Van Nest Talmage, late of Somerville, New Jersey. Mr. Talmage graduated at Rutgers College, and pursued his theological studies in the seminary at New Brunswick. Both of these brethren are connected with the Reformed Dutch Church. From Canton they will proceed to Amoy with as little delay as possible. Two Methodist brethren embarked in the Heber, the first missionaries sent by American Methodists to China.

DONATIONS,

RECEIVED IN MARCH.

Auburn & Vic. N. Y. T. M. Hunt, Agent.
Auburn, 2d pres. ch. m. c. 13 71
Aurora, 1st do. do. 15 00
Camillus, Pres. ch. 15 00
Danby, Cong. ch. 7,63; la. cent so. 10,79; 18 42
East Genoa, La. 13 00
Genoa, 1st pres. ch. m. c. 19 50
Junius, Pres. ch. m. c. 6 00
Moravia, Cong. ch. for Armenian miss. 9 56
110 19
Ded. countf. note 1; disc. 59c; 1 59—108 60

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 36; m. c. 16; wh. cons. Rev. ELIJAH W. TUCKER an H. M. 52 00
Provincetown, 1st cong. so. m. c. 20; a friend, 30; wh. cons. Rev. OSBORNE MYRICK an H. M. 50 00
South Dennis, Mr. Pettengell's so. 100 00—202 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', Cong. ch. 2 00

Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. H. R. Coburn, 100; juv. so. of Salem-st. ch. for *Philip S. Page* and *Edward Beecher*, Ceylon, 40; for Mr. Osunkhirhine, Abenaquis miss. 20;) 2,263 09

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, m. c. 1 00
St. Johnsbury, 2d cong. ch. s. s. chil. for miss. to China, 21,29; E. and T. Fairbanks and Co. 100; 121 29—122 29

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 75 00

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Dublin, Miss E. Wood, 20 00
Keene, Boys, 2,22; young girls, 8,06; 10 28
Marlboro', Mrs. B. Whitney, 10 00—40 28

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
South Underhill, Cong. ch. 8 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Brunswick, Cong. so. m. c. 71,50; s. s. 12,50; juv. so. for Dr. Scudder, 20; 104 00
Portland, Mrs. E. F. Stevens, to cons. Rev. JONATHAN FISHER of Bluehill, an H. M. 50 00—154 00

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, Centre ch. 70; D. Marsh, 10; 80 00

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Hamilton, Mr. Kelly's so. coll. and m. c. 82 21
Lynn, 1st ch. 15 42
Marblehead, Gent. 40 00
Rockport, Ortho. cong. so. wh. cons. BENJAMIN GILES an H. M. 150 00
Wenham, Cong. ch. and so. 136 37—424 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, Miss Sally Close, dec'd, 4 00

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Conway, Burkeville m. c. 8 00

Enosburgh, Gent. 21,13; la. 33,87; wh. and prev. dona. cons. LEVI NICHOLS an H. M. 55 00—63 00
Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Bakersfield, Cong. ch. 11 69
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Blandford, O. Sage, 100 00
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', m. c. 8 64
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Goffstown, Cong. so. 38 00
Lyndeboro', I. Cram, 2 00
Pelham, Gent. 30,25; la. 45,60; m. c. 16,74; J. Tyler, wh. cons. Miss CATHARINE FARNHAM of Newburyport, Ms. an H. M. 100; 192 59—232 59
Lamoile Co. Vt. Aux. So. S. Merriam, Tr.
Morristown, Mrs. M. Bingham, 10 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, 3d cong. ch. and so. coll. and m. c. 161 33
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bridgewater, 30 00
Goshen, 1st so. m. c. 16 00
Kent, Coll. 57 08
Litchfield, 1st so. C. Perkins, 20 00
New Hartford, N. so. 23,16; m. c. 26,32; Mrs. E. S. Brown, for *Ann Eliza Martin*, Ceylon, 12; S. so. 36,62; 98 10—221 18
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. and so. 79,86; m. c. 30.31; W. cong. so. 26,10; Rev. W. Clark, wh. and prev. dona. cons. Miss LOUISA HURD of Fryeburg, Me. an H. M. 50; 186 27
East Boscawen, Cong. so. 62 00
Henniker, Gent. 36,45; la. 50,90; m. c. 22,65; A. Connor, 10; 120 00
W. Boscawen, Cong. ch. and so. 37 62—405 89
Michigan, Aux. So. E. Bingham, Tr.
Detroit, 1st pres. ch. m. c. 3,63; Mrs. B. 3; H. G. 1; 7 63
Hillsdale, 1st pres. ch. m. c. 4 00
Flint, do. 10 00
21 63
Ded. disc. 3 94—17 69
Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.
Pepperell, Asso. 59,30; m. c. 25; 84 30
Ded. for printing report, 9 75—74 55
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Berlin, Cong. so. 45 00
Concord, m. c. 7 90
Framingham, Hollis evan. ch. m. c. 33 08—85 98
Middlesex Asso. Ct. S. Silliman, Tr.
East Hampton, Cong. so. 40 56
Lyme, Gent. and la. 37,96; m. c. 9; 46 96
Middle Haddam Landing, m. c. 5 00
North Lyme, Gent. and la. 27 65
Pettapaug, Gent. 6; m. c. 20; 26 00—146 17
Monroe Co. & Vic. N. Y. E. Ely, Tr.
Medina, Pres. ch. 60 00
North Bergen, S. Hubbell, 10 00
Pittsford, Pres. ch. 56 00—126 00
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 17,60; Church-st. ch. 117,64; Yale col. m. c. 5,84; Mrs. Abby Salisbury, 100; 241 08
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Branford, Mrs. J. Sheldon, 81
North Branford, J. F. Linsley, 35 00—35 81
New Haven Co. West, Ct. Aux. So. A. Townsend Jr. Tr.
Hamden Farms, m. c. 27
Middlebury, S. Benedict, 10 00
Milford, 2d so. 47 16
New Haven, O. H. 10 00—67 43
New London & Vic. Ct. Aux. So. C. Chew, Tr.
New London, 2d Cong. ch. 166,70; T. W. Williams, (of wh. for *Lucretia S. Williams* and *Harriet Williams*, Ceylon, 50;) 200; 366 70
Stonington, 1st. cong. ch. m. c. 10 10—376 80
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. D. Leavitt, wh. cons. HENRY S. LEAVITT an H. M. 100; s. s. of Bleecker-st. ch. for sch. in Ceylon, under Mr. Howland, 72,98; la. in pres. ch. in University place, 26;) 1,537 18
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, Harvard ch. and so. 189 52
Franklin, m. c. 33 00
Roxbury, Eliot ch. and so. gent. 153; la. 55,92; s. s. 2; m. c. 13,03; 223 95—446 47
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Holland Patent, Pres. ch. 130 00
Mount Vernon, do. 50 00
Northern miss. so. Interest, 28 00
South Trenton, ISAAC CUREY, wh. cons. him an H. M. 100 00
Utica, 1st pres. ch. m. c. 7 55
Vernon, 2d do. 55 50
Dea. W. 5; a friend, 5; 10 00—381 05
Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Coventry, Rev. A. B. Gray, 1 00
Craftsbury, Cong. ch. m. c. 9,25; Mrs. A. Osgood, a thank off'g. 5; 14 25
Irasburgh, Cong. ch. 6,50; m. c. 2,14; 8 64—23 89
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, Hammond-st ch. 124,92; s. s. for sem. at Bebek, wh. cons. CHARLES GODFREY an H. M. 100; Mrs. M. Brown 3; 1st par. ch. m. c. 46,38; 274 30
Brewer, 1st ch. m. c. 13,81; a friend, 7; s. s. class, 3,50; 3d ch. 7,03; 31 34
Brownville, Ch. 7 58
Dedham, do. 7 63
Foxcroft and Dover, m. c. 8 18
Garland, La. 3 50
Hampden, Ch. 42,48; a friend, 10; 52 48
Orrington, m. c. 8 00
Williamsburg, Indiv. 2 42—395 43
Pilgrim Asso. Ms. Rev. J. Robbins, Tr.
Kingston, 2d cong. ch. 14 30
Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 350 00
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Brentwood, Cong. ch. and so. 58,50; m. c. 17,42; 75 92
Windham, Cong. so. to cons. Rev. LOREN THAYER an H. M. 86 68—162 60
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Gilmanton, 1st ch. and so. 15; Centre ch. 42; 57 00
Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Claremont, Gent. 39,68; la. 56,36; m. c. 24,82; 120 86
Cornish, Gent. 3,91; la. 49,76; wh. and prev. dona. cons. Mrs. AMBRA S. SPAULDING an H. M. 53 67
Croydon, Mrs. G. Stockwell, dec'd, av. of gold beads, 3 67
Langdon, m. c. 1 15
Newport, Gent. 15,22; la. 12,25; m. c. 29,86; 57 33
Plainfield, m. c. 13 00
249 68
Ded. exp. of aux. so. 50—249 18
Taunton & Vic. Ms. Aux. So.
W. Middleboro,' Cong. ch. and so. 9 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 570 20
Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Barre, m. c 23,16; la. 14,81; Clark L. Everett, dec'd, 53; J. G. 1,50; 92 47
Berlin, Cong. ch. and so. 16 30
Montpelier, E. J. Scott, 1 04
Northfield, Cong. ch. m. c. 7 37
Waitsfield, do. 1 00
Waterbury, do. 23 00—141 18
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Akron, Rev. I. Jennings, 10; Aurora, F. Sheldon, 1; Brunswick, 3; Cleveland, 2d pres. ch. 33,77; s. s. teachers, 50; E. F. Gaylord, 15; R. H. 10; la. for miss. so. for Ceylon miss. 30; for Bombay miss. 24; 1st pres. ch. s. s. for *Truman P. Handy*, Ceylon, 20; Bethel s. s. for hea. chil. 10; Cuyahoga Falls, 1; Hudson, Wes. Res. col. 12,07; Kirtland, 44, 56; Medina, 26,61; Rev. F. H. Brown, 10; H. King, 10; H. G. B. 5; Richfield, 640; Sharon, 382; 326 23

Windham Co. North, Ct. Aux. So. J. B. Gay, Tr. Thompson, Mrs. Lois Knight, 20 00
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr. Hampton, Gent. and la. 44 81
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr. Norwich, S. par. m. c. 7 00
Quechee Village, s. s. for Mr. Byington's chapel, 6 30—13 30
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr. Kennebunkport, 1st par. 2,25; S. cong. ch. 36; 38 25
Lyman, J. Andrews, 50
Wells, 1st cong. ch. and so. m. c. 35 00
York, 2d par. 15 00—88 75

Total from the above sources, $10,699 66

VARIOUS COLLECTIONS AND DONATIONS.

Andover, Ms. South ch. and so. 215; Rev. J. Emerson, 25; Mrs. S. H. Emerson, 25; 265 00
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Baltimore, Md. 5th pres. ch. 150 00
Beaver Dam, Mich. m. c. 4; chil. so. 2; 6 00
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Charlestown, Ms. 1st par. coll. 120 00
Chatham Village, N. J. Pres. ch. 110 51
Chelsea, Ms. Winnisimmet ch. and so. m. c. 24.36; L. B. Horton, 10; 34 36
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Clinton, Mich. Rev. E. N. Nichols, 5 00
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Culpepper co. Va. Miss M. Pollard, 2 50
Dansville, N. Y. 2d pres. ch. m. c. 19; W. F. Clark, 5; 24 00
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Dover, N. J. Pres. ch. wh. cons. TITUS BERRY an H. M. 100 00
East Cambridge, Ms. Evan. cong. ch. and so. m. c. 6 46
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Elizabethtown, N. J. 2d pres. ch. 500 00
Ellsworth, O. United pres. and cong. ch. 66 52
Fincastle, Va. Pres. ch. 24 75
Franklin, Pa. do. and so. 12 00
Galena, Ill. 2d do. m c. 20 00
Gibson, Pa. 1st pres. ch. 5 00
Harrisburg, Pa. do. 165,75; m. c. 20; pres. ch. 5; 190 75
Hudson, N. Y. Pres. ch. m. c. 26 00
Ithaca, N. Y. Pres. ch. 50 00
Junius, N. Y. Rev. J. Merrill, 10 00
Kingsboro', N. Y. Rev. Dr. Yale's cong. S. G. Hildreth, to cons Miss MARY HILDRETH an H. M. 100; Rev. Dr. Yale, 25; Mrs. T. Yale, 25; U. M. Place, 30; Mrs. S. B. Place, 30; C. Mills, 25; Mrs. L. H. Mills, 25; D. C. Mills, 25; A. H. 10; F. S. 10; thirteen indiv. 41; (of wh. to cons. DARIUS C. MILLS of Gloversville, an H. M. 100;) 346 00
Knoxville, Ten. 2d pres. ch. 89,25; m. c. 42, 50; disc. 1,95; 129 80
Lewis, N. Y. Cong. ch. and so. 4 00
Little Falls, N. Y. 1st pres. ch. m. c. 42 09
Lodi, N. J. Miss. so. of cong. ch. wh. cons. Rev. JOHN PINCHES an H. M. 100 00
Lynchburg, Va. Mrs. J. Royall, 5 00
Madison, N. J. Pres. ch. 44 52
Malden, Ms. m. c. 15 00
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Mantua Village, Pa. s. s. for *J. W. Reed, C. Dull, W. L. Hildeburn,* and *R. Allen,* Gaboon, 30 00
Monroe, Mich. W. H. Boyd, to cons. Rev. ERASMUS J. BOYD of Brooklyn an H. M. 50 00
Moreau, N. Y. 1st cong. ch. and so. 43 56
Neshamony, Pa. Ch. 58 48
Newark, N. J. 1st pres. ch. m. c. 100; la. asso. wh. and prev. dona. cons. Mrs. JONA. KEENE, Mrs. MARY RODGERS and Mrs. WILLIAM TUTTLE H. M. 288,56; 388 56
New Orleans, La. A family, 40 00
Newville, Pa. Miss Ruth Irvin, to cons. JAMES R. IRVIN an H. M. 100 00
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Perth Amboy, N. J. Pres. ch. 25 00
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Putnam, O. Rev. A. Kingsbury, 3 00
Quincy, Ill. 1st cong. ch. 30 40
Richland, Mich. Pres. ch. and so. 18 00
Rockton, Ill. W. Talcott, 10 00
Rupert, Vt. Cong. ch. and so. 18 00
Shelter Island, N. Y. Pres. ch. m. c. 5 00
Silver Lake, Pa. A friend, for bibles for the missions, 10 00
South Reading, Ms. Cong. ch. and so. 70 47
Southwold, Can. Mrs. E. D. Johnston, 24 00
St. Clair, Pa. Soc. 15 00
Stewartstown, Canaan & Vic. N. H. 1st cong. ch. and so. 10 00
Tennessee, A friend, 1 95
Tomhannock, N. Y. Ch. a lady, 4 00
Troy, N. Y. 2d pres. ch. 110; E. Wickes, 150; Mrs. Hinsdale, 2; 262 00
Warren, O. Stevenson, 1; indiv. 1; 2 00
Washington, D. C. Junior miss. so. of 4th pres. ch. 38 00
Unknown, La Verite, 2; two. chil. for chil. in Ceylon, 1; 3 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Doaksville, m. c. for native helpers, 25 00
Fort Towson, m. c. 7 06
Port Elizabeth, S. Africa, Mrs. Kemp, 14 13—46 19

$14,882 67

LEGACIES.

Groton, N. Y. Miss Mariah Colman, by A. Barrows, Ex'r, 250 00
Ithaca, N. Y. M. R. Williams, by T S. and J. B. Williams, Exr's, (prev. rec'd 100;) 200 00
Newark, N. J. Joseph Affolder, by D. S. Hays, Ex'r, (prev. rec'd 377,78;) 39 26
Norwich, Ct. Mrs. Elizabeth Coit, by Ex'rs, 305 20
Stoughton, Ms. Mrs. Joanna Wales, by E. Wales, Ex'r, 1,500 00
Utica, N. Y. Hannah and Esther Alvord, 7 50

$2,301 96

Amount of donations and legacies acknowledged in the preceding lists, $17,184 63. *Total from August 1st to March 31st,* $128,776 15.

DONATIONS IN CLOTHING, &c.

Colerain, Ms. A cask, fr. H. S. Lyons, for Mr. Lyons, Waimea.
Geneva, N. Y. A box, fr. la. for Cattaraugus miss.
Hoosick Falls, N. Y. Half barrel, fr. la. of presb. cong. 30 00
Ipswich, Ms. S. par. a box, fr. fem. miss. so. 33 00
Kinsman, O. A keg, for C. B. Andrews, Molokai.
Newbury, Vt. A cask, fr. la. sew. so. for Zulu chil. S. Africa. 17 00
Skaneateles, N. Y. A box, fr. la. for Cattaraugus miss.
West Bath, N. H. A box, fr. la. sew. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. JUNE, 1847. No. 6.

American Board of Commissioners for Foreign Missions.

Syria.

REPORT OF THE STATION AT BEIRÛT.

Causes of Gratitude—Sidon—Bhamdûn.

THE communication from which the following extracts have been taken, contains a review of the operations of our brethren at Beirût during the year 1846. In their introductory remarks they say:

We are humbled by the recollection of our imperfect walk, our unfaithful service, and our evil hearts of unbelief; but we bless the Lord, our keeper, that he has preserved us and our families throughout the year, and has graciously restored strength where he has afflicted with weakness and disease. We bless the Lord that the sound of murderous strife and the noise of war have not been heard in our borders; so that we have been enabled to go through our field unmolested and without fear; while relief from apprehension, and greater quiet of the passions, have left the people of the land more ready to listen to the teachings of the gospel of peace. We bless the Holy Ghost, the Sanctifier, that his gracious influences have not been withheld from us utterly; but that he has moved upon the hearts of some members of our families, and, as we trust, has made them new creatures in Christ Jesus; and that he has disposed others in our congregations to a more serious attention to his holy word.

After alluding very briefly to the operations of the press during the year, the report proceeds to speak of the different out-stations, commencing with Sidon.

Doct. De Forest and B. B. made a visit to Sidon in March, remaining in that town about a week. Their intercourse with the people was limited, and they had but few opportunities of serious conversation, and no opportunity to preach to a congregation. Early in the summer Sidon was visited by T. H. and E. F. who remained there a week. They found but few who were interested in their conversations; and a fear of persecution, and a want of love for the truth, held the people aloof from them. Late in the autumn they went again and remained ten days. They returned much delighted with this last visit, having found an open door. Many people called to converse with them, and numbers assembled in the evening and on the Sabbath to hear them proclaim the truth as it is in Jesus. They found several persons who were much enlightened as to the errors of their churches.

Passing from Sidon to Bhamdûn, our brethren remark that Doct. De Forest has lived at the latter village since April, 1846, for the improvement of his health; and that Mr. Hurter was

there with his family from June to October. The report then proceeds as follows:

During all this time a course of familiar expositions of the Scriptures has been sustained, accompanied by prayer every evening of the week and on the afternoon of the Sabbath. The attendance of natives on these occasions has varied from five to fifty persons of both sexes; but has commonly been about ten or fifteen, some of whom have manifested a serious interest in the truths which have been explained. A school for girls has been taught in the house of the missionary by the two female pupils residing with him, under the supervision of Mrs. De Forest. It has been limited to eleven scholars, of whom all but two have learned to read. They are assembled every Sabbath noon to receive from their teachers instruction in the sacred Scriptures, and in Watts' and the Assembly's catechisms, after which they have attended the public exposition of the truth of God. A school for boys has also been taught by an inhabitant of the village. It is limited to fifteen boys, and its teacher is a serious-minded man, apparently quite orthodox in his creed. This out-station, though limited in its sphere, has been exceedingly interesting as a field of labor; especially of late, from the greater solemnity of the little company of hearers, and, as is hoped, the presence of the Holy Spirit.

The next out-station to which reference is made in the report, is Tripoli. The amount of missionary labor at this place has been less than was contemplated at the beginning of the year. The blind teacher, Abu Yusif, has kept his school as heretofore, and also acted as book distributer. But the state of things at Tripoli will appear more fully from the letter of the mission, dated March 6, which will be found in the present number of the Herald.

Aleppo—Schools—Preaching.

Respecting Aleppo, the only remaining out-station under the care of our brethren at Beirût, some additional information is given.

Bedros, who was left there as book distributer and missionary assistant, has been afflicted with a severe and tedious illness. Since his recovery he has been called to pass through a violent storm of opposition, which originated at 'Aintab, and extended to Aleppo. The particulars of this persecution against the Protestant Armenians of 'Aintab we have not been able as yet to learn with sufficient accuracy to report. From the information received, however, we think much of its violence is to be traced to the imprudent, if not unworthy, conduct of an Armenian vartabed, who has gone among them on his own responsibility, and with whom we have no connection whatever. This is a circumstance deeply to be regretted; and we feel much solicitude lest serious injury to the cause may result from it. The visit of Mr. Van Lennep at this juncture is eminently seasonable and opportune. These people are exposed to peculiar trials, for they are a flock without a shepherd. Their appeals for some one to guide them and preach to them the gospel are incessant and affecting.

Three schools are sustained in Beirût for boys and girls; while a fourth is for girls exclusively. There is still another school in a neighboring village, the inhabitants of which are Maronites and Greek Catholics. The number of pupils enrolled in these five schools is one hundred and eighty-eight, sixty of whom are girls. Religious instruction, regular and systematic, is imparted in them all.

The remaining topic, embraced in this report, is "public preaching." During a part of the year more than usual seriousness has pervaded both the Arabic and the English services; and it is hoped that some have received the truth in the love of it. The number who have attended the Arabic service, has varied from forty to seventy, some of whom belong to the most respectble families in Beirût. This is regarded as a new and encouraging circumstance.

We have daily evidence that evangelical principles are spreading among the more intelligent class of young men, to an extent altogether unprecedented in our mission. Not only do most of those who attend our preaching, openly avow their evangelical sentiments in the face of violent opposition; but many others, and of all the various denominations, make no efforts to conceal their rejection of the errors of their churches. More than fifty young men of a single church have refused, it is said, to confess for more than a year; and this is regarded by them as a final renunciation of its authority. This is exciting a great ferment in the city, and the most vigorous efforts are made to crush these young men, and hinder the farther spread of their opinions. We feel much solicitude about the result in many cases. If the advocates of error succeed, the effect will be, in not a few instances, to drive these young people into utter infidelity. It

has already produced this sad result in several instances. Nor are the advocates of error ignorant of the fatal effects of their violent measures. Some of the very best among them have openly declared, that they prefer that their children should become atheists, or turn Moslems, rather than embrace evangelical sentiments. To such an incredible height has this mad zeal been carried, that one of the mildest of men and fondest of fathers has declared to his only son and only child, that he solemnly wished him dead, or that he would go to some foreign country, so that he might never see his face again. And this young man is one of the most affectionate of sons; but he is also a Protestant!

REPORT OF THE STATION AT 'ABEIH.

Schools—Preaching—Conversions.

Our brethren at 'Abeih, in reviewing their operations during 1846, first allude to the schools which have been taught under their direction Five of these, in as many villages, have been sustained nearly all the year, while in three others instruction has been imparted during a portion of the time. The average number of pupils in the eight schools was two hundred and forty-seven; and the average attendance in the five, for the last six months of 1846, was one hundred and thirty-three. More than one half the scholars were Druzes, and about one fourth were girls. It has been the aim of the missionaries to exert a decidedly religious influence both upon the teachers and the pupils. "On the last day of each month," says the report, "the teachers meet at the house of the missionary having charge of the schools, and receive their monthly wages. A season is then spent in religious exercises with them, in reminding them of their obligations as teachers, endeavoring to press the claims of the gospel upon their own hearts and consciences; and the interview is closed with prayer. Several of the teachers are serious-minded men, and attentive to the Scriptures; but none of them give satisfactory evidence of piety."

A girls' school at 'Abeih, taught by the two oldest girls in Mr. Whiting's family, appears to be an interesting branch of the missionary work at this station. It was first opened in August, 1846. The number of pupils during the warm weather was about twelve; but it has since increased to more than twenty. The scholars belong to all the religious sects,—Druzes, Maronites, Greeks, and Greek Catholics,—but there is nevertheless the greatest freedom in giving them instruction from the New Testament and from the Assembly's Catechism and Watts' Catechism.

A preaching service in Arabic has been held without interruption, twice every Sabbath, during the whole year. Our congregations have ranged from ten to sixty or seventy. The average attendance has been about thirty adults and twenty children.

Besides the preaching at 'Abeih, meetings for preaching were held, during the spring and summer, at our school houses in four of the neighboring villages. At all of these places, except one, Sabbath schools were collected, consisting of as many of the children of the day schools as could be induced to attend. At one place nearly all the day scholars are ordinarily present on the Sabbath, together with some of their parents, or other friends and neighbors. In the others there were usually only a small number of the children, and a few adult neighbors, to constitute the congregation; though occasionally the rooms were well filled, as many as sixty adults being present, besides children. These meetings have been conducted partly by ourselves, and partly by our native brethren. We have sometimes required the assistance of the native helpers from Beirût, in carrying on this interesting branch of our work. At the present time the meetings in two of the villages alluded to are suspended. In the other two places they are kept up; and the only reason why they are not kept up in all, is the want of preachers.

A Sunday school is regularly sustained at 'Abeih, the male department of which is taught by one of the native brethren, assisted by the teacher of the day school in the village, and the female department by two of the girls in Mr. Whiting's family. The school is held in the chapel before the afternoon service; which service consists of an exposition of the lesson for the day, either by one of ourselves, or by the native brother who superintends the school.

There has also been a daily evening service at Mr. Whiting's study, during the year, for the benefit of those who were disposed to attend. During a part of the year one of the native assistants has held a similar service at his house in a different part of the village. The number present at each place has varied from three to eighteen, the average attendance having been probably nine or ten Much scriptural instruction has been given at these meetings. Conversational preaching has also engaged the attention

of the missionaries. The conclusion of the report is as follows:

We cannot doubt that the Holy Spirit, with his reviving, renewing influences, has been among us, at times at least, in the course of the year. And we humbly hope that a few precious souls in our own families have been born again. A few others have been more or less awakened. At times also there has seemed to be more than ordinary seriousness in our congregations. Individuals have sometimes, in private conversation, appeared to be seriously impressed by the truth. Still we are obliged to say, (and we say it with humiliation and sorrow before God,) that we have no decided, clear conversions, out of our own families, to record in this annual report. The indications just mentioned we cannot but regard as gracious tokens of the Lord's favor; the more so because they are things which for years our eyes have not seen in this country. We trust they have excited our gratitude, as they certainly have encouraged our prayers and our hopes. Perhaps at no former period have we felt more desirous to consecrate ourselves anew to our work; or a deeper conviction that it is a work to which the Lord has called us; or a stronger hope that in this work he will own and bless us.

LETTER FROM MR. WHITING, FEBRUARY 11, 1847.

Prospect at Hasbeiya.

SUCH is the interest felt by the friends of missions in the little band of Protestants at Hasbeiya, that the following communication from Mr. Whiting cannot fail of receiving an attentive perusal. The truth as it is in Jesus is unquestionably gaining ground in that part of Syria; and we may confidently look forward to its ultimate triumph.

Last week, while I was spending a few days at Beirût, two of our friends from Hasbeiya made us a visit. They came in a private, careful manner, lest they should be recognized by some hostile persons, and reported at Hasbeiya as having been with the Americans again. It seems that all the little band of Protestants are closely watched; and if they absent themselves from the church on the Sabbath, inquiry is made, and they are reported to the Emîr. To avoid this, they have many times made occasions of business to some neighboring village, towards the end of the week, so as to be absent from Hasbeiya on the Sabbath.

Both of these men, (who are in fact the leading persons in that little community,) appear as deeply interested in the things of the gospel as ever; and they say that the same is true of all the rest. They continue to meet together by night in a secret manner, for the purpose of reading the word of God, and joining in social prayer. They feel much the need of some one to lead and instruct them. The most competent man that they had among them, was the school master; but he was ordered away by the Governor last summer, as you have been informed, and is now a member of our seminary at 'Abeih.

It appears that the few who have been known for the past year or two, as declared Protestants, have hitherto been required merely to be present at the church service. The worshipping of the pictures, invocation of the saints, and other things of that nature, are not insisted on. In fact it would seem that those idolatrous ceremonies are not much observed by any, except by a few of the more bigoted adherents of the church. The majority appear to have become disgusted with them.

Efforts have of late been made by the Greek clergy to induce our Protestant friends to go to confession, which after all is the decisive conforming rite. But no one of them has yet done this; and all, both men and women, are resolved not to do it. Whether force will be used to bring them to confession, or whether the matter will be suffered to drop, we do not know; probably the latter. The Greek party seem to have lost all hope of making them good Greeks again; and their great concern now is to prevent the mischief from spreading. They would like, above all things, to have every Protestant leave the place, and be seen there no more. But this, of course, our friends have no idea of doing. They are resolved to hold on, in the hope that the providence of God will in some way interfere and secure to them liberty of conscience; and that the word of God will one day have free course in Hasbeiya.

Meanwhile the leaven of truth seems to be gradually diffusing itself in the community, in spite of all the efforts that are made to expel it. Several individuals, who have not openly separated from the Greek Church, but are very much enlightened, are in the habit

of boldly defending evangelical views, and exposing the prevalent superstitions in all companies. "And thus," say our friends, "they are actually doing more for the cause of truth than any of you could do in Hasbeiya at present." Such men, no doubt, may do much to break down the barriers of superstition and error; but that is a different thing from inculcating the saving truths of the gospel. This last is, after all, the thing that is wanted there, as well as everywhere else. Our friends and patrons, therefore, should not cease to pray that the way may again be speedily opened for the preaching of the gospel of salvation in Hasbeiya.

APPEAL FOR MISSIONARIES.

THE history of the mission to Syria has been singularly checkered and eventful. Many of our most valuable laborers have been cut down by disease; the political convulsions and changes in some parts of the field have been frequent and perplexing; while few have received the doctrines of the gospel in their saving efficacy and power.

And yet it is no new thing for God to withhold his blessing, through a long series of years, even where he has a purpose to grant signal displays of his favor. The history of missions will furnish many illustrations of this truth. We might hope, therefore, that in due time an abundant harvest would be gathered in Syria, were we guided only by the analogies applicable to this particular case.

But there are some indications of progress in this part of the world which are very encouraging. The whole of Syria is becoming more and more prepared for the good seed of the Word; the missionaries are becoming more and more known and respected; and the Spirit of God is rousing many, in places remote from each other, to an earnest searching for the things which make for their everlasting peace. Indeed there is some reason to believe that the missionary work in that country has advanced farther than most persons in the United States imagine. It is at least doubtful whether our brethren have communicated all which has encouraged and cheered their own hearts of late; and whether we are not to ascend still higher, therefore, to reach the point of observation to which they have already attained.

The following appeal for new laborers, though written with deep feeling and great earnestness, must commend itself to all who have kept themselves in any measure acquainted with the recent history of the mission. The circumstances in which our brethren are placed, and the facts which come to their knowledge from time to time, give them a right to be heard. May those who are more particularly interested in the appeal, listen to it with that spirit which says, "Lord, what wilt thou have me to do?"

The Question stated.

When Ezekiel was called to prophesy upon the slain, the Spirit of the Lord carried him out and set him down in the midst of the valley which was full of bones; and made him pass by them round about, and behold that they were very many and very dry. This was done that the eye might affect the heart, and the heart fire the lips of the prophet with the words of his prophecy. Now what Ezekiel did in vision, the church has been doing by her messengers. More than twenty years ago your first missionary landed on these shores, took a hasty glance at the great valley, then sank into his eternal rest. His companion was carried round about the field, surveyed the slain, made his report, and had scarcely begun to prophesy, when he was called to his crown above. Others, from time to time, arrived to sustain the work and maintain the prophecy. They have explored the land; they have mastered the language; they have distributed the word of God; they have written and published tracts and good books; they have taught the young; they have expounded the word of God in the family, the social circle, the prayer meeting, in the school room and in the church; and they have gone from house to house, and from village to village, and have travelled from province to province, preaching the gospel to the dying and the dead. Thus have we endeavored to prophesy upon these slain that they may live. And God has raised up pious, efficient native laborers, who have taken up the same work, and have carried the gospel when and where we could not.

Now what has been the result? Very much like that which followed the first prophesying of Ezekiel. We have cried, "O ye dry bones, hear the word of the Lord," and many have heard. God has opened the deaf ear of these slain. There has been a noise among them; and it grows louder and louder every year; and it is heard from one end of the valley to the other. And behold a shaking, as the shaking of Lebanon; and the bones are coming together, bone to his bone. And as we behold, lo, the sinews and the flesh are coming up upon them, and the skin is covering them above.

Let no one say that all this is a work of naught. It was not on the first prophesying of Ezekiel that the breath of life entered the slain; yet was the first as necessary as the second. So it is with us. But the word must not fail. The command now is, "Prophesy unto the breath, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live." And the first faint breezes begin to blow, and there is life. But the multitude is very vast in which there is yet no breath. And now, O church of the living God, if we fall before the full, strong, vivifying gales of the Spirit come, we charge you, in the name of the Lord, that you continue the prophecy until life enter into them, and there stand up upon their feet an exceeding great army! When this blessed consummation shall have been achieved, you may cease, and not till then. Behold the measure of your work! To remind you of it, to urge its claims, and to show how it is to be continued and completed, are the main objects in view in our present appeal. Do not close the ear against it. We sometimes fear lest so many years have been expended in causing you to pass round about this field, and so many more have rolled away while you could hear nothing but the confused noise of dry bones, or the rude shaking of civil convulsions, that you will lend but a reluctant attention to our plea. But we must even try. And may God speed the word to the conscience and the warm heart of his people!

Peril of the Mission, if not reinforced.

After a passing allusion to the momentous inquiry of Paul, "How can they hear without a preacher?" our brethren proceed with their appeal by saying to us, "You cannot continue this work, unless you send forth your sons and your daughters to prophesy." In presenting this point they use the following language:

Bear with our earnestness. A mighty urgency constrains us. We are your messengers. You have sent us, few, feeble, and all unworthy as we are. We have toiled on in the field. One and another have fallen by the way, and others are failing. And you must be told that the voice of your messengers will soon cease to be heard in this land, unless you speedily, and in earnest, labor to fill up the places of those who continue not by reason of death. We are on the ground. The necessity is before our eyes. It presses upon us daily with fresh importunity. And we shall fail, cruelly, criminally fail in our duty, if we keep silence. What would you say, should we consent to live on here, and labor, no matter how faithfully, until we might drop one by one at our posts, and the work itself die out with the fall of those to whom you have committed it? Could we excuse ourselves to you and to your Lord? Should we be clear of the blood of these slain? Certainly not.

And this certainty compels us to speak. We tell you, with all earnestness, that there is danger, great danger, that the work may languish almost to lifelessness, even at the two posts which you now occupy in this field, before your new chosen messengers can be found, furnished, cross the great ocean, and pass through the arduous primary process, indispensable to fit them to prophesy upon the slain. Yes, we must make you understand, with unmistakeable explicitness, that unless you hasten the work, and quicken the flight of those who have the everlasting gospel to preach, the voice may cease to sound, even in the valleys and over the goodly hills of Lebanon! Your infant seminary for training native preachers may droop or disband. Your congregations on the mountains and on the plain may be left without any one to break to them the bread of life; and your press may cease to drop those leaves which are for the healing of the nations. All this *may*, yes, *must* occur, by a necessity as certain and inexorable as the decree that commands all back to dust, unless you hasten to renew the vitality of our mission, by throwing into it the young life of a new generation of laborers.

Claims of Hermon and Aleppo.

But it is not the design of our brethren to dwell at length upon the necessity of reinforcing the mission to preserve it from extinction; but, rather to spread before us the claims of other fields, hitherto unoccupied by permanent laborers. They say to us, therefore, "You must now come with us, as we pass round about other parts of the great valley of the slain."

You have heard of Hermon and of Hasbeiya, and of the mighty shaking in that valley. Never, since the commencement of this work, has the condition of the persecuted and oppressed Protestants there called more loudly for the

sympathies, the fervent prayers, and the wise and earnest efforts of their friends, than at the present time. They are greatly tried. The enemy, wielding the sword of Mohammed seems resolved to urge persecution to the point of utter extermination. We believe he will be signally defeated by the right arm and the mighty power of the Lord. Our hope is that the day of their deliverance draws near. We see light ahead, so far as liberty to worship God in peace is concerned. But on one point our minds are troubled. We have not strength in the mission to supply the wants of this people. There ought to be at least one new man on the ground now, preparing to labor in Hermon. But we have no such person.

Our attention is next turned to "the extreme north of the land," respecting which we have received cheering intelligence within the last few months.

Recently a large and interesting movement towards evangelical religion has occurred among the Armenians in 'Aintab, Killis, Aleppo, and several other towns in that region. They look to this mission for their guides and teachers. This movement has resulted, as far as appears, chiefly from the labors of a pious Armenian vartabed, whom we sent thither with the word of God and other religious books. In answer to the repeated and earnest request of these Armenians, one of our own number visited Aleppo during the past summer; and on his return the mission passed a resolution, requesting the Prudential Committee to establish a station in that city, as soon as practicable. The Committee have passed the resolution; but where are the men? Not now in Syria, certainly. They must be found and sent out from America, or the resolution of the Committee will lie a dead letter on their records; and until your action gives vitality to this resolve, it must continue to lie dead; and, by a necessary sequence, the slain in this section of the great valley must remain scattered abroad, with none to prophesy upon them. We ask for men, for three men for this work. One is required at the outset for the Armenians; and if, in the progress of the work, it shall be found necessary to establish a station in the city of 'Aintab wholly for the Armenians, as is not at all unlikely, there should be two for this people alone.

There ought also to be two efficient men devoted to the Arabic portion of the field. Aleppo itself is large, and contains the greatest number of native Christians to be found in any one place in Syria. They are the representatives of all the decayed churches of the East; and they are accessible to the gospel. This city also is a grand centre, the main radiating point, in northern Syria. From it the light of God's word is to go forth to the Mediterranean westward, to Armenia northward, to Mesopotamia and the valley of the Euphrates eastward, and to the land of Hamath southward. We must refer, for the full exhibition of these facts, to letters and reports, which have been at various times sent home by different members of the mission. No one, we venture to believe, who will carefully consider this subject, will regard our request for three men to occupy this large field as extravagant or unreasonable. Can they be obtained? Will they be sent? The plea is urgent. Hundreds of persons in these places have heard the word of the Lord. There has been a noise and a shaking, and bone has come to his bone; and they have taken upon them the external form of Protestantism, and the pattern of a visible evangelical Christianity has covered them above; but in most of them, we fear, there is not the breath of life. Hasten, therefore, your messengers that they may prophesy unto the wind: "Thus saith the Lord, come from the four winds, O breath, and breathe upon these slain that they may live."

Tripoli—The Nusairîyeh—Suweidiyeh.

Another place which may be occupied as a station, is Tripoli. The reader will remember some remarks upon this point in the April Herald. The views of the mission are expressed in the following extract:

For years we have had a pious teacher and book distributer at Tripoli, good old blind Abu Yusif; who, with his son to guide him, and a donkey to carry the word of God, has passed round from village to village on the lower slopes of Lebanon, distributing the bread of life to all who would receive it, and conversing with the people about the great matters of eternal salvation. He has also visited the large and populous district of Akkâr, on the north of Tripoli, where dwells a numerous, mingled population of Nusairîyeh, Metâwileh, and Greek Christians, all about equally igno-

rant and equally heathenish. A station at Tripoli would not only have the large population of the city and vicinity to labor for, but would operate directly upon the whole northern part of Lebanon; and in one of its cool and healthy districts, called Dunniyeh, its members would find a safe and invigorating summer retreat, whenever compelled to seek it. There, under the protection of its moslem rulers, they could prosecute their labors amongst the Maronite and other Christian villages; and thus greatly extend the bounds of their acquaintance and the sphere of their influence.

We urge the claims of this important post at this time, because we know that many minds there have moved far towards evangelical opinions. One of these, an influential and promising merchant, has quite recently urged the immediate occupation of this city. He has strengthened his plea, moreover, by the affecting consideration, that many of the young men there have become so far enlightened in regard to the errors of their church, as to reject them with scorn and indignation; but, having no guide, none to lead them to the truth, they are passing rapidly over to general skepticism; and he is apprehensive that they will ere long fall into utter infidelity. He regards this as the most favorable opportunity to labor for their benefit, a critical turning point in the lives of these young men. The change which has come over them, is to him very surprising. Where the power of the hierarchy was altogether paramount a short time ago, it has now fallen very low. The priests are neither loved, nor respected, nor greatly feared. Such an opening as this for preaching the gospel should not be neglected. There ought to be two missionaries stationed at Tripoli. We ask that they may be sent, and sent speedily. Who can foresee the sad effects of a long and discouraging delay? There is much reason to fear that long before a mission can be commenced there, these fair blossoms of promise will be blown away by the fierce storms of persecution; and no golden harvest gladden the heart of the reaper in the vineyard of the Lord.

The April Herald contained some account of the Nusairiyeh, prepared by Mr. Thomson. The mission now urge the claims of this people, distinctly and earnestly, upon the American churches.

Beginning at about a day's ride north of Tripoli, and extending quite round the head of the Mediterranean to Tarsus and the great plain of Adona, there reside that very peculiar, most degraded, and most needy people, the Nusairîyeh. According to the best information which we can collect, they are more than twice as numerous as the Druzes. They live in villages, of which there are several thousand, large and small. In some districts they compose the entire population; in others they are mingled with other sects, like the Druzes in Lebanon. They have no places of public worship, no priesthood, and no known authorized forms of prayer. An outcast, degraded, oppressed people, without books, schools or guides of any kind, they offer a large field, and present strong claims upon Christian benevolence. Some of us have travelled among them extensively, and have been kindly received. And where they have been well treated, as at Suweidîyeh by the Messrs. Barkers, they bear a fair character in comparison with their neighbors. When conversed with on the subject, they professed a willingness to receive missionaries and to send their children to school; and those who are best acquainted with them, both at Ladakîyeh and at Suweidîyeh, believe that they would prove to be quite accessible to missionaries, who should reside among them long enough to convince them that they were their sincere friends, and had come, not to rob, oppress and abuse them, but to befriend them and do them good. This, we suppose, would be the case; and their ignorance and wretchedness, their utter destitution of religion, their isolation from all the rest of the world, and the largeness of their community, render them an important and interesting portion of our field. This is not the place to enter upon a description of their character, habits and history. We must refer you for this to our previous communications, and to other sources of information. Our object now is to bring them before you merely in a missionary point of view. Here are some two hundred thousand, or more, of these miserable, outcast heathen, without God and having no hope. They speak Arabic, the language of our mission. They are on our borders, accessible from many points. They are perishing like the beasts of the field, with no one to think of or care for their souls. Will not the American church take thought for them, and send some of her sons and her daughters to preach to them the blessed gospel, and gather them into the fold of Jesus?

Our brethren propose the occupancy of Ladakiyeh by two missionaries, with special reference to this people. The truth, however, has many friends and advocates among the Greeks and other Christians of that city and its vicinity, for whom something might be effected. A brief reference to another point of interest closes this part of the appeal.

Suweidîyeh is the ancient Seleucia, the port of Antioch, from whence Paul sailed to Cyprus on his first *foreign* mission. The majority of the inhabitants are Nusairîyeh; and the Messrs. Barkers, who have many of them as tenants on their estate at this place, assure us that they would at once place their children under our instruction, if we should establish a mission among them. Recently Doct. Holt Yates, a pious English gentleman of fortune, has purchased property and settled with his family at Suweidîyeh. He has written to us, urging the commencement of schools there and at Antioch, and he regards the present time as eminently favorable. Antioch, where men were "first called Christians," is about four hours' ride from Suweidîyeh, and one third of the inhabitants of this city are Nusairîyeh. The surrounding mountains are also crowded with this people. At Suweidîyeh perhaps the missionary would gain access to them more readily, and under more favorable circumstances, than at Ladakiyeh, though the latter city is no doubt the grand central point for this community. An additional attraction about Suweidîyeh is the healthiness of the place, and the delightful summer residence at Btias, an Armenian village on Mt. Rhossius, only a short morning's ride from the plain. Here the missionary would enjoy a healthy retreat, whenever needed, and a field of labor among an interesting people.

Thus, it will be seen, our brethren have pointed us to stations which should be occupied, as soon as practicable, by eight missionaries, all of whom must be sent from this country. The Prudential Committee have appointed three, who are expected to go forth during the present year. But where are the other five? The answer of the mission is, "We have no tidings of them;" and this, too, is the answer of the Committee. In these circumstances, the mission make their appeal to young men in our theological seminaries. For the purpose of exciting an interest in the general field committed to their care, and removing any unfavorable impression that may exist in respect to it, they discuss several topics bearing upon these points.

The Arabs are accessible.

The Arab people are eminently sociable. They are every where disposed to visit the missionary, and to welcome him to their houses in return. They are also intelligent, inquisitive, and easily interested in such subjects of inquiry as they have become at all acquainted with. And as most of them know more about religion than about any other topic of conversation, it is not difficult to introduce this on all proper occasions. There is, throughout the country, therefore, a great mass of accessible mind. The missionary can begin his labors as soon as he knows how to utter a single sentiment in the language of the people. And as long as he lives among them, he may find daily opportunities to speak directly to perishing sinners about the great things of salvation. Nor need there be any other limitation to the amount of this constant, direct, personal effort, but what is found in the health, strength, abilities and heart of the missionary.

But besides these efforts with and for individuals, we have a variety of ways and opportunities to preach the gospel to them collectively. The missionary, long before he is able to preach publicly, finds in his domestic circle and among his immediate friends an opportunity to begin to expound the word of God. We encounter very little difficulty in gathering around the family altar, every evening, a company to whom we may preach the truth, and for whose salvation we may labor regularly and daily. Nor is this facility of access confined to any particular class of people. Druzes, Maronites, Greeks, Greek Catholics, Syrians, Armenians eagerly attend; and their ecclesiastical rulers, however bitterly they may be opposed, are unable to force them to desist. In this respect our mission enjoys an advantage altogether peculiar in Turkey; and, if we are not misinformed, our facilities for easy, unrestricted intercourse with the people are much greater than in most of these eastern missions.

Again, the open, accessible character of this people is shown by the fact, that they willingly give up their children, both boys and girls, for us to educate. We have more applications for schools than we can possibly meet. Nor do the number of applications diminish in consequence of the most decided efforts, on our part, to make them thoroughly evangelical, Christian schools. The only books used are the word of God and our own religious publications. The super-

intendents are our best native laborers. They visit and examine the schools constantly, expounding the Scriptures, and praying with the pupils; and so far as our abilities permit, we have Sabbath schools and public religious worship at each school-house on the Lord's day. For this department of labor we have a most extensive and inviting field in Lebanon. In the village schools on this goodly mountain and throughout the country, the young missionary will make his first essays at the formal preaching of the gospel in this foreign tongue.

But it has also proved comparatively easy, at all the stations which have heretofore been established in Syria and Palestine, to gather regular congregations, larger or smaller according to circumstances, for the stated, public worship of God. This has been done at Beirût, at Jerusalem, at 'Abeih, and several other villages in Lebanon, and at Hasbeiya. And we doubt not that the same may be effected at Aleppo, Tripoli, Ladakiyeh, Suweidiyeh, or any other place at which we should think it proper to commence a station. Nor need the missionary fear that he will be permanently shut out from intercourse with this people by the excommunications and anathemas of opposing hierarchies. Their power has greatly diminished, and is rapidly declining. Multitudes who trembled at an ecclesiastical anathema a few years ago, now treat it with indifference, or cast it off with scorn.

Ecclesiastical Opposition, and Political Changes.

The mission do not anticipate any protracted interruption of their labors from ecclesiastical opposition. While such opposition is to be expected, and while it may occasion embarrassment for a time, every new struggle will weaken the enemies of the truth, strengthen its friends. "These rude encounters," they say, "are among the most striking indications of progress. These convulsive shakings are the necessary antecedents of the peaceful and permanent establishment of those things which cannot be overthrown."

Nor do we rightly interpret the significancy of those political revolutions and civil commotions which have recently distracted the country, and particularly Lebanon, if we allow them to impair our confidence in the goodness of Syria as a theatre for missionary labor. These disturbances have been in general but partial in extent. The whole of Palestine, and all northern Syria, have remained comparatively quiet. And if we had had stations at Damascus, Tripoli, Ladakiyeh, Suweidiyeh and Aleppo, they would not have been materially affected. Nor are there any known elements of discord now at work, that threaten the permanence and stability of any operations which may be commenced at these places. And we believe, moreover, that there is a very injurious misapprehension, extensively prevailing, as to the actual effect of these convulsions upon our operations even in Lebanon, where they have been most frequent and most radical. Some of these convulsions were so wild and destructive in their immediate manifestations, as for the moment to appal all hearts, and impart a certain panic to every beholder; but we who were on the ground, and carefully watched the workings of divine wisdom in readjusting the scattered fragments of disorganized society, and erecting out of that shapeless social chaos which war had produced a new order of things, were quickly led to indulge far different and more cheering anticipations. By a series of providential interpositions, most marked and most remarkable, we were not only enabled to maintain our position; but these very commotions were overruled to extend our acquaintance and increase our influence. It is matter of devout gratitude that we have been brought through these fearful scenes, with characters as Christian men and Christian ministers not merely unimpaired, but greatly strengthened and confirmed. Unequivocal deeds have given the lie, in the face of this whole community, to innumerable slanders which have been circulated against us for twenty years, without rebuke and without shame, by the clerical dignitaries of some of these oriental churches. And those very men who had so often excommunicated and anathematized us in all their churches, felt constrained to make a sort of acknowledgment of their injustice, and actually issued an order to their flocks to regard us as friends and treat us kindly. This has had no little influence in weakening the confidence of the people in their ecclesiastical rulers.

Another circumstance tended greatly to the same result. These wicked and disastrous wars were notoriously fomented by the priesthood; and a principal design, not to be mistaken or concealed, was a selfish desire on their part to stifle all inquiry in regard to truth, to shut out of Lebanon the Bible and the missionary,

and to crush forever all evangelical tendency amongst the people, and thus to establish their own tyrannical authority, unquestioned and unquestionable. But this conspiracy against liberty and light and the gospel met with a most singular defeat. The power of the papal hierarchies was broken by the overthrow of that political party upon which their hopes of success were built. Their enemies triumphed; and, by the establishment of a Druze Kaiyim-ma-kam over the southern half of Lebanon, greater liberty for missionary labor has been secured than was ever before enjoyed in Syria. The Maronite people, moreover, lay the blame of their calamities and fallen fortunes at the door of their priesthood, by whom they were plunged into these fatal wars.

It requires no long course of reasoning, therefore, to prove that even the civil convulsions which have of late distracted the land, were designed by an all-wise Providence to break down opposing barriers, and prepare the way of the Lord. They have in fact been overruled for good. They have forced open doors which could not be unlocked, and have removed obstacles that might have proved forever invincible to milder means. This much effected, however, it becomes of immense importance that quiet and peace and steady government should succeed. And these we hope to enjoy. Society has been reorganized, and order has been restored; nor do we observe any indications of approaching revolution. Let not the fear of anarchy or revolt or war deter any one from selecting Syria for his field of labor.

The Healthiness of Syria.

A candidate for missionary employment, when looking at a particular place or country, will naturally ask whether he may anticipate the enjoyment of health, should he go thither; upon this subject our brethren make the following remarks:

The climate of Syria is very various; but we do not regard it as, on the whole, unhealthy. The sea-coast is generally hot and, for four months of the year, debilitating to foreigners from northern regions. But the healthiness of cities, even on the coast, differs remarkably. Beirût is oppressively warm in summer, but is not subject to malaria or to fevers resulting from this cause. Tripoli lies low, is well watered, and vegetation is luxuriant; and hence it is subject, in autumn, to those endemic diseases which such causes everywhere generate. But fevers, even there, are not malignant nor generally fatal. And both these cities have, in close vicinity, the cool, bracing air of that goodly mountain, Lebanon. On these mountain heights the exhausted and the invalid can enjoy one of the best summer climates in the world.

Ladakîyeh and Suweidîyeh are remarkably healthy; and Europeans who have resided in them, pronounce the climate excellent. Both are within reach of mountain air, if a change becomes necessary. Aleppo stands upon an elevated plain, far removed from all cause of malaria, and has for ages been the residence of European consuls and merchants with their families. As to health it has always borne an excellent character. We have not heard either merchants or official gentlemen object to a residence there on this account.

If it be objected that this survey seems not to accord with our experience, we admit it; but at the same time our conviction is, that the disagreement is more in appearance than in reality. The inferences drawn from naked, unexplained and partial health statistics, are very apt to be fallacious. They are so in regard to this country. After a rigid and minute examination of this matter, extending over the whole period since the establishment of our mission, the fact was clearly ascertained, that not more than one half of the deaths and removals from the field can be justly ascribed to any insalubrity of the climate. With this large deduction, the healthiness of Syria, so far as our experience bears on the matter, will rise much above the average of missionary fields.

Opportunity for Preaching—The Press.

Our brethren next advert to some of the kinds of labor which are needed.

Though the particular seat of our mission is Syria, we are in an important sense laboring for the whole Arab race. Take your map and look over the vast regions from the frontiers of India to Mogadore, and from Armenia to the Strait of Bab el Mandeb, and you have the geographical limits of this great family, this wide-spread language, this immense missionary field. The numerical statistics may be given at about forty millions, more or less. Here then is a large and populous province of that kingdom which is yet to be given to the Son of God. It all remains to be subdued.

It is high time that this mighty enterprise should be prosecuted with greatly increased vigor and with vastly augmented means. And this is the amount of our present appeal. Every branch of our operations needs to be enlarged and strengthened. Most of all, as first in importance, do we need more preachers of the Word of Life. We have pointed out, in another part of this letter, where they are immediately wanted; how many are required; and some of the encouragements presented to enter upon this ministry. We plead, earnestly, affectionately plead, that these claims may be seriously, prayerfully considered. We lift up our eyes to the fields, and they are white to the harvest; but the laborers are few, altogether too few. While we pray the Lord of the harvest to send forth laborers, we address the Macedonian prayer to the young men about to leave our seminaries—"Come over and help us." What though we cannot point to large churches and great congregations ready to welcome you. Paul found only a few women by the river's side, when he went into Macedonia in obedience to the heavenly vision. You will meet with as large a congregation as that at Hasbeiya, or Aleppo, or 'Aintab, or Tripoli, or Ladakiyeh, if 'assuredly gathering that the Lord hath called you to preach the gospel unto them, you endeavor immediately to come and help us.'

But there is other missionary work to be done besides the formal preaching of the gospel. The press may be extensively and profitably employed.

A very little reflection will convince most minds that the press which is to speak to forty millions of our race, must be an engine of prodigious moral power. The bare announcement of this number of immortal beings is emphatic, impressive. Turn it over in your minds as you will; divide, subtract, add or diminish, as far as your statistics will sanction, and you still have, as the final product, a mighty people; and forty millions may be taken as a very fair approximation of their census. Behold this vast multitude, living in unbroken contiguity; spreading over a large part of Asia and Africa; speaking one language, and that the rich, the varied, the powerful Arabic, one of the most ancient tongues now spoken by any considerable part of our race; preserving from the remotest antiquity its perfect identity, its pristine purity; and destined to continue till time shall be no more. The mere statement is suggestive of vast ideas and noble aspirations. We give you the naked proposition; work it out at your leisure. It will not fade into impalpable shadow under the most searching scrutiny.

New Translation of the Bible—Conclusion.

This mission has recently appointed one of its reduced number to prepare a correct and acceptable translation of the Holy Scriptures in Arabic. Calculate, if you can, the magnitude and responsibility of such an enterprise. It is a blessed work to give the word of God to a hundred thousand dwellers in the little islands of the Pacific, or to the few thousands of the barbarous tribes that roam over our own wild forests, even though these islanders and these tribes seem hastening to utter extinction. But the Arab translator is interpreting the lively oracles for the forty millions of an undying race, whose successive and ever augmenting generations shall fail only with the final termination of all earthly things. Can we exaggerate on such a theme? Is it easy to over-estimate the importance of that mighty power that shall send the healing leaves of salvation down the Tigris, the Euphrates, the Nile, and the Niger; that shall open living fountains in the plains of Syria, the deserts of Arabia, and the sands of Africa; that shall gild with the light of life the craggy summits of goodly Lebanon and sacred Sinai and giant Atlas? We think not. These and kindred thoughts are not the fitful scintillations of imagination, the baseless dreams of a wild enthusiasm. To give the word of God to forty millions of perishing sinners; to write their commentaries, their concordances, their theology, their sermons, their tracts, their school-books, and their religious journals; in short, to give them a Christian literature, or that germinating commencement of one which can perpetuate its life, and expand it into full grown maturity, are great, gigantic verities, taking fast hold on the salvation of myriads which no man can number, of the present and all future generations. Now this is the enterprise which a sanctified press, guided and worked by men of sanctified hearts, are destined to accomplish. There is no room for doubt. The Bible is to take the place of the Koran throughout all this wide domain. The Crescent must fade and fall before the Cross. The gorgeous drapery that

deludes and corrupts, while it fascinates, must be stripped from oriental fiction and fable by the searching, solemn, saving truths of revelation; and these must be sent forth on their regenerating mission mainly through the agency of the press.

In the department of education, also, the mission say that every thing is to be done. No species of missionary labor, indeed, can come amiss. The conclusion of their appeal is as follows:

We look to our own diminished number and inadequate means, and we urge you to strengthen the things that remain, lest they die. We turn to the inviting fields open on every side, and we invite you to enter and reap. We behold the millions around us in ignorance, in superstition, and in sin, hurrying with awful rapidity into an unblest eternity, and we lift up our cry for help. Who will come to the rescue? Who will prophesy upon these slain that they may live? We know not; we hear no voice responsive, saying, "Here am I; send me." Therefore our hopes turn back to Thee, great Captain of our salvation. Wilt not thou, Lord of the harvest, raise up and send forth laborers? In this very land thou didst once live and labor. Over these hills thou didst walk and wast wearied. Here thou didst suffer and bleed and die. From yonder tomb thou didst rise; and from yonder mount ascend a Prince and a Savior, to give repentance and remission of sins. Remember thy prayer for the forgiveness of thine enemies and murderers; and let the heavy curse of infidelity, apostasy and spiritual death be rolled away from this land. Thou art the Lord of this harvest; let it no longer fall and perish for lack of reapers. Do thou call, and then shall laborers come, men after thine own heart, workmen that need not be ashamed. Our voice is too feeble; but thine reaches all hearts, confirms the doubting, strengthens the feeble, warms the cold, wakes the sleeping, and quickens even the dead. Give thou the word, and great shall be the company of those that publish it.

This communication is signed by Messrs. Smith, Whiting, Thomson, Van Dyck, De Forest and Hurter.

Constantinople.

LETTERS FROM MR. DWIGHT.

The following letters, besides containing information of general interest to the friends of missions, will bring down the history of the Armenian reformation at Constantinople to the latest dates. And surely no one will rise from the perusal of these communications without a deep and hallowed feeling of gratitude to God, for his loving kindness to our brethren and to the little flock which he has gathered, as we trust, into the true fold through their instrumentality.

New Place of Worship—Persecution.

The first of these letters is dated February 8. It will be understood, of course, that notwithstanding the arrangement announced below, the service which has been hitherto held in Pera, is still maintained. The new service in the city of Constantinople is held at half past ten in the morning, while the other is at half past one in the afternoon.

Our Armenian brethren have lately opened a place of worship in the city of Constantinople, which promises to be a very useful measure. Many families there are not able to come often to our chapel in Pera, on account of the distance, who will now be accommodated; and, besides, we may hope that many who have now no particular desire to hear the gospel, may be disposed, when it is brought near to their own doors, to listen to it. The house taken for this purpose is large; and it is conveniently situated, in every respect except one, which is, that it is very near the patriarchate. This was considered an objection; but the difficulty of finding a suitable place elsewhere in the city, and the ease with which this could be obtained, (it being the property of one of the members of the Evangelical Church,) led the brethren to decide to take it. They have had preaching there two Sabbaths, and (the pastor being absent) Baron Simon, whom we have recently licensed to preach, occupied the pulpit. The number present on the last Sabbath was nearly sixty.

The owner of this house, however, was last week seized and put in prison by the Turkish police; and although not a word has been said indicating that this arrest has any reference to the opening of his house for Protestant worship, it seems to me that a connection can easily be traced between the two things. The wife of this man is still a faithful member of the Armenian Church; and as soon as it was known to the Patriarch that the house was to be used for such a purpose, he sent a priest to the woman to endeavor to persuade her to leave her husband altogether. This priest talked

in such a manner to the woman against her husband, that the latter felt it to be his duty to go to the house of the priest, and warn him not to come into his premises again to disturb the peace of his family, and to inform him that if he did thus come, he would be delivered up to the police as a disturber of the peace. Two days after this, our brother was arrested by order of the Patriarch. The charge is that he went to the house of the priest and beat him; and there are said to be several other priests who were eye witnesses of this, and are ready to take oath to the fact! He now lies in prison with another person who happened to be with him, when he called upon the priest. They are soon to be tried; and we shall see what will come out of this new attempt of the Patriarch to afflict the people of God. The charge is perfectly false, and the Patriarch knows it; but he is ready to resort to any means to accomplish his purposes; and he has shown most abundantly that he has no fear of God before his eyes.

Mr. Dwight expresses the hope, in the conclusion of his letter, that there is much prayer in America for the infant churches in Turkey. "The Holy Spirit," he says, "is greatly needed here. We see the clearest evidence of the fact that he is operating upon some minds; but we desire to see an abundant outpouring of the Spirit; and for this we beg that all our Christian friends at home will pray."

Devices of the Patriarch.

Under date of March 6, Mr. Dwight wrote another letter, in which he continued the history of the Patriarch's efforts to arrest the progress of the reformation among his nation.

In my letter of February 8, I mentioned the opening of a new place of worship in the city, and the imprisonment of the owner of the house, with another brother, on charge of beating a priest. These men were subsequently tried before the police court of the city. A long list of written charges was preferred against them by the Patriarch, over his own official seal; and four priests and nine laymen appeared as accusers and witnesses on his part. The whole object aimed at in court was to procure such a decision against the brethren, as should prevent the holding of Protestant worship in that house. The Patriarch first claimed the house as belonging to the Armenian Church, on the ground that the brother of Stepan, the present owner, was the former holder of the house, when he was Patriarch; and that it belonged to his monastery and not to him; and that the papers were then taken out in Stepan's name for convenience, and not because the house was his. The Judge heard Stepan's statement of the case, examined the papers, and decided that the Patriarch's claim was not valid in law.

The Patriarch then asserted that the neighbors, being all Armenians, did not wish Stepan to reside in their quarter; and, furthermore, that the whole Armenian community wished him to remove. To this Stepan replied that if they could prove that he was a bad man, unfit to live among civilized people, very well; but if, as they acknowledged, his moral character was good, their not wishing him to reside there was no reason why he should leave. If *they did not wish him*, and urged this as a ground for driving him out, he also might say that *he did not wish them*, and, therefore, they must remove. The Judge was compelled to decide this point in his favor.

The Patriarch next urged that either Stepan, or some other person, stood in the window of his house, and railed at the Armenians, as they were passing by to go to the church, which is near. But unfortunately for the Patriarch, the house stands in the midst of a garden, and is not even visible from the street; so that this charge fell to the ground.

At last the Turkish judge said to Stepan, "Let the objections of the Armenians all go for nothing; but we (the Turks) do not wish you to hold meetings there. The government gives you no such permission." To this Stepan replied, with great solemnity, "I beg that you will not give yourselves the trouble to try to prevent us from meeting; for I declare that not only I, but all the Protestant Armenians also, are ready to shed our blood for this thing. Consult together, if you please, as to the best method of getting rid of us; whether you will banish us from our homes, or drown us in the sea, or cut off our heads; but it is useless to try to prevent us from meeting. The holy gospel commands us to meet; and it is a matter of duty and of conscience with us, and not of choice. We cannot cease to meet." The Judge said nothing more on the subject; but merely directed his clerks to record that the Protestants say that it is a matter of faith and conscience to meet.

After the enemy had thus been foiled in every attempt to procure a decision

against the meeting, they at last brought forward the charge that Stepan had beaten a priest; and to prove it the four priests present had come as witnesses; but they contradicted themselves in their story; and the Judge very soon decided that this charge also could not be sustained. The matter was then referred to the Minister of Foreign Affairs (who is also Minister of Religion) for decision, and the two prisoners were very soon liberated.

The meetings still go on, and the number of attendants is gradually increasing. It amounts now to about seventy or seventy-five. The preaching in the city is at half past ten o'clock, and that in my house in Pera at half past one, every Sabbath. Thus it has been virtually decided, by the highest Turkish tribunal, that the Protestants shall have the privilege of holding religious meetings in the city of Constantinople!

You will admire the decision and firmness of the brethren in this thing, but still more, I trust, the grace of God that imparts to them such a spirit, and enables them to follow the strait path of the gospel without fear. God's providence is also peculiar in regard to this little flock of faithful disciples, who are living as sheep in the midst of ravenous wolves. He makes the wrath of man to praise him, and the remainder thereof he restrains. And when the powerful and mighty rise up against this helpless church, he prepares mighty instruments against them. I regard the whole thing as most evidently of God; and I feel as though in all the steps we have taken from the beginning, we have been led on by the providence of God; and, in general, we could not have done otherwise than we did, without sinning against the light which God gave us.

Excitement at Nicomedia.

The Herald for May contained an extract from a letter of Mr. Dwight, in which was mentioned the absence of Baron Apisaghom on a tour to Nicomedia and Adabazar. It also stated one or two facts of interest, growing out of his labors in the former place. To that letter Mr. Dwight refers in what follows:

I informed you also in my last of a new movement in Nicomedia, in consequence of the preaching of our brother Apisaghom. I enclose a translation of a letter from Deacon (formerly Priest) Haritoon to a brother in this city, which will interest you, and also show you the sequel of the matter in regard to Mr. Apisaghom's preaching.

The reader will undoubtedly be anxious to see this epistle; it will be published, therefore, without abridgement. The translation is as follows:

Time does not permit me to describe to you by writing the exceeding great joy of our city. It is true that when the Evangelical Armenian Church was first organized here, there was great joy; but, by the blessing of the Holy Spirit, its members increase from day to day. At first it consisted of only fourteen members; but now it has increased to twenty-two, sixteen of whom are males and six females. The whole church has been in great joy ever since your beloved pastor, Mr. Apisaghom, by the favor of the Lord, came to our city. We have had large meetings every evening, except the present, on which we have been prevented from meeting by the Governor of our place. We have had two services for baptism, one at the house of Deacon Haritoon, where the child of Baron Garabed was baptized by the name of Soorpoohy; and the other at the house of brother Hohannes, the painter, where the child of Baron Gaspar was baptized by the name of Antranig; and on these occasions the number present was seventy and eighty. On the following night we met for the breaking of bread, at Deacon Haritoon's house, where were present twenty-two communicants, and a little less than a hundred persons in all. Of these, seven had never heard the gospel preached before; and not only so, but they were formerly persecutors of the truth; and when they heard the gospel, they were pricked in their hearts, and they confessed their evil deeds. These very men, when the persecution began, armed themselves with clubs, and lay in wait at the episcopate, that whenever any one of the brethren who had been called up, came out without signing the confession of faith, they might fall upon him and beat him. What joy it gives us, to see these very men now come and listen to the preaching of the gospel; and to see in this city, where at first the work began with very few, it now amounts to a hundred! Blessed be the name of the Lord, who adds to his church from day to day!

On the morning of the following Saturday, we attended the funeral of our beloved brother Hadjy Yeghia; and, assisted by the counsel of our reverend brother Apisaghom, every thing was done in such a manner as we did not dare to hope for. But the Lord evidently helped his people, and every thing was done in good order. When we passed out of the door, accompanied by six soldiers furnished by the Governor, we found a large multitude of Armenian women and boys, great and small, waiting with stones in their bosoms and pockets, to make an attack as soon as the coffin should appear; and the soldiers were not able to disperse them. The multitude momentarily increased; and when

the coffin was carried out, they began, with loud voices, to insult and blaspheme, and to mock us with the most shameful language, and to spit upon us. It is impossible to repeat in writing the language they used; but we walked along in order, two by two, without uttering a single word. . . . Even the soldiers feared being stoned. We at length reached the burying ground; and while we were waiting for the grave to be dug, Mr. Apisaghom, after resting a little while, read a chapter from the Scriptures, and preached to the people about an hour. The hearers were astonished, and silence reigned over the whole mixed multitude, and all listened with earnest attention, both Armenians and Turks. After prayer we returned with the soldiers in all peace to the bazars. The Armenians of the city wondered much that we had been able to bury our dead; for they supposed that we could not do it without first getting permission from them.

They subsequently stirred up the Governor (the Armenian and Greek Bishops uniting in the thing) to give orders that henceforth there should be no more meetings at night. He said, "By coming together thus, two hundred men and women, in the night season, you give offence to your fellow countrymen, and will cause them to rise. Every community has a fitting time for performing its worship; but you perform yours in the night." He also said, "Prayers cannot be said after the season of Yatsoo," that is, the last regular hour for Mohammedan worship each day, which, at this season of the year, is about seven, or half past seven o'clock. However, on the same evening we had service again for the baptism of a child, which we continued till a quarter past seven. In the mean time the Governor, being informed by the enemy that we were holding another meeting, was going about with soldiers, endeavoring to find the house where we were assembled. Learning from those who were returning home the place where the meeting had been held, he went there and reproved the owner of the house, saying, "Did I not command you not to hold any more meetings?" It seems as though the Lord blinded his eyes that he should not find the place before; for we were thus able to finish our service before he came.

The next morning Baron Garabed called on the Governor, who said, "You are to have no more meetings; and if you do not obey, I will come and seize you all, and put you in prison. I am the ruler of the city, and you have no permission in your hands from the Porte for these meetings." When the Armenians and Greeks heard of this, they became still more exasperated. With a mob, in a most shameful manner, they stoned the house of Yeghia, the deceased brother; and they have since insulted and stoned the brethren with greater boldness in the streets. The Lord grant them his grace! They show plainly whose servants they are.

This is the present state of our city; but all the brethren are entirely without fear, for they know that the church of Christ prospers and grows by persecution; and we have seen with our own eyes, "that whenever there are no trials, we soon become slothful."

The following paragraph contains some additional information respecting the infant church at Nicomedia. It is from the same letter of Mr. Dwight, dated March 6.

We have advised our brethren in Nicomedia by no means to suspend their meetings, although the Governor should insist upon it. They ought evidently to obey God rather than man. They have not actually suspended their meetings; but they have ceased meeting in their own houses, which only are capable of holding all who wish to come; and they have met in a small room in the bazars, where they formerly held all their services. We are about sending our licentiate (Mr. Simon, brother of Mr. Apisaghom) down there as a candidate; and if he receives a call, we shall probably ordain him as pastor of that church. They are poor, but will be able to do something towards his support; and we must make up the deficiency for the present.

Death of Baron Apisaghom.

The friends of missions cannot fail to be deeply moved by the early death of the young pastor of the Evangelical Armenian church at Constantinople. The first announcement of his illness is contained in Mr. Dwight's letter of March 6. Four days later he wrote again as follows: "To-day a consultation of three physicians has been held over him, and they all agree that he is in a most critical state He has now a very high brain fever; and unless he finds relief within a day or two, it must terminate fatally." The next communication brought the melancholy tidings of his death. It is expected that Mr. Dwight will hereafter furnish a sketch of his life and character; in the meantime, however, the friends of missions will read the following account of the closing scene (written by Mr. Dwight, March 17) with mingled emotions of joy and grief.

You are in some measure prepared to hear the sorrowful tidings which I am called upon to announce to you by this post. Our beloved brother Apisaghom has been removed from his earthly labors, and is now, I doubt not, one of the bright, happy spirits around the throne. He departed this life on Friday last, March 12, after an illness of only fifteen days.

His physician has no doubt that he received the seeds of his disease in Nicomedia, where he was thrown into

very exciting scenes. When he returned from that place, he appeared languid; and he was soon after exposed to similar excitement here, in consequence of the outrageous conduct of a mob at a funeral in the city. It is not necessary, however, that we should trouble ourselves now to search for second causes. His appointed time had come; his work was done; and, by the grace of God imparted to him, we can say it was well done; and with truth he might have said, as he was leaving the world, "I have fought a good fight; I have finished my course; I have kept the faith."

It is now about six years, I think, since his conversion from a formal to a spiritual Christianity. He has steadily held on his way, and has been used as an instrument, in the hands of God, of averting much evil from the evangelical community, and of bringing many souls into the kingdom of Christ. A little more than eight months ago he was called by the unanimous vote of the Evangelical Armenian Church in this city to become its pastor; and from the time of his ordination to the day of his death he gave himself wholly to his work, and was greatly blessed. He was a man of rare qualifications for this office, humble, modest, serious, devout, wholly absorbed in his work, and possessed of a remarkably well balanced mind. To all other qualifications, he added a very clear view of the gospel plan of salvation; and having thrown himself as a poor lost sinner upon Christ as his only hope, he was able, with great confidence and earnestness, to commend to others that Savior whom he had found so precious to his own soul. He was much beloved by his people, and his loss will be severely felt; though I have the fullest confidence in God that he will more than make it good.

The disease of our brother was of such a nature that for the most part, during his illness, he had not the possession of his mind. It was interesting, however, to see that even in his delirium his ruling passion was predominant, and he was constantly talking of the progress of evangelical religion in this land, and of the opposition of the ecclesiastical rulers; and sometimes he would repeat passages of Scripture, and sing, and pray, and even preach, with a loud voice. His weeping church, however, were deeply afflicted at the prospect of their pastor being taken away, without being permitted to bear a rational testimony to the power of the gospel to support him at that awful hour; and I have no doubt that much prayer was offered that God would give him an opportunity before his departure of thus magnifying the grace of Christ. And this prayer was heard.

Very providentially I called to see him a few hours before his death, not knowing that he was so near his end, and while I was there, to the surprise and delight of all present, the Lord graciously removed the cloud from his mind, and I had a long and deeply interesting conversation with him, in regard to his situation and his prospects and hopes for eternity. I found him firmly stayed on Christ as his only and all-sufficient Savior, and rejoicing in him with joy unspeakable and full of glory. After he had expressed his sense of the nearness and preciousness of Christ, I asked him if he had any sin. With a slow but full voice he replied, "My heart is full of sin; but Jesus Christ is my righteousness, my sanctification, and my complete redemption." I asked him whether he wished to die or to live. He replied, "Which to choose I know not." And after a slight pause he added, "Sometimes I long to depart, that I may be with Christ." I then asked him if he sometimes also wished to live. He replied in the affirmative. I asked him why he wished to live. He said, with great emphasis and solemnity, "For the glory of Christ." I asked him what was his motive in leaving his church as he had done. He replied, "The love of Christ." I inquired whether now that he was on his dying bed, he fully approved that act. He replied, very readily, "O yes." I told him that he had been called to be a minister of Christ, and that he had labored much in his service, to extend his kingdom and bring men to repentance and salvation; and I wished to know whether he felt that on account of his abundant labors and sufferings for Christ's sake he would be worthy, in part, of receiving salvation. With great promptness he replied, "By no means;" and after a slight pause, he quoted in full this passage, stopping to take breath between every word, "For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

There were present on this occasion besides his own relatives, his two deacons and several of the brethren and sisters of the church; and their joy was unbounded, when they heard their dying pastor, with restored reason, giving such

clear testimony of the all-sufficiency of Christ to support him in that trying hour. At the end of every answer he gave to my inquiries, they cried out all over the room, "Bless the Lord," "Glory to God," "Glory to God," being perfectly unable to restrain their feelings, and the sense of gratitude they felt that God had granted him such an opportunity, and given him grace to bear such a testimony. The scene was one of surpassing interest. I have been present at many death-bed scenes of the people of God; but I can truly say that I never witnessed any thing so deeply affecting. I afterwards engaged in prayer; and our departing brother uttered a loud *Amen* at the end of every sentence; and his reason then left him again, never more to return! One of the brethren went to his bed-side after the prayer, and, with an almost bursting heart and agonizing voice, cried out, "Brother Apisaghom! Who shall preach to us? Who shall exhort us, when you are dead?" The beloved pastor was too far gone to reply; and all the brethren and sisters of the church present gave vent to their feelings in a flood of tears. I wish you could have been there; nay, I wish that all our beloved Christian friends in America could have been there, to learn a new lesson on the importance of those labors in which the church is now engaged for the conversion of the world, and be stirred up to fresh activity and self-denial in a work which produces such precious fruits for eternity.

I feel myself that this is a new call to me to be more entirely consecrated to the work to which God has called me, and to do whatever my hand finds to do with all my might. Our brother Apisaghom's particular relations to me were such, that I feel that this providence has come very near to my heart. By the special request of the church, I have been acting as his counsellor and assistant in the pastoral duties ever since his ordination; and once a week, regularly, we two have met for prayer and consultation. These meetings have been peculiarly interesting to me, as has all my intercourse with him; and my heart sinks within me whenever I think that he is gone, and I shall see his face no more! God will provide a man, however, to take his place; and I trust that his early removal, besides being infinite gain to him, as I doubt not it is, will also prove a rich blessing to the church over which he was placed. God knows how to sanctify afflictions to his people; and I do believe this sore trial will be sanctified for the good of his cause in this place.

Our departed brother has left a widow and one child; the latter is a little boy, less than a year old. The widow is a member of the church, and is a person every way fitted to be a pastor's wife. She is one of the most intelligent, pious, and lovely women I have known in this country; and, in fact, in native intellectual power and in piety she has few superiors any where.

Erzeroom.

LETTER FROM DOCT. SMITH, JANUARY 29, 1847.

The late Riot.

THE November Herald contained an account of an aggravated assault on the residence of Doct. Smith; and the February Herald described the steps which had been taken to secure redress. The present letter continues the history of this unpleasant affair, and shows what had been actually done in the way of redress.

In my letter of October last, I gave you an account of Mr. Brown's visit to this city, and a statement of the results as far as they had then transpired. Soon after he left, and immediately upon the arrival of the troops ordered for the purpose, a hundred or more persons were apprehended, say thirty Armenians for the disturbance at my house, and seventy Turks for that at the Persian Ambassador's. Those of the Armenians who paid their portion of my loss, were at once released; but most of them were set free without paying any thing, their portion being assumed by the bankers, and afterwards assessed upon the Armenian community, contrary to express promises made to Mr. Brown. Only three remained in prison, and they were worthless men, selected by the Armenian rulers themselves as deserving of severe punishment. These men were freed upon the petition of our associates at Constantinople; and thus the offenders have escaped without punishment. I say "without punishment"; for to tax a community for the offence of individuals, is not to punish the offenders; neither is taking from men of property a slight sum for property stolen (perhaps a less sum than the value of the stolen property which they were fortunate enough to secure) punishment; and certainly the confining

of culprits a few days, or even weeks, to await the decision of their judge is not such. But perhaps the Armenian community, as a whole, have felt more sensibly the course actually pursued, than they would that assented to by Mr. Brown; and, therefore, we should not have had so much cause to complain that the money was thus collected by a tax, had not our native brethren been made to pay three or four times more than their equitable assessments.

Forty of the Turks apprehended were found guilty, and are still in prison awaiting their sentence, which is to come from the capital; but should they be treated as the Armenians were, all foreigners in Erzeroom will have reason to fear for their future safety. But as the Porte has already paid thirty thousand dollars,—perhaps a full thousand times more than the loss sustained,—we hope that justice is to be farther regarded in the punishment of the rioters; and if to mitigate the feelings of the Mussulmans in this place, as is suggested, some of the Armenians are again to be seized, (for they were not declared pardoned, although set free,) and made to share the same fate as the Turks, then the peace of the city will be secured as far as we could hope from the government under which we live.

Doct. Smith stated, in his letter of October 10, that a young man, regarded as hopefully pious, had gone from Erzeroom to join the seminary at Bebek. In the present communication he says that this individual was entrapped and sent back to Erzeroom by the Patriarch; and that after his return he had apparently become an opposer of the truth. Seven persons still remain excommunicated.

The number of calls of all kinds which I had during the first half of the year, was three thousand two hundred and eighty-eight, according to a record carefully kept from day to day. During the last half of the year my record has been less punctually attended to; but I gather from it that I have received not much more than a third of the number of visits that I did before July; and during November and December I had less than one hundred and fifty calls each month. One prominent reason for the reduction of the number of my patients, is the demand (which I have enforced) that all Mussulmans, before being seen professionally, shall present me with a certificate of their poverty from their imam. A more prominent reason is to be found in the check given to my popularity among the Armenian villages of this plain and the plain of Pasin by the mob. During April, May and June I had hundreds of calls from such Armenians; but for days and weeks after the riot I had not perhaps a single call from this class. If at any time it should seem advisable to increase my intercourse with Mussulmans, it would be secured at once by ceasing to require certificates of poverty; and very likely my visitors from the Armenian villages would, at the same time, rapidly increase. I am getting so many acquaintances in the villages, that visiting them at their homes seems also to be desirable; and I have made six or seven visits in four villages during the summer and fall, all upon invitation, and have other invitations for the coming season. But though other Armenians have been kept away from us, not so the excommunicated. They come to our houses with freedom, and we go to theirs; and thus our opportunities of preaching to them have been far greater the last six months than ever before. We need only an outpouring of the Holy Spirit to bless the means used; and for this, while we try to pray ourselves, we feel it a privilege to request your joint intercessions.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

Our brethren who are prosecuting their work at this station, have received many tokens of the divine favor, during the year (1846) embraced in the present report. With the exception of Mrs. Munger, whose decease occurred while she was on her way to India, no individual connected with the station has been cut down by the hand of disease or the providence of God. While Mr. Munger has been allowed to return to his long desired field of labor, two missionaries, (Messrs. Wilder and Fairbank,) with their wives, have entered for the first time upon the missionary work. Messrs. Burgess and Hazen are supposed to have reached Bombay in the month of February, 1847.

The subjoined extracts from the report of the station show that, in common with the friends of missions in this country, our brethren have great reason to be thankful to God for the success which he has granted to them during the past year. The number of believers has considerably increased; and the civil power has recognized the rights of native Christians in a way which can hardly fail to subserve the prosperity of the mission. And we may soon hope to see results of a still more cheering character.

The first item referred to in the report is the condition of the schools. In respect to the free schools, and also the boarding school for girls, nothing has occurred to call for a particular notice. The free schools for boys have been recently placed under the supervision of Mr. Fairbank.

The Seminary—Baptism of Rama.

In the seminary we have had more reason for encouragement the past year than usual. Considerable religious interest was manifested by several boys, from the commencement of the year; and a small company were in the habit of meeting together for prayer, and of daily visiting the house of Ramkrishna, their teacher, for the purpose of religious conversation and social worship. This continued for several months. Most of them, however, were afraid to exhibit their feelings openly.

At length one of the number, named Rama, the most advanced boy in the seminary, and one who had always maintained a high character, declared his determination to confess Christ before men, and asked for baptism. As he appeared to give good evidence of a change of heart, we cheerfully complied with his request; and he was accordingly baptized on the 13th of December. He was a boy of good caste, and belongs to a family of pateels (head-men) in a village near this place. His baptism produced considerable excitement. His brothers, his widowed mother and his sister, came and urged him to return to Hindooism. His poor mother pleaded with him, beseeching him not to destroy himself and his family. He begged her to refrain from weeping, while, at the same time, his own face was bathed in tears. He told her that he did not wish to be lost; that he sought the salvation of his soul; and urged her to come along with him and be a Christian. He was taken before the magistrate by his friends, and, when asked whether he had become a Christian of his own free will, he replied that he had; that he believed Christianity to be true; and had, therefore, embraced it. He was then allowed to go where he pleased, and his friends ceased to give him any farther trouble.

The caste of cultivators, to which this boy belonged, forms the great laboring community of this country; and it is the class in which we have especially desired to see some wide and effectual door opened for missionary labors. Many individuals of that caste have, at different times, given good heed to the Word; but the fear of the consequences of losing caste has hitherto deterred them, in almost every instance, from coming forward and taking up their portion with the people of God. The habit of yielding to brahminical influence is so strong with them generally, that they know not how to break away from it. The brahmins rule them with a rod of iron, as they know that from this caste especially they must derive their means of subsistence. They would have little hope were the cultivators generally to abandon Hindooism, and, of course, they watch them with peculiar vigilance, and endeavor to guard against the first entrance of Christianity among them. The conversion of a young man from a respectable family of this caste is, therefore, a special encouragement to us.

It was to be expected that the baptism, described above, would at first exert an unfavorable influence upon the seminary. The experience of other schools, in similar cases, was renewed in the history of our brethren. The report mentions the effect of the baptism in the following paragraph:

Two or three of the boarding scholars who had been the subject of religious impressions during the year, and in regard to whom we had hoped that we might yet see the fruits of the instruction which they had received in their conversion, were at once removed by their parents. One or two others of the same company were suffered to remain in school, but only after giving their friends satisfactory evidence that they were determined not to embrace Christianity. Two or three brahmin young men, belonging to this place, who had attended the school for some time as day scholars to gain a knowledge of English, were also required by their friends to discontinue their attendance; and although they were very reluctant to give up the privileges which they enjoyed here, they found themselves unable to resist the efforts made to remove them. They came and made known their circumstances to the superintendent, expressing their great regret that they were not allowed to continue their studies in connection with us. They have learned enough of the truths of Christianity to know that it is a religion supported by reasonable evidence, and enough too, perhaps, to make them wise unto salvation.

It may be proper to state in this place that the seminary at Ahmednuggur was established in 1836; and it has been under the care of Mr.

Abbot from the first, with the exception of two years, (1843 and 1844,) when Mr. Burgess took the charge of it. Mr. Abbot has felt a deep interest in Rama, (who has been a member of the institution nearly ten years,) and has, consequently, rejoiced exceedingly in seeing this proof of the usefulness of the seminary.

Baptism of Sudoo—Preaching.

At the same time that Rama was baptized, Sudoo, another boy in the seminary, the son of Christian parents, who was baptized several years ago as an infant, came forward and professed his faith in Christ. He has for more than a year past exhibited great interest in religious things; and he has been the most active in assembling and bringing out the little company of boys, accustomed to come together for instruction and worship. He would often meet with each of these boys alone, and engage in prayer with them. His influence for several months has been very good on those around him; and, as he had nothing to fear from the profession of Christianity, he very naturally went forward in declaring his determination to acknowledge the Savior before men. After a trial of a year, in which he appeared to maintain a good Christian character with great steadiness and consistency, we determined to admit him, though young, to the full privileges of a member of the church. It was an interesting day when these two persons came forward, and, in company with an intelligent mahar from the villages, avowed their determination to serve the Lord. These were the first fruits of our labors in the seminary in the way of conversion; but we hope that they will not be the last.

The statement which follows, may deepen the interest which will be naturally felt in the case of this lad.

We may add here that Sudoo has been supported for two or three years past by a lady in Ohio; who desired that he might be trained up for the work of a native preacher. We hope that he will be prepared by a thorough course of study for this work, and that he will do much good among his countrymen. He has gone out several times with his father, who is one of our native assistants, to assist him in reading to the people in the villages or at pilgrimages, and he loves the work. He expresses a great desire to devote his life to the promotion of the knowledge of Jesus Christ among his own people.

A few boys who have been partially educated in village schools, were recently admitted to the seminary. The institution is now committed to the care of Mr. Wilder.

The arrangements for preaching at Ahmednuggur have been the same as heretofore. Tours have been made in the surrounding villages; but not with the same frequency as in previous years. This kind of labor has been performed by native assistants, except in the rainy season. The scarcity of food which prevailed extensively in the Deccan during 1846, has apparently diminished the number of applicants for religious instruction.

Wudaley—Important Decisions.

The next topic embraced in the report relates to the operations of the mission at Wudaley. The commencement of this out-station was mentioned in the report for 1845. A chapel was opened there in February, 1846; on which occasion ten adults were admitted to the church, all of whom have appeared to adorn their profession. Five persons belonging to Wudaley and its vicinity, have been baptized at Ahmednuggur more recently, making the whole number of church members connected with the out-station twenty-one. Haripunt, a native catechist, has resided there since March, 1846, with the exception of the rainy season.

During the last hot season, when the scarcity of food was greatest in this region, our converts in the villages who depend entirely on their labor for their support, were in very great want. We felt the necessity of doing what we could to assist them, and raised a small fund from the contributions of our English friends, which was spent in giving them employment. They were set to work digging a well in the neighborhood of the new chapel at Wudaley, and were paid according to their labor. This was a very great relief to them; and the well will be a special accommodation to the native assistant who may occupy the station.

Soon after Haripunt went to reside at Wudaley the people of high caste in the place, instigated probably by the people of the neighboring villages, manifested much opposition; and were determined at one time to force him to leave. They went so far as to refuse him the privilege of getting water from the public wells. He made a complaint to the magistrate of Ahmednuggur, who at once gave orders that Christians should

have the same privilege of obtaining water from the public wells which was universally accorded to Mohammedans. The authorities of the village declared to the magistrate that they would not obey his order, and were fined forty rupees in consequence. After that no farther difficulty was experienced.

It has also been recently decided by the magistrate that native Christians shall be allowed the same right which Mohammedans enjoy, of putting up in the temples and common rest-houses in the villages. Some months ago Haripunt was forcibly ejected from a temple, where he had put up in a village near Wudaley, while on a tour in company with Mr. Abbot. The case was brought to the notice of the magistrate; and after a great deal of trouble and annoyance, occasioned in part by the false witnesses brought forward by the villagers, they were at length fined a small sum, and the order above mentioned was given. These decisions of the magistrate we regard as marks of the divine favor towards us in our work; inasmuch as they show to the natives that government will not suffer any one to be deprived of his rights merely because of his becoming a Christian. Had a contrary decision been given, it would have been difficult for our native Christians to travel about in the villages, except at great expense, and oftentimes with very great inconvenience.

Statistics of the Church.

The results which are stated below, indicate very clearly that the blessing of God has attended the labors of our brethren at Ahmednuggur.

At the commencement of the year, there were sixty-seven members in the church connected with the Ahmednuggur station. During the year, twenty-four persons (twenty men and four women) were received into the church at Ahmednuggur and Wudaley. Only one member has died, and three persons have been excommunicated. Two persons were dismissed to other churches in consequence of their removal to the Madras presidency, in connection with a Madras regiment formerly stationed at this place. At the close of the year, therefore, we had eighty-five members of the church at Ahmednuggur and vicinity, not including the members of the church at Seroor.

Of the three persons who were excommunicated, one had been previously suspended from the privileges of the church. Two members who were suspended in 1844 and 1845, were this year restored. One other member has been suspended during the year, leaving only two members now suspended from the church.

Of the twenty-four persons admitted to the church in 1846, as mentioned above, eighteen reside in six different villages, some of which are forty miles from Ahmednuggur, and they support themselves by their own labor. This is a very gratifying fact. The number of baptized children under the watch of the Ahmednuggur station is seventy-one. "Not one of the children of the church," the report says, "has been removed by death during the year; a mark of God's continued favor towards his people which is fitted to arrest the attention of the heathen around."

One of the new converts from the villages, originally of the mahar caste, is quite an intelligent man. He has been accustomed to read the Hindoo shastres to his countrymen; but for two years past he has laid aside his Hindoo books and read the Christian Scriptures to all who have been disposed to listen. We think he may make a very useful Scripture reader and native assistant, and are desirous of training him up for that work.

Of the twenty-four converts received the past year, two were originally of the koonbee or cultivator caste; the remainder were originally mahars. One of the former is a poor diseased man in the poor-house, who ascribes his first religious impressions to the instructions of a Christian in the poor-house, who died the previous year, as mentioned in our last report. The other koonbee convert is the youth Rama, mentioned above in the account of the seminary.

Madura.

LETTER FROM MR. WEBB, NOVEMBER 20, 1846.

First Impressions—Help needed.

MR. WEBB belonged to the reinforcement which sailed for India in the Malabar, November 12, 1845, and arrived at Madras, March 29, 1846. In the following August he removed to Sivagunga; and in the subjoined extract he states the successive changes which his missionary experience had wrought in his opinions respecting the piety of the natives.

From that dark and gloomy year when

so many of the mission died, to the date of my arrival, Sivagunga was vacant; and it had become painfully evident that a missionary was needed on the spot to superintend the various departments of labor. In a few weeks I learned something of the nature of the work; and though it was a very little, it was enough to overturn some of the many false but fondly cherished ideas which I had entertained in relation to the effect of missionary operations. It appeared to me as though all that had been accomplished, was hollow and worthless; that there was no such thing as genuine piety to be found, and, what was more, scarcely the form of it. At first I was almost overwhelmed with astonishment, disappointment and discouragement; for all seemed to be seeking their own, and not the things which are Christ's; and for a considerable time I could take no other view than this.

But I have gradually been gaining clearer and juster views; for such I hope and believe they are. Still, however, the fearful reality cannot be evaded, not only in relation to the people generally, but even in the case of those who have professed to come out from among them, that their moral perceptions are exceedingly obscure, and their hearts and lives, as a consequence, are exceedingly corrupt. One of the very many difficult attainments of a missionary in this country is, to learn how to judge of character. How widely different are the tests which we must apply, from those which are, correctly enough, adopted in Christian countries! If we should stretch these dwarfs to the dimensions of the bed which some good but erring friends at home would have us use for the purpose, we should tear them limb from limb.

The following extract was written at a somewhat later period.

We are looking forward with anxious interest to the arrival of our dear brethren who are now upon the great deep. We need their help; we need it much. There is a great work to be done in this (Madura) district; and the Lord has opened the door, and he now invites us to enter. The villages are all open to us, more than open; for they will not only receive us when we go, but they will come to us. I am sure that there have not been less than fifteen or twenty companies from villages, some of them thirty and even forty miles distant, and where the missionaries have never been, which have visited this bungalow for tracts and Christian instruction during the short time that I have been here. These are generally men of influence in the places from which they come; and with some of them I have had most interesting conversations. Some, indeed, have manifested great anxiety about the salvation of their souls. During the short time in which I have been here, nine villages have applied for a school teacher and catechist, and have signed the agreement which is always required of those to whom we send such instructors. These agreements they have drawn up and signed without any previous knowledge on my part of their intentions.

ANNUAL REPORT.

Changes in the Mission.

The annual report of this mission for 1846 is a very interesting document; it is so full of details, however, that an abstract of its contents must suffice. In the midst of many trials our brethren are permitted to see the work of the Lord prospering in their hands. During the past year two members of the mission have been removed by death. The decease of Mrs. Muzzy has already been announced in the Herald. It is due to her memory that the following extract, containing the testimony of the survivors to her worth, should be published: "Being one of the first in the mission, she had seen its planting, its rise, and its progress. In the labor she bore no inconsiderable part; and she was continued in the field till she had begun to witness the results of her toil. Though her sufferings from disease, for about eight years, had been severe, and during the latter part of the time constant, she was distinguished for her patience, her kindness and devotedness. In her removal we have met with a great loss. Only one of the older ladies of the mission is now with us. But the decease of Mrs. Muzzy has brought heaven nearer." After the report had been prepared, intelligence was received of the death of Mr. Lawrence. An extended notice of his death will be found in another place. The cholera has been doing its fearful work on every side of our brethren; but it has received commandment to do them no harm.

The safe arrival of four missionaries, (Messrs. Herrick, Webb, Rendall and M'Millan,) with their wives, after the disheartening inroads of disease and death for several years, is worthy of grateful mention. All these brethren have commenced their labor at the stations assigned them by the mission.

Tirumungalum.

In reporting the operations of the past year the mission take up the different stations in their order. They first speak of Tirumungalum, for five months of the year in charge of Mr. Tracy, but now committed to the care of Mr. Herrick. To the congregations in the Christian villages twenty persons have been added; and two, the first fruits of these congregations, have been admitted to the church; while two others are candidates for the same privilege. In these villages there are four schools, having one hundred and fifty-five pupils.

The whole number of admissions to the church at Tirumungalum, during the year, is seven, and there are six candidates. The monthly concert is regularly attended; and twenty rupees have been contributed to the benevolent society. The congregation on the Sabbath varies from two hundred and seventy-five to three hundred. Besides the four schools mentioned above, there are eight in Tirumungalum and the neighboring villages; one of which, having twenty-five female pupils, is under the care of Mrs. Herrick. The boarding school, in which are forty scholars, is regarded as prosperous.

Pasumalie.

The report next speaks of the seminary at Pasumalie, under the care of Messrs. Tracy and North. The present number of students is fifty-six, there being eleven in the first and second classes, thirteen in the third, and twenty-one in the fourth. Of these, twenty are members of the church, of whom eight (Christian Smith, Charles Coit, Charles W. Rockwell, Irasaniagam, Selvaniagan, Piragasam, Israel Williams, Rufus Anderson) have been admitted to Christian fellowship within the past year. The conduct of the church members is said to be exemplary; and it is a very gratifying circumstance that all belonging to the first class, except two, are communicants; and even these two give some evidence of piety. There are six members of the church at Pasumalie who are not pupils in the seminary. The amount given to the benevolent society is thirty-three rupees.

Sivagunga.

Mr. Webb is now at Sivagunga. This station was in charge of Mr. Cherry during the first seven months of 1846; and its interests suffered to some extent for want of a resident missionary. During that period, however, there were forty pupils in the boys' boarding school; eighteen in the girls' day school; and thirty-four adults were admitted to the church, after waiting for baptism from three to five years. Three persons have been since received into Christian fellowship, making the present number of communicants fifty-eight. The Sabbath congregation averages three hundred. Mr. Webb says, "My free schools are in a more encouraging state, I think, than they were. The girls' school, under the care of Mrs. Webb, is also in an encouraging condition, both in respect to numbers and conduct. The boys in the boarding school are studious and obedient."

Poothoocotta.

At Poothoocotta there is no resident missionary. Native catechists and readers have been employed; and Mr. Cherry has given it as much of his time as he could spare from other duties. The number of church members is forty; of whom six have been admitted during the year now under review. Six free schools have been sustained, having about thirty scholars each; and during ten months of the year there has been a successful English school.

Tirupoovanum.

Tirupoovanum is occupied by Mr. Taylor. The church at this place has twenty-eight members, one half of whom have been received into its communion within the last year. Ten of the new members reside from twenty to thirty miles from the station. Thirty-five rupees have been collected by the benevolent society.

The average attendance in the boys' boarding school is forty. "All," says Mr. Taylor, "appear to be favorably disposed towards Christianity; none are known to be opposed. They hold prayer meetings daily." Two have been admitted to the church, and another is a candidate for the same privilege. The girl's day school, under the care of Mrs. Taylor, appears to be prosperous; and one of the older pupils gives some evidence of piety. The average number of pupils is thirty. The present number of free schools is ten, connected with which are twenty-six teachers, one of them being a communicant, one a candidate for church fellowship, and the rest heathen. The average number of pupils is five hundred and three.

Mr. Taylor has under his supervision fifteen Christian villages, (containing fifty families in all,) seven of which have been received this year. In these villages there are ten church members, eight of whom have been admitted during the year; and four others are candidates. There are also fifteen schools, in which are sixteen teachers and monitors, and two hundred and twenty pupils. Seven of the teachers are communicants, three are candidates for Christian fellowship, and the rest are learners.

Dindigul.

This station is now in charge of Messrs. Rendall and M'Millan. The church has fifty-two members, nine of whom were admitted to its

privileges last year. Six have been excommunicated; and there are thirteen candidates. The contributions to the benevolent society have been only eleven rupees. "All are willing," Mr. Rendall says, "to receive, but not to give."

The number of Christian villages connected with the station is twenty-nine, (two of which were added to the list in 1846,) in which are one hundred and eighty-nine families. Twenty-six church members reside in these villages; and in them there are also nineteen schools, containing three hundred and forty-two pupils, and taught by twenty-four teachers and monitors, of whom twenty are communicants.

There are nine other schools, taught by eighteen teachers and monitors, and having one hundred and ninety-eight scholars. Six of the teachers are Roman Catholics, nine are heathen, and three are candidates for church fellowship. The boys' boarding school has thirty-seven pupils, two of whom are church members, while none are known to be opposers of Christianity.

Madura Fort.

Mr. Cherry is laboring at this station. Nothing marked or important has occurred during the year. The violent opposition which the teachers of the free schools made to the changes introduced in 1844, has entirely subsided. They have now learned that even in Madura they can throw off the marks of heathenism, and take their families to the church on the Sabbath. The Sunday congregation amounts to four hundred and fifty or five hundred. "This small number is owing entirely to the want of a place of worship; which, it is hoped, may be erected during the current year." There are twenty free schools connected with this station, in which are six hundred and sixty-four pupils. Madura Fort and Madura East stations have but one church; this will be noticed hereafter. The following extract from the report is published without abridgment:

An agent, styled a missionary, of the society at Madras for the promotion of heathenism, stayed in Madura two months during the first part of the year. Besides putting in circulation the tracts of his society, he preached in the great temple twice every Sabbath, and large audiences were sometimes assembled to hear him. His sermons, as he called them, were not in direct defence of idolatry, but contained deistical objections to the Bible, gathered mostly from Thomas Paine; while he dealt largely in ridicule of Christianity, its tenets and its adherents, especially the missionaries. At this time also a report was originated, which was circulated for more than a month, that the missionaries at the seminary had recently caught and sacrificed thirteen men for the purpose of finding buried treasure! Four more victims, it was said, were needed and then the object would be accomplished. Our wonder was not so much at the invention of the story, as at the rapidity of its spread, and the credulity of the people, both in the city and the country. Far and near, it seemed to be the subject of general conversation; till the Collector, alarmed at the prevalence of the report, made public proclamation that any one found guilty of uttering such things against the missionaries, without proving the truth of the charge, should be called to an account and punished. The agent used his influence against our free schools, and obtained subscriptions from the wealthy men of the city for the establishment of an English school, in opposition to ours. He succeeded in the establishment of but two free schools; but most of the scholars in our English school, being the sons or relations of the subscribers to the heathen society, in the time of excitement left. But some of them have come back; and the others assure us that if we will provide a good teacher for our school, they will return.

Madura East.

This station has been in charge of Mr. Muzzy, assisted by Asbury, a native preacher. To the Madura church fifteen persons have been added during the year; while six have removed to the other churches, two have died, and one has been suspended, making the present number of communicants twenty-eight. There are also ten candidates. The contributions to the benevolent society have amounted to sixty-seven rupees.

The girls' boarding school has seventy-two pupils, fourteen more than there were last year, twenty having joined it from a similar school in Dindigul. There are two teachers, one in Tamil, and one in English; both are church members. "The progress of the pupils in study has been as good as usual, and their behavior such as to give much encouragement. At times considerable seriousness has been manifested; and some give evidence of being indeed the children of God. Nine of them have been admitted to the church, and six are candidates."

The present number of free schools is ten, taught by twenty-six teachers and monitors, (two of whom are church members, two candidates, two Romanists, and nine are heathen,) and having an average attendance of four hundred pupils. The attendance upon the services of the Sabbath varies from four to five hundred.

The number of Christian villages connected

with this station is fourteen, (five of which have been received during the year;) and in these there are one hundred and ten families; also eleven schools, having two hundred and five scholars. Three other villages have applied for instruction in the gospel. "The advancement of the people in Christian knowledge has, in many cases, been slow; but in some it has been very encouraging. The care of these villages is one of the most pleasant of the missionary's labors."

General Remarks.

The report concludes with several remarks of a general character.

1. *The results of the year should lead all interested in the mission to thank God and take courage.* At the close of last year there were, in all the churches, one hundred and twenty members, twenty-four of whom were admitted in 1845. The number added in 1846 was ninety-seven! The public worship of God has also been established in twenty new congregations. "The door of access to the people is open; Christian education is limited only by our ability to furnish it; and public sentiment is becoming more and more favorable to us. We trust that brighter days are not far distant."

2. *The means which the mission have for carrying forward its work should not be overestimated.* Although the aid furnished by the late reinforcement is very timely and important; it should not be forgotten that a new language is to be mastered, a knowledge of the Hindoo character is to be gained, and the confidence of the natives is to be secured, all of which will make the lapse of years necessary, before the new brethren can be fully prepared for their work. In the mean time death may thin their ranks. The number of experienced missionaries on the ground is lamentably small.

3. *Additional reinforcements will soon be required.* Providence is constantly widening the field of labor; and it is, consequently, almost impossible for the mission to avoid an enlargement of its plans and operations. Vacancies will be made by sickness and death, which must be filled

4. *A physician is urgently needed.* Upon this point our brethren have written with burdened and bleeding hearts; for they had just seen one of the membes of the mission (Mrs. Muzzy) torn away from a post of great usefulness for want of suitable medical aid. It is not strange, therefore, that they ask with an earnestness that should make their voice heard throughout our land: "In all the churches that contribute to the American Board, are there none who are willing to serve the Lord in this way?" Will not pastors, at the monthly concert and on other occasions, repeat this inquiry, till a response shall come from some quarter, "Here am I, send me."

5. *Above all, the blessing of God is needed to crown the efforts of the mission with success.* This is needed to quicken the conscience, and break the deep slumbers of the natives, and urge upon them the realities of eternity. This is needed for the missionaries themselves, to make them wise in counsel and action, and fill their hearts with the love of Christ and of the perishing around them. "We are not free," they say, "from the temptations and trials common to men; and we dwell in the midst of a people of unclean lips. We would say to all who remember us, therefore, pray for us, that God, even our God, may bless us."

OBITUARY NOTICE OF MR. LAWRENCE.

THE death of Mr. Lawrence has already been announced in the abstract of the annual report of his mission. Some additional information, especially in regard to his last hours, will naturally be desired by those who were personally acquainted with him in this country, or who have known him as a missionary in India for more than eleven years.

Mr. Lawrence had received permission to return to the United States, and was on his way to Madras for the purpose of embarking by the first opportunity, when he was seized with the dysentery at Trichinopoly. Having taken medical advice, and supposing that he was able to pursue his journey, he proceeded to Tanjore; but before he arrived there he found himself much worse. An apothecary at Tanjore did what he could for the relief of Mr. Lawrence, and urged him to go to the sea-shore. The disease continued to make fearful progress, however; and when he reached Tranquebar, his life was despaired of. His sufferings were very great; but he was set free from them on the morning of December 20, expressing his confidence in that Savior whom he had so long preached in Southern India.

Mr. Lawrence was born in Geneseo, New York, on the 12th of July, 1807. He graduated at Union college in 1829, and at Andover in 1834. He sailed from Boston for India, May 16, 1835, and arrived at Madura, October 18, 1835. He continued a member of the Madura mission till his death, and was for some time the oldest missionary in that body. His widow and three children are on their passage to this country.

A brief extract from a letter of Mr. Winslow, giving an account of the sickness and death of Mr. Lawrence, will furnish a few additional particulars. The Rev. Mr. Cordes, referred to in the first paragraph, is a resident German missionary; from whom, as from others, many proofs of Christian sympathy were received.

His disease was so violent that he

could not say much; and it was with difficulty that even Mr. Cordes sustained the trial of witnessing his agony. But in all his sufferings his mind was in peace. Mr. Cordes, in writing to me, says, "I entirely coincide with you in opinion of the Christian character of him whose mortal remains rest now among those of our first evangelical missionaries in India. He was not only resigned and truly patient; his comfort was evidently the precious salvation, and what he looked for more, a perfect communion with his Lord. Among several of his expressions to that effect, was also, and with a sigh of longing, "When shall I drink of thy urn.'"

It was gratifying to our departed brother to think that his body would rest by the side of the early and devoted missionaries of Tranquebar. His remains were deposited in the mission burying ground, though the Chaplain (it now being an English settlement) kindly offered the English cemetery. It is a little remarkable that his farewell letter and gift to his people on leaving them, which was printed by us in Tamil before his decease, consists principally of a sermon *on the death of a good man.* I doubt not that the sentiments, adopted from the Rev. William Jay, (whose sermon it was from which our dear brother made the translation,) were in a good measure verified in his own experience during the last conflict; and I trust that his dying message will be blessed to those "among whom he had gone preaching the gospel of the kingdom." He has left a good name behind him, not only among the natives, but among Europeans. I have received several messages from those who knew him, expressing sympathy and deep regret at his removal. General and Mrs. Sewall, on hearing of his death, called on purpose to learn some particulars, and showed much concern. Doct. Gill, for some years a surgeon at Madura, and well acquainted with the missionaries, who are under many obligations to him, wrote to me to know when Mrs. Lawrence would arrive at Madras. On her arrival Mrs. Gill sent a sympathizing letter, they being at the Mount, some ten miles distant, and also supplied the means of getting some substantial comforts for the passage home. Mr. Finnie, our countryman at Coimbatoor, who is the government superintendent of the cotton plantation, has also expressed to me his affectionate regard for Mr. Lawrence, who, I doubt not, has been useful to them in spiritual things.

Madras.

LETTER FROM THE MISSION, JANUARY 12, 1847.

A new Field of Labor—Missionaries needed.

In the present letter, after a passing allusion to the violence of the opposition which has been excited of late against all missionary operations, and which has been mentioned in previous numbers of the Herald, our brethren briefly speak of their educational arrangements. The schools at Chintadrapettah are represented as being in a very prosperous state. An English school for boys and a girls' day school have been commenced at Royapooram during the past year. The female boarding school, which is "on an anti-caste foundation," has increased from six to twelve pupils. The action of the mission on the subject of caste has led to the exclusion of some of the church members; others, however, have been admitted to the privileges which these have forfeited.

But the principal object of this communication is to request a speedy reinforcement of the mission. After referring to the need of more laborers at Madras, on which our brethren briefly dwell, they present with more earnestness the claims of Arnee and the surrounding villages. Mr. Scudder recently paid a visit to this region, and he felt that the Lord had opened to the mission "a great and promising field" there, whch they were under peculiar obligations to cultivate.

Arnee is the chief town of a district of country called a *jaghier.* In the jaghier there are about two hundred villages. These two hundred villages were given, years ago, by the Tanjore King to a Mahratta brahmin. This brahmin collects the revenues of his villages, and pays a stipulated portion to the English government. He also, at one time, held the police in his own hands; but the government have taken that power from him, and thus broken his influence, mortified his pride, and deprived him of the opportunity that he once had to oppress the people.

In Arnee itself there are from eight to ten thousand inhabitants. In the two hundred villages of the jaghier there are about a hundred thousand. There are several villages closely clustering around Arnee, so that a circumference whose radii should be three miles long, drawn around Arnee as a centre, would include about thirty thousand souls. It is clear that this position of villages is a most

happy one, and that these thirty thousand souls, within three miles distance of a central point, make Arnee a remarkably favorable place for a country station.

But let us extend our circle a little. A circumference, whose radii should be ten miles, drawn around Arnee, would include about one hundred thousand people. It is needless to commend such a position. It testifies for itself. You can easily see how large a population lies within a morning's ride of a missionary stationed at Arnee.

But take a still wider range. Twenty miles from Arnee, in different directions, are the very large towns of Arcot and Vellore. At forty miles distance is Tiruvannamali, one of the five holy places of India. Think of the multitudes that sit in these regions of darkness! A missionary at Arnee, then, can choose as large a number of villages for stated labor as he wishes; beyond which are spread out, far and wide, towns and villages, both great and small, where he may often itinerate. One of our catechists says there are places in that region, where even the name of Christ is unknown. Our hearts burn within us when we think of the greatness and the promise of this field. There is not an ordained missionary in all that region of country, except one missionary at Wallagabad, about twenty-four miles distant from Arnee. Arnee is eighty miles from Madras. It is easily reached by bandies, or by the stage that has recently commenced running from Madras to Arcot, which is twenty miles from Arnee. There is to be a railway, moreover, between Madras and Arcot, which will render access to Arnee very easy. Missionaries stationed at Arnee, therefore, can come down as often as is necessary to Madras; they can share in the responsibilities of the mission; and can even give assistance in regard to the press. These considerations clearly demonstrate the importance of immediately occupying Arnee as a station of our mission.

Other facts of interest are stated in the following extract.

You are aware that there is a great difference between the people in Madras and the people in the country. Familiarity with foreigners has engendered vicious tempers unknown in the villages. One of our number has recently been engaged in exploring Arnee and some of the surrounding villages, and preaching and distributing books among the people. There is scarcely any thing like opposition in Arnee. And this is not owing to lack of intelligence; for among the thirty thousand inhabitants, mentioned as embraced within the smaller circle drawn around Arnee, it is said that but few of the men are unable to read. Neither are they ignorant of Christian books. There are two Baptist Christians in Arnee. One, a native, has labored there eleven years. The other, an East Indian, has been there two years. Both are devoted men, and have preached much and distributed many tracts and books. They are not connected with any society, but depend on Christian benevolence for their support. One of them has a small English school in Arnee. The people, therefore, are somewhat acquainted with Christianity; yet there is but little of the hatred and ferocity, manifested in Madras. The society organized to oppose Christianity, which vomits forth its blasphemies through the land, and spreads abroad its agents to exasperate the people, sent its emissaries to Arnee, but they could not get a footing there.

The Prudential Committee approve the plan which is set forth in the foregoing communication; and they have resolved to reinforce the mission as soon as practicable. The occupancy of such a post as Arnee ought not to be delayed; and it is hoped that other fields of equal promise will soon be found in that part of Southern India.

Ceylon.

LETTER FROM MR. HOISINGTON, FEBRUARY 8, 1847.

Batticotta Seminary—Baptisms.

MR. HOISINGTON still continues, with impaired health, in charge of the seminary at Batticotta. The last term closed on the 19th of January. The information conveyed in the following extracts will be interesting to many in this country.

Though the term has not been marked by any unusual events, I regard it as one of healthful prosperity. The older classes advanced with zeal and commendable proficiency in their studies; while most of the new class passed through their trial term with success. Three of that class were dismissed for improper conduct; but the places of two of the discharged pupils have been filled

by other lads, who, with several more had previously pressed their claims for admission. That class, the second in the normal department, now numbers forty.

Two of the members of the select class have been dismissed; one, P. H. Morris, in view of his being employed to fill a vacancy in the English school at Oodooville, and the other, J. A. Nash, for impropriety of conduct in seeking government service. The latter has gone to Colombo. Four of the remaining seven in that class assist in the instruction of the normal department, and the other three in the English school at the station; while they all continue to pursue their theological studies.

The following are the names of the members of the new class:—Joseph Abbott, John Adams, Jacob Abraham, John C. Backus, Edward Beecher, George Beecher, Isaac Brayton, Alexander J. Burr, Frederick Edwards Cannon, Albert T. Chester, John Chambers, P. G. Cook, Charles Crooker, Christian Davis, H. N. Day, A. D. Eddy, William S. Hamilton, Timothy M. Hopkins, Walter Hubbell, John W. Hyde, Harry Johnson, Talbut Jones, Charles H. Kellogg, Edward N. Kirk, Samuel W. Lee, William Lyman, Nathaniel Lyon, Joseph Moses, Daniel Niles, John Niles, Julius S. Patengill, George D. Purviance, David Seabury, Buel W. Smith, J. Stocking, John Storer, Simon Tissera, Charles Wadsworth, Samuel H. Walley, Jr., John L. Woart. Of these one is from the continent, one from Colombo, and the rest are from the different parts of this province. Seven are children of church members, two of them, being the sons of Mr. Niles, the native preacher at Oodooville.

Mr. Hoisington says that the native teachers have done themselves credit; and it is gratifying to learn that they still give the missionaries reason to confide in them as assistant laborers.

The last Sabbath of the term was one of much interest to us. I then had the privilege of baptizing four adults, on receiving them into the church, and five children. Of the four admitted to the communion of the church, three are members of the seminary. These are C. Cathiravelu, John Chickering, and William Worrell. The first, who was baptized by the name of Cathiravelu Wyman, is a native of Oodoopitty. His father is a leading man in the community, and is, in some sense, the patron of this important out-station. The other two students admitted to the privileges of the church have high heathen connections; and all are to my mind cases of marked interest.

The other person received on that occasion was, for several years, the teacher of Tamil in the seminary. Through all his former labors with us, he was a consistent heathen, and was often designated as "the devout heathen." He now seems as decided and devout in the Christian way. Though he had received much instruction in the doctrines of Christ, and through the course of many years, yet he steadily pursued his mystic studies, and took one step after another in the prescribed course of Hindoo religious life. A few months ago he was doubtless cherishing the sentiment that in his next birth he should be near the gods. After his dismission from our service, he had several classes of disciples, whom he led on in the same alluring, delusive path. While thus engaged he was brought very low by sickness, "nigh unto death," indeed, as he supposed. It was then, as he says, that "God spake to his heart, reminded him of the Christian instruction which he had received, and made him feel his sins and his lost condition." As soon as he was able to walk so far, he came to me and declared his purpose to be a Christian. Since that time he has given increasing evidence of having been "born of the Spirit." The day previous to his reception to the church, I asked him if he intended to be baptized by his heathen name. He answered, "Oh no! I must have a new name. I wish to have all new." He chose the name of Nathaniel, in view of John 1:47. At the close of the services connected with his reception to the fellowship of the church, he brought forward for baptism three of his four children (by a second wife), who were baptized by the names of Daniel, Mary and Susan. The other is an infant, to whom he intends to give the name of Warren.

Siam.

LETTER FROM MR. POHLMAN.

A missionary Tour—Civil War.

THIS communication,—written at different times in January, 1847,—embraces several very cheering items of intelligence, only a part of which can be published entire. From the whole letter

it is apparent that Amoy and its vicinity present rare facilities for missionary labor in behalf of China.

Mr. Pohlman first describes a four days' tour among the villages "on the opposite side of Amoy island." He was accompanied by Mr. Brown of the Presbyterian mission; and both were provided, not only with tracts and portions of Scripture, but with the necessary conveniences for an absence of several days.

We took the mission-boat, which is a Chinese sail-boat, owned by us in common, and fitted up with a cabin and other conveniences for health and missionary excursions. In this we proceeded to the north point of the island, where we landed and went among the villages in the district of Ko-nai. The first day we visited all the villages in that district, eight in number, and passed the night quietly in our boat, which was anchored near the shore. The second day we also visited eight villages, and slept in the boat's cabin at Chheng-theh, a village containing about three thousand inhabitants. The third day we preached at seven villages and in the evening returned to the boat for rest. The fourth day was Saturday, and the population so thick and so anxious to hear us, that we regretted to leave; but Sabbath duties made our return necessary. We went through nine villages, and then set sail for Amoy which we reached at sunset, having passed over a sea-coast region of nine miles, and visited thirty-two villages.

The curse of war, unfortunately, is felt in every quarter of the globe. Still the picture which Mr. Pohlman gives us in the subjoined extract, suggests a more unfavorable idea of the social state of the Chinese than many have been accustomed to entertain.

In several of the villages which we visited the second day, we found none but old men, women and children. All the young men who were able to bear arms, had gone out to battle; and ever and anon the report of guns and the shouts of the victors apprised us that the work of death and destruction was going forward. A civil war had just broken out, and the whole region was in a high state of excitement. Two of the most powerful surnames on the island combined against all the other surnames scattered abroad in every place. This caused villages in close proximity to be arrayed against each other; and a man's nearest neighbors became his bitterest foes.

This outbreak has occurred at a most unfavorable period. It is the time of the latter harvest, when all able bodied men are required for gathering in the products of the soil. We saw many in the fields, spending all their strength in collecting potatoes and ground nuts, while others were keeping guard, and protecting them from the depredations of their enemies. While talking to a few persons at one village, three slugs fell near me; and presently intelligence was brought that one of the combatants had been mortally wounded. The aged father of the young man ran about in great distress, crying out, with tears, "What is to be done? What is to be done?" The expenses of the war are paid by subscription, and all the money that can possibly be raised, is required for powder and balls, and also for sacrifices to the gods, whose aid and protection are implored by special oblations and unusual rites. In several places we observed the people engaged in religious ceremonies and idolatrous worship; while crowds of old men and boys collected together to enjoy the sport and feast on the offerings. This state of hostility is of long standing, it having originated in an old quarrel about the right to a well.

These village wars are of frequent occurrence in Fuh-kien province, and are suffered to go on without much interference on the part of the proper authorities. It is said that measures have been taken to stop the present conflict, but have proved ineffectual. The truth is, the government of China is the most inefficient in the world. It may be said that no country is more governed, and yet less governed than this same celestial empire.

We frequently found ourselves in the midst of a battle, and made it a point to see and exhort both the hostile parties to desist. They acknowledged the truth of our reasoning and the wickedness of their course, but they said that matters had now become so involved and intricate that the only way of settlement was by brute force. The state of feeling is such that, although the mandarins should succeed in putting a stop to the present combat, the smallest provocation, on either side, would be taken as a call to renewed war and bloodshed. Such is the condition of the country.

State of the People—Treatment of Missionaries.

The people whom Mr. Pohlman saw, are gen-

erally very poor; and, consequently, there is but little education among them. In many of the villages there is no schoolmaster; and none of the children are learning to read. Not a few, however, have been abroad to Singapore, Manilla, and other places, and have thus acquired an indistinct impression respecting foreigners, particularly Romanists, not excepting their religion. In speaking of the Virgin Mary they invariably call her by the name which is applied to the sailor's goddess, held in such universal esteem in the southern provinces of China.

The depravity prevailing in the villages mentioned above is extreme. "Infanticide," says Mr. Pohlman, "is so common that it is quite unusual to find more than a single girl brought up in the best families. Our inquiries only confirm what has been stated before on this subject, namely, that at least one-half of all female infants are put to death." But while the great wickedness of this population is kept in mind, the following statement, in justice to them, should not be overlooked:

I must add a few words concerning our reception by the people. This was in the highest degree flattering. Immediately on our entering a village, they flocked around us in great numbers, heard our message, and received our books. The population was so friendly and intent on listening to our warnings, that we prolonged our stay to double the time we intended when we left home. Several had been to see us at our chapels in the city, and had some knowledge of our object and the doctrines of the cross.

The plan we adopted on arriving at a village, was to seek out a good place for exhorting the people. This was sometimes an open square, sometimes an idol temple, and oftener still the ancestral hall. After our object was fully made known, we inquired for the old men, the school-masters, and other persons of influence. These we made it a point to visit for special conversation, supplying them with gospels and tracts. The best attention was given to all we said. We did not hear one unkind word, nor see one unkind look. The most unpleasant truths and rebukes were received in the kindest manner. Several times I addressed audiences as solemn and attentive as I ever spoke to in America. At other times the chief source of disturbance arose from the expressions of audible assent, and cries of "good," "right," "reasonable," "true," "correct," from all parts of an immense auditory. Part of the last day's route included some villages which I visited last year. On seeing and hearing me again, several declared that they would reform; that their idols should be banished; and that, should my visit be repeated another year, great changes would be observed among the people. As a farther instance of friendly feeling and good will, I might mention the anxiety of these poor villagers to show us hospitality. Tea was provided for us; and we were repeatedly urged to take our meals with them, and spend the night in their houses. It was with difficulty that we could break loose from the urgent kindness and respectful invitations of many whom we met with.

A new Chapel needed—Chinese Officers.

Mr. Pohlman next alludes to the very great importance of having a chapel "in a retired and respectable part of the city, where persons belonging to the higher classes will come." No place of worship in Amoy is at present in such a position; and, consequently, there is a serious difficulty in reaching the most influential portion of the community. "I have an excellent site in view," he says, "and I think that two lots of sufficient size (say forty-five by seventy feet) can be obtained at a ground rent of about one hundred dollars. I have given a plan of the building to a master builder, and he has made a rough estimate. He thinks that three thousand dollars will be sufficient." Mr. Pohlman concludes by saying, "Will the Dutch church raise the money; and will the Committee sanction the measure, and authorize the payment of the ground rent?" The Prudential Committee are so strongly convinced of the desirableness of such a chapel, that they have already approved the measure and agreed to pay the ground rent. It only remains to be seen whether the churches with which Mr. Pohlman is more particularly connnected, will defray the expense of the building.

The information conveyed in the following extract is interesting, inasmuch as it tends to show what an open door God has placed before the Amoy mission.

On the 21st of December the Viceroy of Che-kiang and Fuh-kien paid his triennial visit to Amoy, and we all attended a great military parade, held under his inspection. Being "common people," we took our place among such; but the Hai-fang (Lord Mayor) espied my umbrella, and came down from the forum to greet us. After standing some time with us, conversing on various topics, he returned to his seat. Soon after the Commandant of Amoy descended, and escorted us to an eminence, in the presence of all the people, where we could

have a better view of the parade, and then ordered his menials to supply us with tea, which was served out to us in mandarin cups. Not long after, as we were walking about among the crowd, not supposing that we were objects of notice or attention, the To-tai, or great civil Judge, who has jurisdiction in three departments of this province, beckoned to us to come and take our seats with him, on a stage erected under a booth for his private convenience. This we did for a time, and not less than a thousand people, of all classes, gathered around the platform to witness the scene of four missionaries sitting and conversing with the highest Mandarin in Amoy. These are incidents showing the esteem in which we are held by the local authorities.

A still higher honor was in reserve for us the following day, when we were all admitted into the presence of the Viceroy himself, on a friendly visit. He received us kindly and spoke favorably of our work. The Amoy mandarins presented us, and we were asked about our respective countries; and the wish was expressed that we might always be, what we now are, "brethren." This is thought to be a great step. Hundreds of people saw us admitted, and the intelligence soon spread through the city. No other foreigners have paid their respects to his Excellency. In the evening his card was sent to each of us, and we presented him with a copy of the New Testament, a Chinese Christian Almanac, and other books. This visit may have an important bearing on our future operations. What an influence such a man might exert in favor of Christianity! He has under his immediate jurisdiction about fourteen millions of people. His residence is Fu-Chau, the capital of Fuhkien province; but when he goes abroad on his triennial tour he represents the "Dragon throne." On such occasions his word is law, his acts almost sovereign, and his power in the provinces he governs but little short of the Emperor's.

The native monthly concerts and the communion seasons for November and December, Mr. Pohlman says, were solemn and profitable. At both of the concerts papers were read by natives, which they had themselves prepared, and which were well adapted to give interest to such an occasion. Three native communicants sat down to the Lord's Supper; and fifteen or twenty spectators were present.

In the conclusion of his letter Mr. Pohlman says, "The weather has been cool and bracing, and most of the time clear and calm, so that we can leave our quarters and go abroad. We have all enjoyed excellent health, and find the winter thus far highly invigorating. My opinion is that Amoy will yet stand high for healthiness."

Recent Intelligence.

SANDWICH ISLANDS.—The General Letter of this mission has at length been received. This document shows that the whole number of persons admitted to the churches from the beginning is 33,198; of whom 5,485 have died; while about the same number are under censure; making the present number of communicants in regular standing nearly 23,000. The number reported as admitted to the church during the year which preceded the annual meeting, was 1,789.

Letters have also been received from Messrs. Alexander and Hunt, who have charge of the seminary at Lahainaluna. They state that God has graciously smiled upon that institution. Mr. Alexander says, under date of November 12, "Many of our pupils have manifested deep concern for their souls' salvation; and several give pleasing evidence that they have found the pearl of great price. Among the latter are some of the most promising young men in the nation." He also writes, "Our theological class has eight members, three of whom I hope will be licensed to preach next spring."

From a letter of Mr. Lowell Smith, dated Honolulu, November 28, the following extract is taken:

The last two or three years have been a time to try men's souls in Honolulu. Still a goodly number of the professed followers of Christ have stood firm, and evinced an attachment to his cause which the political revolutions have not been able to undermine. As soldiers of the cross they have not deserted their posts, but have attended regularly to the duties of the sanctuary, the weekly prayer meetings, church meetings, and the monthly concert, and have been ready unto every good work. But this cannot be said of all. Some have been unstable as the wind, and have gone after the Beast and False Prophet. Some have returned to a species of idolatry; others have become atheistical, and have forsaken even the form of godliness.

Sin and death have made large inroads into this Second Church of Honolulu, within the last two years. The epidemic influenza prevailed throughout the Island in the spring and summer of 1845. During that year one hundred and thirteen members of this church were removed by death; and forty have died the present year. Fifty-six were excommunicated in 1845, and thirty have been cut off from the privileges of the church since the commencement of 1846. In the mean time about one hundred persons have been received to Christian fellowship on profession of their faith, and some thirty-five or forty on certificate. The whole number of communicants in regular standing at the present time is a little less than twelve hundred.

During the year 1845, this church contributed

two hundred dollars for the support of the preached gospel, and fourteen dollars to aid in repairing the meeting house at Waialua. They have also rethatched their own house of worship, a job considered worth one hundred and fifty dollars.

A letter has been received from Mr. Baldwin, dated Lahaina, December 15, which furnishes the following extract:

In July we commenced the rebuilding of our house of worship. At first we merely intended to tear down the leaning, tottering steeple, (which was erected after, and independent of, the main building,) shingle the roof, put on a cupola for the bell, &c., all at an expense of two thousand dollars, in addition to much labor to be performed by the people. We began the work, tore off the thatch, and four men mounted the steeple to throw down the stone work. We now, for the first time, saw what mischief the heavy stone steeple had done to the whole building, drawing after it the gable-end and all the frame of the roof. Still we went on. The four men kept at work, till all at once the steeple and heavy gable-end started with them. A chain, through the building, strained and ready to break before, brought all up and saved their lives. I told the natives not to go up again. But after I had left, they consulted together, and concluded, in their simplicity, that my plan of cutting the chain and letting all go would ruin some of the timbers which were greatly needed for rebuilding; and that, if they went up and prayed on the top of the steeple, the Lord would take care of them. They did so, and took all down safely!

We were also obliged to take down one-third of the walls of the church to the foundation. But the people have not been slothful or dilatory They went to the mountains for wood and into the ocean tor limestone. With no chiefs among them, as in the days when good old Hoapili built this church, their cheerfulness, activity, zeal and steady perseverance have far exceeded my highest hopes. They have contributed money too with great delight. I have already paid the head carpenter two thousand dollars, and the mason (a native) one hundred dollars. The natives did all the stone work, and it is well done. Our whole bills to the carpenter will amount to nearly four thousand dollars. We have sent to New Haven for a clock, which I hope will be a great benefit to the whole of our timeless village.

China.—In a recent letter, dated January 9, Mr. Johnson gives an account of his visit to Fu-Chau, where he arrived January 2. He is very much pleased with the place, and he has already made preparations for commencing a mission. Additional particulars will be given in the next number of the Herald.

Borneo.—Under date of January 5, Mr. Steele writes as follows: "We had our new year's celebration yesterday, the services having been postponed in consequence of my detention at Pontianak, whence I have just returned. I was very weary in body, from a long period of sleeplessness; but the scene was so pleasing that I forgot all fatigue, and never preached with more ease or animation. The law was read with a very few comments upon its spirituality and condemnatory character; but the attention of the people was chiefly called, and completely held, to the presentation of Christ and him crucified. Then all were made welcome to a cheap but abundant repast; and it did one's heart good to see these children of famine eat one half and carry home the other. All, I think, were gratified; but their language has no phrase for 'Thank you.' The next four months will be a season of great privation to many of them."

Madras.—The first public examination of the mission schools at Chintadrapettah occurred on the 11th of January. The number of pupils present was four hundred and seventy-two, of whom seventy-three are in the English school. A. I. Cherry, Esquire, Treasurer to the government, presided; and, at the close of the exercises, commended the pupils and the schools very highly. Other friends of the mission who were present, appeared to be much gratified.

Under date of January 13, Mr. Winslow writes as follows: "At our last communion, December 17, three persons were admitted to the church; of whom two,—a husband and wife, parents of two girls in the boarding school,—were previously nominal Christians; and the other is a young woman whose parents were Roman Catholics. We were under the painful necessity, however, of finally excluding from the church (until they repent) seven members who began to go astray from the time they were required to give evidence of their real renunciation of caste. They have at times returned and promised well; but the test has seemed to reveal the rottenness of their hearts; and for unchristian acts we have been obliged to excommunicate them."

Ahmednuggur.—Messrs. Burgess and Hazen, with their wives, arrived at Bombay, February 27, after a long but not unpleasant passage of one hundred and fifty-four days. They were intending to proceed to Ahmednuggur as soon as practicable.

Nestorians.—Letters from Mr. Stocking, January 18, and from Mr. Perkins, February 17, contain the gratifying intelligence that the Holy Spirit has recently manifested his saving power in the female seminary. It was hoped that eight or ten had passed from death unto life at the date of the most recent communication. Some of the native assistants reported "a good deal of religious interest as existing in Tergawer."

Constantinople.—The Evangelical Armenian Church have chosen Simon Hachadoorian to be their pastor. He is a brother of Baron Apisaghom, the late pastor, and has been educated in the seminary at Bebek. He received licensure a few months ago. The ordination was to take place on the 1st of April.

SYRIA.—Under date of March 10, Mr. Hurter writes that John Wortabet, eldest son of the late Gregory Wortabet, was admitted to the mission church on the previous Sabbath.

CHOCTAWS.—From a letter of Mr. Potter, dated at Mount Pleasant, March 3, it appears that the congregation at that place was larger last winter than in any previous winter since he has been there; and at no time have the impenitent members of it seemed to be more thoughtful. Four persons indulge a hope that they have been born again; and two of them recently joined a Baptist church. On the 1st of February a missionary society was organized, and on the 1st of March a second meeting was held. At the two meetings more than one hundred dollars were subscribed, mostly in property, however. One half of this sum is to be given to the Mount Pleasant station, towards supporting the gospel and the school in the immediate neighborhood; and the other half is to be expended in other neighborhoods.

OJIBWAS.—A letter has been received from Mr. Ayer, (who is still at Red Lake,) dated January 2, which shows that the favor of God continues to rest upon that station. The condition of the church, although it has been necessary to suspend two of its members, is represented as quite encouraging. Four persons have recently declared themselves on the Lord's side. "Our school," Mr. Ayer says, "has never been so flourishing."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 20th of April Doct. Samuel F. Green, of Worcester, Massachusetts, sailed from Boston for Madras in the ship Jacob Perkins, Captain Winsor. It is expected that Doct. Green will proceed from Madras to Ceylon and join the mission on that island.

On the 29th of April Rev. Silas M'Kinney, of Binghamton, New York, and Mrs. M'Kinney, of Cortlandville, New York, sailed from Boston for Cape Town in the barque William H. Shailer, Captain Holmes. From Cape Town they will take passage for Natal, and join the South Africa mission. Mr. M'Kinney pursued his academical studies at Amherst and Union Colleges; and he graduated at Auburn Theological Seminary in June, 1846.

ANNIVERSARY AT PHILADELPHIA.

The anniversary of the American Board in the city of Philadelphia was held in the First Presbyterian Church, Wednesday evening, May 5. The meeting was opened with prayer by Rev. John Chambers. After a statement of the operations of the Board had been made by Rev. D. Malin, General Agent, a sermon was delivered by Rev. Mr. Thompson, of New York city, the subject of which was, "Skepticism in the church the great hinderance to the progress of the missionary enterprise." The attendance was unusually large, and the exercises were deeply interesting.

DONATIONS,

RECEIVED IN APRIL.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York. Tr. (of wh. fr. a mem. of the Collegiate Dutch ch. 50; R. D. ch. in 9th-st. s. s. for two chil. in Ceylon, 25; do. in Flushing, for Madras miss. 20; E. Crary, 50;) 562 96

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr. 300 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Cotuit Port, m. c. 5 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Dalton, Cong. ch. and so. 53 00
Housatonicville, do. 28 00—81 00

Boston, Ms. S. A. Danforth, Agent,
(Of wh. fr. so. for prop. the gospel among the Indians and others in N. America, for sch. at Dwight, 250;) 1,706 00

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, G. W. C. 1; H. H. B. 2; 3 00

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. 90 66

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Walpole, Ch. and so. 22,50; m. c. 20,25; 42 75

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Bradford, 1st ch. and so. gent. and la. 205,69; m. c. 122; chil. juv. miss. so. for Miss Hall's sch. Choc. miss. 9,79; s. s. class for do. 1,75; Mrs. C. and chil. for Ojibwas, 1; a friend, for do. 50c. 340 73
Ipswich, Mr. Kimball's so. 45 00
Linebrook, m. c. 19; la. 5,12; 24 12
Newbury, Belleville, La. (of wh. to cons. Rev. TIMOTHY F. CLARY of New Ipswich, N. H. an H. M. 100; 141 50—551 35

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so. gent. 75; la. 27; m. c. 35,40; 137 40
Danvers North, Gent. 64 50
Essex, 1st cong. ch. 62 82
Gloucester, W. par. 15 00
Manchester, Ortho. cong. ch. and so. 101,73; m. c. 51,53; 153 26
Salem, Tab. ch. 332,86; m. c. 15; S. ch. m. c. 13,06; Crombie-st. do. 7,77; Howard-street, do. 8,77; a friend, 10; 387 46—820 44

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
New Fairfield, E. Knapp, 12 00

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Sunderland, Cong. ch. and so. 75,52; s. s. 11,60; 87 12

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, Pres. ch. m. c. 10 00
Candor, A. Hart, 50 00
East Palmyra, 14 00
Fulton, Pres. ch. to cons. Mrs. MARIA C. M. SALMON an H. M. 100 00
Geneva, R. S. 5 00
Hannibal, Pres. ch. 8 78
Havana, do. 25 00
Oswego, 1st do. Rev. Mr. Condit and fam. for *Gilbert Mollison*, Ceylon,

24; G. Mollison, for *Wm. Henry Wheeler*, do. 20; s. s. for *John B. Park* and *Delia S. Wright*, do. 43; coll. 66,91; m. c. 73,55; 2d pres. ch. 54,44; D. Lake, for *Ann Dubois Lake*, Ceylon, 20; 301 90
Romulus, 1st pres. ch. 40 00
Seneca Falls, Pres. ch. 76 54
Waterloo, do. 40 00
671 22
Ded. unc. money, 2 00—669 22

Grafton Co. N. H. Aux. So.
Wentworth, I. S. Davis, 20 00

Greene Co. N. Y. Aux. So. J. Doane, Tr.
Durham, D. Baldwin, 10 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Chesterfield, A. bal. 16 19
Cummington, Village ch. m. c. 43 00
Granby, m. c. 102 40
Hatfield, m. c. 55 00
Northampton, 1st par. Gen. benev. so. 279,10; m. c. 66,13; la. 36,53; s. s. 10; Edwards ch. m. c. 6,02; 397 78
Plainfield, Cong. ch. and so. 6,85; m. c. 14,45; 21 30
Southampton, La. which and prev. dona. cons. Rev. JAIRUS C. SEARLE an H. M. 3 42
South Hadley, 1st par. m. c. 78 45—717 54

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Milford, Cong. ch. 31 00

Hartford Co Ct. Aux. So. H. A. Perkins, Tr.
Granby, Salmon Brook so. m. c. 2 55
Plainville, Coll. 85 00
West Avon, do. 47 98
Windsor, Rainbow so. coll. 14 03—149 56

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Bedford, Gent. 82,74; la. 23; 105 74
Bennington, Cong. ch. and so. 17 00
Hancock, Gent. 30,93; la. 25,43; m. c. 50; 106 36
Lyndeboro', Cong. ch. and so. wh. cons Rev. ERASTUS B. CLAGGETT an H. M. 55 62
New Ipswich, Cong. so. m. c. 12 00—296 72

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. s. s. for *John O. Fiske*, Ceylon, 20; hea. sch. so. 12; Rev. J. W. Ellingwood, to cons. JOSEPH LIBBEY an H. M. 100; 132 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Woodbury, N. so. coll. 62,09; disc. on unc. note, 4,50; 57 59

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Pittsfield, Cong. ch. and so. 42 00

Michigan, Aux. So. E. Bingham, Tr.
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$14,217 39

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$2,137 39

Amount of donations and legacies acknowledged in the preceding lists, $16,354 78. *Total from August 1st to April 30th,* $145,130 93.

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Albany, N. Y. A box for Mr. Pohlman, Amoy.
Binghamton, N. Y. Outfit fr. la. for Mr. M'Kinney, S. Africa, 112 00
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Lewiston Falls, Me. A box, fr. African juv. miss. so. for Rev. L. Grout, S. Africa.
Lowell, Ms A box, for Mr. Wheeler, La Pointe.
Marcellus, N. Y. A barrel, fr. Rev. J. Tompkins, for Mr. Cope, Ceylon.
Parishville, N. Y. A bundle, fr. friends, for Mr. Walker, Gaboon.
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Sugar Grove, Pa. A bundle, for Alleghany miss.
Tiverton Four Corners, R. I. A bundle.
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. JULY, 1847. No. 7.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

GENERAL LETTER FROM THE MISSION.

Introductory Remarks — General Survey.

For reasons which have not been explained, the General Letter of this mission has been much longer in reaching this country than usual. But though it has lost something of its freshness, and though a number of letters of a more recent date have already appeared in the Herald, it is a document which cannot fail to excite an interest in all who have studied the history, and watched the progress, of the Hawaiian people.

The last general meeting of the mission was held on the 13th of May, 1846. The number in attendance was unusually large, there having been present thirty-two males, thirty females, and ninety children. Sessions were held on six days of each week from nine to twelve o'clock; and on five days there were afternoon sessions from two to five o'clock. One hour (from eight to nine) in the morning of each day was devoted to exercises for the benefit of the children. On most of the evenings, meetings of different kinds were held; and one entire day was set apart for religious services.

The General Letter first alludes to the changes which death has made in the mission. Messrs. Whitney, Dibble and Knapp had finished their work on earth, since the previous meeting in 1844; the decease of Mrs. Andrews occurred on the 29th of September, 1846. The loss of these beloved brethren and valued laborers reminds the survivors that their time is short, and that the grave is waiting to receive them. In view of these obvious truths, the mission ask that a reinforcement may be sent, as soon as practicable, to supply, in part at least, the places of those who have fallen, as also of those who may be expected to fall before aid can reach them. It is deemed particularly important that the number of physicians should be increased. "Our need of two or three medical men," the brethren say, "is great and distressing. Our bills to physicians out of the mission are becoming larger and larger every year; while we are losing the moral and intellectual influence of this class of laborers among the natives." This request is earnestly commended to the medical profession in this country. Are there none in its crowded ranks who feel a desire to engage in this blessed enterprise?

In the following extract a general view of the mission, its success, its disappointments, and its prospects, is exhibited.

In surveying our whole field of labor for the past two years, we have much over which to rejoice, and much for which to mourn. At sundry times and in divers places the Spirit has been shed down upon the people; not indeed, in his mightier demonstrations, but like the small rain and the distilled dew upon the tender grass. God has shown himself ready to bless. He has taught us that his arm is not shortened, that his ear is not heavy, and that Israel's keeper slumbereth not. He has called upon us to bring all our tithes into the store-house and to prove him, if he will not open the

windows of heaven upon us. He has not forsaken the work of his hands, nor given his heritage to reproach. He has not broken down the hedges of his vineyard, or left his vine to the consuming fire or to the foot of the wild beast of the desert. He has waited to be gracious to his people, and to bless his heritage.

We are called to mourn over our own sluggishness, our fears, our unbelief, our want of a more constant and glowing love to our Master and the souls of this people. We mourn also the worldliness, the stupidity, and the backsliding of many who "did run well," and in whom we had hoped to see a patient continuance in well doing, and a holding fast of the beginning of their hope steadfast unto the end. But we are not discouraged. We still labor in confident expectation of success, and of the advancement of the kingdom of our Lord. We know in whom we have trusted, and under whose solemn and high commission we have left our native land to preach among these Gentiles the unsearchable riches of Christ. We know also the pledge of his presence, and the faithfulness of Him who hath promised. We would, therefore, humble ourselves for every past delinquency, for every doubt or fear or desponding thought; and we would consecrate ourselves anew, entirely and forever, to the service of Him who hath called us.

State of the Churches.

The first topic to which our brethren advert, after closing their preliminary remarks, is the state of the churches under their care. The following table, though incomplete, will assist us materially in our efforts to obtain a correct view of their present condition:

	STATIONS.	Whole No. admitted to church on examination.	Admitted past two yrs. on examination.	Whole No. deceased.	Deceased last two years.	Suspended last two years.	Remain suspended.	Excommunicated last two years.	Whole number excommunicated.	Remain excommunicated.	Whole number in regular standing.	Whole No. of children baptized.	Baptized last two years.	Marriages last two years.	Average congregation on the Sabbath.
HAWAII.	Hilo,	9,079	553	2,057	576	59	483		125	45	6,420	2,946	145	262	850
	Waimea,		62	1,000	194			129			2,136	1,076	120		
	Kohala,	1,673		268	58	52	127	25	312	270	1,164	618	30	50	900
	Kailua,	2,195	12	302	122	447	371		43	10	1,399	1,511	75	52	550
	Kealia,	586		105	67	59	100	49	68	67	782	268	81		
	Kealakekua,	2,107	11	206	89	273	229	24	178	175	715		69	36	140
	Kau,														
MAUI.	Hana,	539	54	54	24	13	11	5	40	17	523		111	197	
	Wailuku,	1,383	213	107	21	50					1,078	844	192	186	800
	Lahaina,	1,021	263	178	40	40	22		37	34	885	935	210	223	1,600
	Kaanapali,	159	21	20	13	6	3				127	147	22	84	300
	MOLOKAI,	957	174	105	40	19	31	15	23		766	619	152	117	700
OAHU.	Haula,	286				4	24	6		13	269		10		500
	Kaneohe,	261	2	54	25	6	18	7	20		212	136	19	146	400
	Honolulu, 1st,	1,763	48	270	87	92	33		34	30	1,446	703	54	219	1,750
	Honolulu, 2d,	1,917	99	363	141	108	24	118	395	304	1,217	437	31	252	900
	Ewa,	1,326	93	184	55	13	4	5		4	948			118	1,000
	Waianae,	38	9	20	5	13	10	3		3	171				500
	Waialua,	696	1	58	11	16	16	29	180	119	141	514	14		200
KAUAI.	Waioli,	207	25			7	4	3	14	11	178	76	8	108	250
	Koloa,	241	10	31	9	4	6	4	27		185	145	18	87	350
	Waimea,	372	20	62	21	2	2	9	26	20	296	154	9	34	700

From one station, it will be noticed, there was no report; while the returns from some others were imperfect. The whole number of persons who have been admitted to the churches, from the commencement of the mission, is supposed to be 33,198; of whom 1,789 were received to Christian fellowship during the year which preceded the general meeting. Making the necessary deduction for deaths, cases of discipline, &c., the number in regular standing is supposed to be nearly 23,000. In reference to this table the mission say: "It will be seen that while some of our churches have held their own as to numbers, others have decreased, others still have made a little advance. It will also be seen that there is a small decrease in the aggregate of those who are in regular standing."

We do not, however, feel that true religion is losing ground on these shores. The present is a time of trial. The nation is in a transition state. The whole polity of the people, civil, social, commercial and moral, every thing in fact which affects their physical and spiritual being, their interests for time and eternity, is undergoing change, modification, and, as we trust, renovation. In former

years the mighty power of God was displayed here in the wonderful outpouring of the Holy Ghost. This suddenly furnished a great amount of materials for his spiritual house. We, according to the grace which was given us, endeavored to collect, prepare and arrange these materials, so that as lively stones they should grow to an holy temple in the Lord. But, as has always been the case, even with the wisest of Christ's master builders, we have reared upon the foundation gold, silver, precious stones, wood, hay, stubble. Our work is now being tried. Some of it is consumed, and some of it still remains. But the fiery trial is not yet ended. It will go on until all that is combustible shall have been consumed, and until all that is precious shall have been purified. It will go on until the materials of this building shall be known, and until the character of our work shall be seen, for the day shall reveal it.

Some features in the character of the professed followers of Christ at the Sandwich Islands, are presented in the subjoined extract:

Allow us here to say that, although many of those who professed to have turned to the Lord, have gone back to the world, and walk no more with Christ, and although many are lukewarm, having left their first love; still there are thousands over whom we rejoice, with great hope and strong consolation, as members of Christ's spiritual body. These are our joy and our crown. We have constant and abiding and soul-cheering evidence that the Lord has wrought a great and marvellous work among this people; that the mighty thunderings of his power by which he shook this kingdom in 1837—9, caused many a prisoner of hope to flee to the strong hold for refuge, and to abide under the shadow of the Almighty.

Of this we have daily evidence in the increasing light, the established principle, the orderly walk, the grounded faith, and the active benevolence of many. The churches are becoming gradually consolidated. The good and the bad, the precious and the vile, are forming more distinct classes; and the line of demarcation is more and more discernible between them. We have hope, yea, more, we have confidence, that the gospel of Christ is established here upon a firm basis; that it is fixed in the understandings and in the hearts of thousands, and that the gates of hell shall never prevail against it. We trust that God has begun a good work here which he will carry on till the day of our Lord Jesus Christ, and that neither the currents of temptation, nor the tempests of affliction, will ever sweep away this work of his hands.

Still, notwithstanding the confident hope which we express, we have not forgotten that we live in the midst of "sottish children," of a "foolish nation," of a perverse people, of a fickle and wayward generation. Many of our highest hopes and fondest expectations have been blasted. Many who gave great promise of a steadfast career in the way of righteousness, have already turned aside after Satan. But this should have been expected. No strange thing has happened to us. It is but a feature in the history of the church in all ages. It is developed in every land where the gospel has been preached, and it will continue to be so, while the deep and dark current of depravity rolls in the heart of man.

Civilization—Population—Work to be done.

The view taken by the mission in respect to the progress which the Hawaiian people are making in general civilization, appears to be discriminating, at the same time that it will animate and encourage those who have felt a peculiar interest in their welfare.

As to general civilization, it is steadily progressive; and perhaps we may say that its advance has no parallel in the history of man. Learning, commerce, agriculture and art are fast changing the face of society and the physical features of the country, especially at and near those focal centres where these influences most converge. It is true that the mass of the people are still poor and degraded; while it is also true that a certain amount of these civilizing influences is felt at the remotest extremities by the obscurest individuals of the land. The contrast in a knowledge of the world, in enterprise and industry, in independent thought and action, in houses, furniture, equipage and dress, in manners, etiquette, &c., as seen by a comparison of the present state of things with that which existed years ago, is truly great; and if we carry back the comparison for twenty-five years, it is astonishing. Of course, our remarks must be understood as applying particularly to those points where Christianity and civilization have exerted their combined and more direct influences. Still the nation has weary

heights to climb, before it can reach the summit of temporal and of spiritual good. The Lord hasten the work of his hands!

On another topic the report of the mission is less satisfactory. The design of Providence in relation to the future occupancy of the Islands is by no means apparent.

One subject still presses painfully upon us, namely, the decrease of the population. A census of some parts of the Islands has been recently taken, by which it appears that the decrease still continues, though not perhaps in so great a ratio as formerly. The causes which first produced this tendency to depopulation have not yet ceased to act; and it is still a problem whether the Hawaiian race will be perpetuated. One thing, however, is clear; there will be a race of men in this land, and these islands are destined, under God, to become populous and wealthy. Their happiness and glory will depend on the use which shall be made of those great moral agencies which God has put in operation here. Our prayer is that the gospel of our Lord and Savior Jesus Christ may prevail in this kingdom, and may here shed its purest and brightest radiance so long as the sun and moon endure!

It should be understood, however, that the decrease of population in some districts appears to be arrested; and the outward current may possibly be reversed, at some future day, on all the Islands.

Notwithstanding the progress which has been made among this people, and the great and distinguished mercies which have been shown to the mission, there is enough of vice, poverty and wretchedness, enough of spiritual, mental and physical degradation left to call forth our pity and our prayers, enough to awaken our deepest sympathies, and our most energetic, patient and persevering labors. Our eye still affects our heart, as we see multitudes of the people moving forward to ruin, and closing their ears against the truth. And most of those from whom we hope better things, "even the things which accompany salvation," are mere babes in Christ, needing the most constant, wakeful and unwearied care.

Prior to the general meeting, Romanism seemed to be losing ground. But "a number of priests and seculars" arrived at the Islands about that time, who have since made vigorous efforts to gain proselytes to their faith. Some account of their success has been already published in previous numbers of the Herald.

Common Schools.

The common schools of the Islands have been for the last two years in much the same condition as in previous years. The children exhibit, as we think, a steady progress in mental acquisition. It should not have been expected that a people, so deeply sunk in the vice and sottishness of heathenism as this people was, would attain, in twenty-five years, to such a degree of civilization as to have a system of schools equal to what is found in enlightened Christian countries. And although, as a general thing, our teachers are as far in advance of their scholars in knowledge, as teachers in enlightened countries, it should not be supposed that either the instructors or the pupils on the Islands will bear comparison with those in such a country as New England. In the art of governing their schools, Hawaiian teachers have generally little more skill than the youngest of their pupils; and, consequently, as noise and disorder abound, there can be but little attentive study given to the lessons. But notwithstanding the low standard of qualifications and attainments of teachers and pupils, these schools sustain the same important relation to the civilization and progress of the nation, as those of enlightened lands.

The want of sufficient pecuniary encouragement to the teachers has, no doubt, been a hinderance to their efficiency and to the progress of the schools. One cause of this failure has been an inconsistency in the law, which in one section provided that all the revenue in the hands of the tax-gatherers should be paid into the treasury, and, in another, that the school superintendent might demand of the tax-officer a portion of this revenue as pay for the teachers. In the conflict growing out of the two laws, the provision which required payment to be made into the treasury, has generally proved the stronger; and education has consequently suffered.

Another prominent cause of the failure of the teachers to secure their pay, has arisen from a low appreciation of knowledge by the people, and their consequent lack of interest in the schools. According to the law, the schools were to have the avails of a portion of the King's labor-days; but when the natives have been called to work on those days, they have, at least in some places, been

allowed to do as much or as little as suited their convenience; and the officers whose business it was to direct and enforce the system, have too often been as little concerned as the people themselves to render the labor of any avail.

In these circumstances only a very few of the teachers have received the amount stipulated to be paid to them by the government; while the majority have been compelled to be content, if they could be made to be, with half pay, or with nominal wages, or with none at all. In a few places teachers have abandoned their schools in discouragement; while in others they have with difficulty been persuaded by the missionary to hold on, in hope of the enactment of a new law.

It has been stated in former numbers of the Herald that the statutes bearing upon the support of teachers have lately undergone a revision.

A new law has recently been enacted, and is soon to go into operation, which makes more liberal provision than the old one for the support of schools, and which gives some promise of being better executed. But, however good the law may be, there must always be difficulty in enforcing its provisions, while the people, and the native officers appointed to execute the law, have so little appreciation of the worth of knowledge, and take so little interest in the schools.

By the new law public instruction is made a distinct department of the government; and Mr. Richards is placed at the head of this department; and in that capacity has a seat in the Privy Council of the King. As Minister of Public Instruction, Mr. Richards will have the general oversight of the schools in all the islands; and will appoint school inspectors, or superintendents, in all the large districts. The law provides that a larger proportion of the labor days of each month shall be given to the support of schools than was formerly allowed. It enacts also that all government property in the hands of the tax-officers, except the poll-tax, may be available for the schools, if needed.

Knowing, as we do, the difficulty, and even the impossibility, of perfectly enforcing any good law, while the instruments by which it is to be carried into execution, must be officers, many of whom will unavoidably be ignorant, imprudent, stupid or vicious, we would not be too sanguine in respect to the operation of this law. Yet we cannot but hope that the condition of the schools under its operation will be materially improved.

The report of the mission alludes to the state of the seminary at Lahainaluna, the two boarding schools at Hilo, (one of them under the care of Mr. Lyman, the other committed to the supervision of Mrs. Coan,) the female seminary at Wailuku and the select school at Waioli, under the direction of Mr. Johnson. As no facts, however, are mentioned which are not already known, there is no occasion for an extended notice of these institutions.

LETTER FROM MR. HUNT, NOVEMBER 18, 1846.

Revival in the Seminary at Lahainaluna.

For considerably more than a year, Mr. Hunt has taken part in the instruction of the seminary at Lahainaluna; and at the last annual meeting, he received a formal appointment as one of the teachers in that institution. The reader of the Herald will peruse the extract which follows with peculiar pleasure; for the facts which it communicates, have an important bearing upon the training of a native ministry at the Islands, that may one day release the mission from its responsibilities to the Hawaiian race. Mr. Hunt says that there are four or five promising candidates for the sacred office in the class which is to graduate this year; and in the two lower classes as many more, besides an equal number, perhaps, who give some evidence of a change of heart. The seminary is conducted with a stricter reference to the education of a Hawaiian ministry than heretofore.

I know you will rejoice with us in the evidence which we have had of the Spirit's presence among our pupils for three months past. The interest commenced with the church members. Feeling that their usual Sabbath evening prayer meeting, hitherto held in the chapel, was dull and profitless, they requested permission to hold in its stead a number of sectional conferences in their private rooms. It was granted; and the influence was most happy. The effect of this measure seemed to be to bring religion into close contact with every heart. It was like taking the cross of Christ, and placing it across the path of the careless, thereby to arrest him, and invite him personally to Christ. Some

were immediately awakened; while, one by one, most of the scholars were brought under the new influence. Set hours were appointed, out of school, in which to converse individually and in rotation with the inquirers.

It has certainly been a delightful task to point these interesting youth to Christ. Meetings with Hawaiian inquirers had previously given me more pain than pleasure. At most stations their numbers prevent a private interview; and then there appears to be so much hypocrisy, so much mere recitation-work, and withal such imperfect or dark-hearted views of truth, and so much reason to doubt their sincerity, that one is more inclined to weep than rejoice. But my interviews with these youth afforded, for the most part, real satisfaction. I saw more evidence of sincerity, and more tokens in those really anxious of genuine sorrow for sin.

Several things contributed to this greater satisfaction and enjoyment. In the first place, my interviews with them were private. Thus I could better get at their real feelings, and give more personal, familiar and appropriate instruction. Again, the discipline which their mental training in the seminary has yielded them, has given them clearer views of the truth, and a better knowledge of their own hearts. With respect to multitudes of the people, particularly of the older class, I have sometimes felt that the Spirit would hardly find mind enough for its instrumentality. And no where, as here, have I so realized the advantages of even a trifling mental discipline and a limited knowledge.

The work of grace has been of the most quiet nature; and, as the fruits of it, some of the most promising boys have, as we hope, passed from death unto life. The interest has of late declined, leaving us without hope for the most of our pupils.

The seminary was probably never in a more promising state. But it does not promise largely at present for a native ministry. We must look to the different stations, and search out a material that is rougher, but perhaps not less useful to the majority, for the most of our native help. But with the advance of the people, an institution of this character will be more and more needed; and, with the blessing of God upon our labors, we may be confident that a beginning has been made, which will at length secure to this nation a competent and permanent native ministry.

Kaanapali—Religious Interest—Popery

The Herald for March contained a letter from Mr. Emerson, giving an interesting account of his labors at Kaanapali, near Lahaina. During the last three years of his connection with the seminary at Lahainaluna, he acted as the pastor of the church and congregation in that district. On his return to Waialua, however, it became necessary to make a new arrangement for supplying them with the means of grace. What that arrangement was, the following extract will show.

At our meeting in May last, the same motion that prevailed to remove me from Kau, and locate me as instructor in general literature in this seminary, also conferred on me the pastoral charge of the small church at Kaanapali. This district, or rather the part that falls within my limits, begins about three miles from this place, and extends nine miles northward, along the western shore, embracing a population of a thousand souls. I can be but little else than their preacher; my duties in this institution forbidding my engaging to any great extent in the labors of a pastor. Still I have visited within a few weeks past, on Saturdays, every village, and conversed individually with all the inquirers, three hundred and more in number.

I was glad to find an unusual interest on the subject of religion, and the number of inquirers greatly increased. I trace this result principally to the labors of Naiapaakai, a promising member of the theological class; who for fifteen weeks, on Saturdays and Sabbaths, had labored among them. The result has been an awakening, though not what would be called a thorough revival. His efforts were mainly confined to Honokohau, the remotest village in the field.

In that retired and verdant valley, the papists had recently been making strenuous efforts to obtain a foothold. At first it seemed as though the enemy had triumphed. The Jesuit first held out to parents and scholars, "No taxes for schools;" and both for awhile, glad of the release, followed the cocked hat and silken gown of the exulting Romanist. But, as every where else on these islands, the resources of the deceiver were not equal to his promises. Teachers could not subsist on their crucifixes and beads; nor could the "ave marias" of their naked pupils, chanted never so rudely and in an unknown tongue, feed or clothe them. This broken promise discovered to some the horn of the

beast. A reaction commenced; and it was just then that I sent Naiapaakai to assist in rolling back the retreating tide. The children returned to their old schools. The church members, at first cold and distant, soon rallied around their new helper; and by the aid of their great Captain, the foe retreated. They have, however, a hold in the valley; but for the most part their followers are far up and secluded. No church members were drawn away; and the great drag-net of popery has gathered only of its own kind.

I have recently visited that region, and find that the scourge that so severely threatened them, has united and strengthened the little band of church members; while the labors of Naiapaakai have awakened many of the wicked and careless to thoughtfulness and repentance.

Naiapaakai—Liberality of the Church.

Naiapaakai has proved a very judicious and acceptable preacher, and the church in that district are ready to-day to assume his support and take him for their pastor. I should not hesitate to advise his location among them, were there not more needy fields demanding his services. A remark which he recently made will introduce him to you. He was asked by my associate whether he would go cheerfully to Kau, that most inaccessible station on Hawaii, and now destitute on account of the declining health of Mrs. Paris. He replied, "I have given myself to the Lord, to go anywhere you, my fathers, may think it best to send me." Would that more enlightened minds, of a brighter land, possessed more of this spirit! There would be no lack of men to strengthen every missionary post, and to bear the standard of the cross to every clime.

Mr. Hunt has propounded thirty-seven persons for admission to the church in February next. "Meantime," he says, "I must instruct them, while I feed the flock, and guide the inquiring to the Lamb of God." The fact stated below is gratifying.

This church is doing what it can for the cause of benevolence. The members voluntarily, and among themselves, entered into an arrangement by which each male communicant is pledged to pay one dollar and a half, and each female fifty cents per year. Of the money thus raised, some has been devoted to the support of native help, and some to the assistance of other and more destitute churches. This, I think, is a better disposal of their funds than to contribute it to my support. Male and female, they number one hundred and fifteen. Of these only one is under censure. One was recently excommunicated for idolatry. He was seen to open his calabash, and very carefully take out a stone and worship it! This he would do on occasion of his undertaking his daily work, cultivating land to obtain food, fishing, &c. &c. The stone was in its natural state, though of a peculiar form. The superstitious mind of the heathen might imagine it a god reclining upon his elbow. Thus their old habits still have great power over them, influencing (to how great an extent we know not) all their religious notions, if not, as in this case, breaking out in open idolatry.

The schools in Kaanapali, Mr. Hunt says, have lately been reduced in number; but all the teachers are retained, in the hope that the course of instruction may become more thorough.

LETTER FROM MR. COOKE, DEC. 22, 1846.

Young Chiefs' School.

Mr. Cooke still has charge of the Young Chiefs' School; and a part of this letter is devoted to a history of the institution during the last few months. The number of pupils is at present sixteen, there being eight of each sex. The cost of the school for the year ending April, 1846, was $4,484 52; of which sum about eight hundred dollars were expended in making repairs. Mr. Cook says that the government has always been ready to furnish the means requisite for the success of this novel enterprise. Indeed the King and Chiefs appear to take a deep interest in the prosperity of the school, and to appreciate, in some measure, the importance of a thorough intellectual and moral training to those who are soon to fill the highest places in the nation.

In regard to the intellectual attainments of our scholars, we are much encouraged. They have made gradual and steady progress in the various branches to which their attention has been directed. They have become much interested in reading English books; and they spend not a little of their leisure time in reading useful publications. We take great pains to put such books in their way as are adapted both to interest and benefit them. They are pleased when

they hear any thing of an encouraging nature respecting the people.

With all these advantages, however, they are yet destitute of the fear of the Lord, which is the beginning of wisdom. Their situation in life, and their increasing age, render their way more and more perilous; and it is needless to say that there have not been wanting in our community unprincipled individuals, who have desired to see our scholars as vile as themselves, and who have put forth efforts to render them so. Would that we could say that these efforts have been entirely unsuccessful, and that those who have passed the fiery ordeal, have been uninjured! After all, we hope that these trials will work together for their good. The King and Chiefs have assisted in these emergencies; and their influence, we are happy to say, has been beneficial.

It is no small task to watch over the physical and intellectual being of one child; how much more of sixteen, whose physical, intellectual, and moral characters are in a process of formation, and, when formed, are destined to exert a powerful influence, for good or for evil, on a whole people? Who is sufficient for these things?

Fuh Chau.

LETTER FROM MR. JOHNSON, JANUARY 9, 1847.

Introductory Remarks — Arrival at Fuh Chau.

THE missions of the Board in China have been hitherto confined to Canton and Amoy. Still it has been the wish of the Committee, for some time past, to commence operations in some of the more northern ports; but until recently the way has not seemed to be open for such an undertaking. But on the arrival of Messrs. Johnson and Peet at Canton from Siam, the attention of these brethren was directed to Fuh Chau, which lies north of Amoy, and south of Ningpo and Shanghai. Having taken the advice of the missionaries at Canton, Mr. Johnson resolved to visit this large city, and ascertain from personal inspection the expediency of attempting the establishment of another mission at that point. Accordingly he left Canton, November 23, for Hongkong; whence he sailed, November 26, for Fuh Chau in the schooner Petrel. This vessel is engaged in the opium trade, and Mr. Johnson regretted the necessity of proceeding in her from this circumstance; but he was reduced to the alternative of going in such a vessel or not at all. The Petrel was obliged to return to Hongkong in consequence of an accident; and she did not finally sail till December 3. After encountering two or three heavy gales she reached Amoy, December 19.

Mr. Johnson was pleased with the prospect of the mission at Amoy. "The people and the authorities," he says, "are remarkably friendly and respectful to the missionaries. Indeed, they could hardly ask for greater privileges, as the ministers of Christ, than they now possess. In the feelings of the people towards them, there is very gratifying evidence of the happy influence of our beloved brother Abeel; and there is ground to hope that he was instrumental in the conversion of one or two souls." Mr. Johnson found that the dialect spoken at Amoy was essentially the same as the one which he had studied in Siam.

Mr. Johnson left Amoy for Fuh Chau, December 22; and after several detentions, he arrived at the mouth of the Min, thirty miles from Fuh Chau, January 1. The narrative will be continued in his own language.

On the morning of January 2, I proceeded up the river to Fuh Chau, which I reached about two o'clock in the afternoon. The river Min, on the north side of which the main part of the city lies, runs between two lofty ridges of mountains, which extend from a long distance above the city to its entrance into the ocean, their bases, most of the way, reaching even to the margin of this noble stream. The scenery on the Hudson is confessedly beautiful and sublime; but in point of beauty, grandeur and sublimity, that of the Min is, in my opinion, greatly superior. At many points these mountains are improved nearly to their summits, the cultivated spots being vast gardens, with terraces rising one above another, almost to the region of the clouds.

As we approached Fuh Chau, the mountains, especially on the north bank, recede from the river, enclosing between them an immense plain of great fertility, which forms the site of this large city. This plain, through which peacefully winds the noble Min, in conjunction with the majestic mountains nearly encircling it, constitutes a vast natural amphitheatre, in comparison with which the proudest amphitheatres of human construction dwindle into insignificance. On this plain are several lofty hills, from which the prospect is beautiful, grand and impressive, perhaps beyond any thing I have ever seen elsewhere. What a happy people this might be, if illumined and

sanctified by the glorious gospel! But I am the only Protestant missionary in this field, a stranger as yet to their prevailing language, and the name of Jesus has scarcely been heard by one in ten thousand of its inhabitants, and then only from the lips of the Roman Catholic missionary.

On my arrival I went immediately to the residence of the British Consul, R. B. Jackson, Esquire, to whom I had letters, and by whom I was politely received. From my landing place to his residence, the distance is about three miles, the greater part of it being one continuous, crowded street, from five to six feet in width. The Consul's residence is just within the city walls, on a lofty eminence, commanding a prospect of the city and surrounding country of surpassing grandeur and beauty.

On the following Monday, Mr. Johnson removed to the house of Captain William Roper, the agent of a mercantile firm in Canton, who resides on an island in the suburbs of the city, and who has treated our missionary brother with great kindness. The reader will be sorry to learn, however, that all the foreign residents at Fuh Chau, out of the Consul's establishment, are engaged in the opium trade.

Population—Advantages for a Mission.

I feel that this place, owing to its magnitude and its great importance in a missionary point of view, must not be deserted; and I would cling to the spot, if only by that means I might be able to make a more impressive appeal to Christians in America in its behalf, and be the humble instrument of introducing other laborers into this great field, apparently white for the harvest. The city walls of Fuh Chau are supposed to be nearly eight miles in circumference; and the enclosed area is most of it covered with Chinese dwellings, crowded thick together, and filled with immortal souls in ignorance of the only way of salvation. But the population in the suburbs is probably nearly, if not quite, equal to that within the city walls. The entire population of Fuh Chau cannot, it is thought, be less than six hundred thousand souls; and I have been informed that by the Chinese themselves it is even estimated at millions. Whatever may be the real number of persons congregated here, and rapidly hastening to the grave and a miserable eternity, this is certain, that it is vast, and consequently must have a powerful claim upon the sympathies, the prayers, and the efficient aid of the pious in Christian lands, and certainly not the least on those in my native land. God has apparently brought me hither, and placed me in the midst of this great valley of dry bones, a solitary missionary, to utter to the Christian public the Macedonian cry, "Come over and help us." Like most other heathen communities, these perishing thousands are too insensible to their danger and their moral necessities, to be disposed to plead for the glorious gospel, God's appointed means for the salvation of them that believe. Are there no young men in my native land, whose hearts burn with holy zeal for God's glory in the salvation of precious souls, and who would count it, not only a duty, but a privilege to come hither and unite with me in my humble efforts to communicate to this people the knowledge of Jesus Christ and him crucified? Are there no Christian parents who would gladly bid farewell to their sons and daughters to come hither and engage in this good and glorious work? Are there no ministers of Jesus Christ, who in the sanctuary and at the monthly concert will appeal to their people in behalf of Fuh Chau, if they cannot come hither themselves? Must these unknown multitudes, like the generations of their fathers, perish in ignorance of the way of salvation, for the want of a deep and holy interest in their behalf on the part of American Christians? Oh, it ought not, it must not be so. I trust in the great Head of the Church, who shed his blood in the behalf of these myriads, that it will not be so. There are many hearts in my native land who feel for the heathen, and who only want the requisite information to awaken a holy activity in their behalf.

Mr. Johnson says that the dialect spoken in Fuh Chau is peculiar, differing so much from that of Amoy as to be in a great measure unintelligible to him. Hence he will be obliged to depend, for the present, on written communications, and on the Mandarin, which is extensively understood by the people. He hopes, however, that a year's residence will give him a tolerable acquaintance with the common dialect.

I have already rented a small house for the sum of eighty dollars a year. It is now erecting, but is to be finished by the 17th instant when I hope to enter it. It is within a few rods of my present home, directly in the midst of thousands of the people, and within a short dis-

tance of many tens of thousands, yet in bondage to sin and Satan. I now know of two or three large dwellings on this island that might be rented for from eight to twelve dollars a month. The people in Fuh Chau, in the general, appear friendly and well disposed towards strangers. Labor and food are very cheap, and missionary operations might be conducted on a large scale, with less expense than at any other of the five ports open to foreign residents. Unlike Canton, access can be had to every part of the city, both within and without the walls; and probably buildings might be rented, and ground leased for buildings, in different sections of the city. The climate is universally acknowledged to be uncommonly healthy. I already feel its invigorating influence in my own increased physical and intellectual vigor. The thermometer ranges at this season between fifty-two and sixty-seven degrees. Sometimes, I am informed, there is a slight frost.

Canton.

LETTERS FROM MR. BRIDGMAN.

Depravity of the Chinese.

In the following communications, Mr. Bridgman has dwelt particularly upon the depravity of the people of China; and he states some facts of a startling character in respect to the corruption which prevails among public men. The first of these letters is dated February 9.

Do our friends know, do the American churches consider, how great a work there is to be accomplished in China, before its three hundred and sixty millions shall have heard the tidings of salvation? The longer I live in this country, the more do I see of the wickedness of this people; the more do I perceive the necessity of great efforts to bring them to a knowledge of the truth; and the more do I long to spend and be spent, without let or hinderance, in proclaiming the gospel, in disseminating the good seed, the word of God. Whether it be most our fault or yours, or whether it be equally the fault of missionaries and of Christians at home, I will not try to determine; but I am thoroughly convinced that our Christian friends in America have no adequate idea of the dreadful wickedness that prevails around us.

In the best portions of Christendom there are riots; and there are those who fear not God, nor regard man, and who sin with a high hand. But these individuals are comparatively few; here, however, the whole mass is corrupt. The great bulk of the people know not God nor his truth. They are the willing servants of sin; they love unrighteousness; and there is no wickedness which they will not commit. All that Paul said to the Romans, is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience, seems to be seared, dead, so insensible that they are, as it regards a future life, just like the beasts that perish.

Oh, it is enough to make one sick! It often fills my heart with inexpressible sorrow, to see what I see, to hear what I hear. It is truly a great valley of death, of putrefaction, of living death. No painting, no imagination, can portray and lay open before the Christian world the awful sins, the horrible abominations which fill the land. There are laws, and there are men in authority; but crime, for the most part, goes unpunished; the innocent, in a thousand cases, are made to suffer; and those who are bound by their office and station to maintain justice and give protection, are generally the first to set justice aside, and the first to inflict injury on the guiltless.

In a country like this, one must needs be a careful observer, or vice will be mistaken for virtue, and evil for good; because it is the custom to call things by improper names, and to adorn iniquity with bright colors and blooming flowers. Where there is a fair outside, you may expect corruption within. Where persons are stationed to suppress evil-doing, such, for example, as gambling, there the evil-doing may be seen carried on with a high hand. Places of trust are purchased, and at a high rate, by the officers of government. The consequences are obvious. There are said to be, at this moment, more than two thousand unadjudicated cases in the magistracy of the western half of Canton; and the parties concerned are kept in duress under circumstances the most distressing. During the cold weather of winter, many of them die daily; and their oppressors fatten on what they may chance to leave of worldly effects.

One of the members of my Bible class would have died in this condition, but for the timely interference of the representative of the United States in this country. It would require a long letter to give you all the details of this poor man's

case. His only crime was a willingness to lease a site of ground to foreigners. After having been kept nearly three months in confinement, and threatened with perpetual banishment, compelled to write a bond surrendering the lease, and declaring it false, his written testimony to the contrary notwithstanding, he was allowed this evening to return to his family. This is probably one of the mildest cases of the whole two thousand and upwards, now existing under this magistracy.

The common jails are glutted. Large parties of robbers, pirates, murderers, &c. &c. are thrown into them almost daily, and the public executions are very frequent. Being obliged to pass the execution ground on Friday last, I saw some of the fresh blood and the trunkless heads that continually mark the spot. Three men had just been decapitated; two of the bodies had been removed, and the third was lying in its own blood. To-day forty-one more have fallen on the same spot, and more are to follow soon.

As the only remedy for this state of things is the gospel of Christ, Mr. Bridgman turns again to his Christian friends in this country, and says, "Will you not send us help? What are we, the few who are now here, to the great mass? A thousand times as many laborers are needed." He also says, "When Mr. Evarts gave me the instructions of the Prudential Committee, he charged me not to feel discouraged, should I not be permitted to preach so much as a single sermon in public after a long life. But what has God wrought! To a great extent the field is opened, and we can preach publicly; and he who has done so much, will open the door before long to all the people of the land."

Festivities of the New Year.

Under date of February 15, Mr. Bridgman wrote as follows:

This is the first day of the twenty-seventh year of the reigning Emperor of China. To all the three hundred and sixty millions of this empire it is new year's day, a high day, a season for congratulations and festivities. With scarcely an exception, joy is seen in every face, and all seem happy. The duties of the old year are closed, their accounts settled, and the troubles of the past are cast into oblivion. Smiling countenances greet you on every side. To the careless observer all seems quiet and peaceful. Oh, that it were so in deed and in truth; but it is not. God himself declares that there is no peace to the wicked! The heathen, and all those who forget God, shall be cast into hell. This quiet and this peacefulness are such as are to be found in the deep volcano, where oceans of liquid fire rage unseen, ready to burst forth in burning torrents.

My soul is pained at this dreary prospect. Not only is the true God forgotten, but a multitude of other deities are set up in the sight of Him who has said, "Thou shalt have no other gods before me." And what fearful calamities must fall on all those who violate this command! The mind revolts from the prospect, and it requires an effort to come forward and calmly contemplate the reality. Many there are who will not do this; their language is, "I cannot comprehend it; I cannot understand it; it is impossible." What! Impossible that God's word should be fulfilled? Impossible that his holy and just laws should be maintained? Heaven and earth shall pass away, but not one item of the divine law will ever be set at nought with impunity.

Look now at the reality. Yesterday was the Lord's day, and, with the Chinese, the last day in the year. He who causeth the sun to shine alike upon the evil and upon the good, and sendeth rain upon the just and the unjust, hath given to this people largely of his bounties during the year that has just closed. And what acknowledgment is there of the Giver! His holy day is not recognized, but its hours are profaned; and as the old year goes out, and the new one comes in, behold the sight! Excepting the few who have embraced Christianity, the whole population of this great empire go and pay divine honors to those who are no gods, go and bow down before the work of their own hands! Men, women, and children, high and low, rich and poor, engage in these abominable idolatries.

The idolatry of China is wilful, dark and foul. The followers of Confucius, the Budhists and Taouists, all alike, turn their backs upon the Father of lights, and go madly after their idols. Fools! Though professing themselves to be wise, inhabitants of the "Central Kingdom," and looking upon all others as "barbarians," and stigmatizing them all as "foreign devils," yet they are in very truth the worshippers of the wicked one, and are willingly led captive at his pleasure.

At the end of the year in China, all

accounts must be settled, and all arrears paid up. Houses and furniture must be cleaned; and all the public offices are annually closed from the evening of the twelfth month till the twentieth of the first month of the new year. Schools are dismissed during this period. But in all these arrangements, the heart is not touched. No thanksgiving is offered to the Giver of all good. At the hour of midnight, or as soon as possible after that hour, the whole population repair to their altars, there to make their offerings and pay their vows. These services are performed amidst the din of gongs, and the incessant roar of crackers. The noise is almost deafening.

The morning opens, and all is hushed. At sunrise the scene resembles the Sabbath morning in a Christian country more than any thing else that I have ever seen in this pagan land. The day advances, and before the night has closed, the joyous greetings are exchanged for songs of ribaldry, and scenes of which it were a shame to speak.

Siam.

OBITUARY NOTICE OF MR. ROBINSON.

THE decease of Mr. Robinson was announced in the Herald for May. It was then expected that a fuller notice of his life and death would appear in the succeeding number. But a communication which Mrs. Robinson had been requested to furnish, did not arrive in season; it is published, therefore, in the present number.

Charles Robinson was born, December 29, 1801, in Lenox, Massachusetts. He made a public profession of his faith in Christ in his sixteenth year. Very soon after this, his thoughts were turned towards the gospel ministry; but so many obstacles seemed to interpose, that he said little about his desire. The fire continued to burn, however; and when an agent of the American Education Society, unexpectedly to himself, offered him assistance, he looked upon it as a special interposition of Providence for the fulfilment of his wishes.

He prepared for college at Lenox Academy, graduated at Williams College in 1829, and entered at Auburn theological seminary in the autumn of the same year. In the progress of his education, he cherished an ardent desire for the conversion of the heathen; and he often considered the subject in relation to his personal duty, intending near the close of his theological course to offer himself to the American Board, should there still be a call for more laborers. He used to say to his intimate friends, "I am willing to go and labor among the heathen, although I know there are many others better qualified; but if the best men will not go, then those who are willing ought to go." In the summer of 1832, he was accepted by the Prudential Committee of the Board, and appointed, together with Mr. Johnson, a fellow student, to the Siam mission; and on the 10th of June, 1833, with his wife, his associate and wife, the lamented Mr. Mason and Lyman, with their wives, he embarked for Batavia; and proceeding thence, after many unavoidable delays, reached Bangkok more than thirteen months after sailing from Boston.

Like all other pioneers in the missionary work, he met with many obstacles and discouragements, owing to the jealousy of the government to admit to foreigners, who would give no better reason for having them than the (to a Siamese) incomprehensible one of wishing to do the people good. He soon learned, what all other missionaries doubtless learn by experience, and what very few, if any, can fully understand in any other way; namely, the impossibility of so writing in regard to the state of religious interest or the moral character of the heathen, as to be understood to mean neither more nor less than was intended. What had been said as to the desire of the people for books, medicine, &c., was literally true, in the strictest sense; but, not knowing the moral and intellectual character of the heathen, Mr. Robinson, as well as others, met with a sad disappointment. This fact, together with a natural dislike to those descriptions which are read with the greatest eagerness, led him to write very little respecting the state of things in Siam: and the longer he remained there, the less did he feel disposed to prepare communications for the public.

The disease of which he died, began to show itself in the spring of 1842; and from that time there seemed to be a slow but certain progress toward the grave. In November, 1845, he left Siam, hoping to return in a few months; but after a six months' trial, he was told that nothing but a speedy return to a cool climate could possibly restore him: and even in that event the issue was doubtful. He left Saint Helena, February 23, 1847, for New Bedford, in a very feeble state of health, still hoping, as he said, to see

his native land once more, but if not, feeling assured that He in whom he had trusted, would take him to "a better country, even an heavenly." He had few intervals of reason after his symptoms became immediately alarming; but these lucid moments were spent in speaking of the goodness of God, in bringing himself and family thus far in safety towards the land of their fathers, and providing a friend in the captain of the ship, to whose care he could leave his wife and children with all the confidence of a brother. The mercy of God in carrying him through so long an illness, with so little bodily suffering, and, above all, providing a Savior for the sin-sick, suffering soul, were themes of which he never tired.

On the morning of March 3, it was evident that death had begun its work. He lay in a stupor from which it was impossible to arouse him; when, at half past eight in the forenoon, with one groan, the released spirit took its flight to that rest which remaineth for the people of God. At four o'clock in the afternoon of the same day, after appropriate exercises, the forsaken clay was committed to the bosom of that sea, which shall give up its dead in the day of Christ Jesus.

If the religious character of Mr. Robinson had one trait more prominent than another, it was that confidence which may be said to have had its foundation in the truth: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" This was a subject on which he delighted to dwell, and on which he loved to preach. Another feature of his Christian character may be found in that expression addressed by Paul to the Corinthians, "And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again."

Tamil Missions.

LETTER FROM MESSRS. SPAULDING, SCUDDER, AND OTHERS, MARCH 16, 1847.

Voyage to Madras.

It will be recollected that the Flavio sailed from Boston for Madras, November 18, having on board a number of laborers for the Tamil missions. Mr. and Mrs. Spaulding, Mr. and Mrs. W. W. Scudder, and Mr. Hastings were destined to Ceylon; Mr. and Mrs. Chandler, and Mr. and Mrs. Ford were destined to the Madura district; while Doct. Scudder, though belonging to the Madras mission, was expecting to labor temporarily in connection with the Madura brethren, in consequence of the inability of the Prudential Committee to send out a physician to the field which they have been called to occupy. The following letter, written the day before the missionaries landed at Madras, gives an account of the voyage which will be perused with interest, not only by their numerous friends, but by all who love the enterprise to which they have consecrated their lives.

As we draw near the close of our voyage, we feel it to be our privilege as well as duty to give you a short account of the dealings of our heavenly Father with us, since we received your farewell benediction, and witnessed the deep interest and sympathy of our friends as they accompanied us to the ship. The hymn, the prayer, the parting scene, the first motion of our floating world as it started in its orbit, the rapidly increasing distance which was to separate us until we meet where ships and seas and farewells are not known, are still fresh in memory. Those scenes and sympathizing friends will long live in our hearts; and we doubt not that many in different parts of the land, as well as those present on that occasion, have followed us with their prayers.

You may recollect that the weather was quite unsettled when we left Boston. We had scarcely cleared the harbor before a storm overtook us and followed us nearly three weeks. The wind was not only ahead, but blew a gale, drifting us rapidly towards Point Sable. The sea was thrown into fearful mountains, separated by deep and frightful ravines, into which the ship was plunged as it rolled or pitched from its giddy height; while the spray, whirled up into the air by the wheels of His chariot from the uneven surface, formed a thick cloud and made it impossible to see at a distance. For a season it seemed doubtful whether we should ride out the storm, or find a resting place in the great deep. Then we called upon the Lord in our distress, and He who commands the calm as easily as the tempest, heard our voice and saved us from our fears.

Our ship suffered little damage, with the exception of some small injury to her bulwarks and some splitting of her sails. A part of our stores, and about one third of our supply of water, were also lost. During these three weeks many of our number suffered severely from sea sick-

ness; but since that time we have been highly favored. Doct. Scudder has been occasionally afflicted with derangement of the digestive organs, and Mrs. Spaulding slightly with her former difficulties. The health of the latter, however, we hope is much improved.

Our time has been spent very pleasantly and, we think, profitably. In addition to our other duties, we have paid particular attention to the study of the Tamil language. In the providence of God we have been highly favored in having a pious captain. We feel that we cannot say too much in his favor. He has been exceedingly kind and obliging; and he has done every thing in his power to make our situation comfortable and our voyage pleasant. He has been uniformly present at our morning and evening prayers, and taken his turn in leading our devotions. The mate and the crew have been very civil and respectful; and those not on watch have attended our evening prayers. Our Sabbaths have been our most pleasant days. With the exception of the first, when most of us were too ill to attend, we have had two services; one for ourselves, which the captain has also attended, the other for the ship's company. We have also had two weekly meetings, one on Wednesday evening, the other on Friday evening. Most of the seamen not necessarily on watch have attended both of these meetings, and appeared interested. We have also sought opportunities for private conversations with them. Mr. Chandler has had an interesting Bible class, for which most of them seem very grateful.

In the early part of our voyage, one of the seamen seemed somewhat thoughtful, and in a few weeks gave evidence of a change of heart. We understand that he has pious parents, and for many years attended the Sabbath school. He informs us that after his arrival in Boston, he had refused other opportunities, and delayed nearly two weeks, for the purpose of securing employment on board the vessel in which the missionaries were to sail, from a desire to be benefitted by their instructions. While waiting at the Sailor's Home, he was deeply impressed by the perusal of Buchanan's Researches, published by the American Tract Society. Soon after his embarkation, however, and during the storm, he had almost shaken off his seriousness; but he was led back, and, we hope, saved through the power of truth. The steward also, who was formerly a slave, and was once sold under the hammer, but afterwards freed by the will of his master, gave evidence some weeks ago of having embraced the Savior. About four weeks ago, feeling that we had not done all for the salvation of the crew which it was our privilege to do, and which our responsible situation demanded, we agreed to set apart half an hour, at seven o'clock each morning, as a season of special prayer for the influences of the Holy Spirit. Soon there appeared a manifest stillness and solemnity among them, with much less profaneness, and an inclination to be instructed. Four of them, making six in all, have expressed a determination to follow Christ. The interest still continues, and we trust that many more, through grace and through the influence of Captain Crocker,—who in a recent conference exhorted them to perseverance, and expressed his determination to do all in his power to encourage and assist them,—may find the pearl of great price before they reach America. His labors will, we confidently believe, be extended to all whom he can possibly influence.

It is delightful to feel that in all our personal labors, we are assisted by those in America who pray for us and sympathize with us; and that, in view of such happy results, we can say, Paul planted, Apollos watered, but God gave the increase. We have been able also to form a temperance society among them, and are happy to say that, with two exceptions, every man on board has signed the pledge of the American Temperance Union. We have observed with interest the missionary prayer meeting on the first Monday of each month, the annual prayer meeting on the first Monday in January, and the union prayer meeting for colleges. These have been very pleasant seasons, reminding us that, though absent from your assemblies, we are still with you, and one with you, and with all who go to the house of prayer and praise on such occasions. In our intercourse with each other, we have enjoyed much of that "perfect love which casteth out fear." On the whole our four months have passed away very pleasantly and rapidly; and we doubt not you will unite with us in thanks to our heavenly Father, that we have the prospect of soon being in our long anticipated and much desired work.

Our brethren were able to go ashore on the succeeding day. In the midst of warm and fraternal greetings, however, they heard much

to awaken feelings of sadness. Under date of March 19, Mr. Spaulding wrote as follows:—"Soon after we came to anchor, the brethren Winslow and H. M. Scudder came on board to welcome us to this land. How affecting, how mournful the tidings from all parts! Lawrence is not; Whittelsey is not; Mrs. Muzzy is not; H. M. Scudder's child is not; and,—what is more unexpected and shocking,—Dr. Armstrong is wrecked and gone, with many others! How mysterious the ways of God! And yet we know it is well with our brother, and well because the Lord has done it."

Bombay.

LETTER FROM MR. ALLEN, MARCH 10, 1847.

Observance of the Sabbath.

THE information communicated in the following letter will be read with lively interest, as indicating the progress which Christian truth is making in Hindostan. Such a proclamation as this was hardly anticipated twenty or thirty years ago.

We have rejoiced greatly in hearing of the efforts made in our native land to promote a better observance of the Sabbath, and we have praised the Lord of the Sabbath that his blessing has so evidently accompanied those efforts. We have rejoiced also to hear that similar efforts are made in some of the Protestant countries of Europe, and that those efforts have the blessing of Him by whom "the Sabbath was made for man."

From this dark part of the world, this land of ignorance and idolatry, of superstition and spiritual death, we have good news to communicate concerning the Sabbath. The following is a recent proclamation, or enactment, by the Governor General of India, Lord Hardinge:

1. The Governor General is pleased to direct that all public works carried on by order of the government, whether under the direction of its own officers, or through the agency of contractors, shall be discontinued on Sunday.

2. Cases of urgent necessity, in which the delay would be detrimental to the public service, are to be considered as cases of exception, and all such cases will be immediately reported to the military board for their special orders, for the information of the government. The officer in charge of the work will act on his own discretion, where delay in waiting for the sanction of the board would be attended with injurious consequences.

3. The cessation of work on the Sunday shall be an understood condition in all future contracts for public works, whether an express provision to that effect be inserted in the deed of contract or not. No claim, therefore, of addition to the amount of the contract on account of the suspension of labor on Sundays shall be admitted in reference to any engagements executed subsequently to the date of this notification.

4. An order to this effect has been enforced since January, 1843, by the Bombay government, and the Governor General has much satisfaction in extending the rule which it enjoins to the other presidencies subordinate to the government of India.

The "public works" referred to, are roads, railways, canals, erecting and repairing forts, buildings of all kinds for government use, ships of commerce and war, steam vessels, &c. Such kinds of work are sometimes carried on by civil and military engineers, and other government officers, and sometimes by native contractors, who employ and pay their own men. The law, it will be seen, extends to this latter class of works, as well as to the former, declaring that "the cessation of work on the Sunday shall be an understood condition in all future contracts for public works, whether an express provision to that effect be inserted in the deed of contract or not." The number of people in the employment of government who will come under the above law, is very great, amounting probably to several hundred thousand; and they are nearly all Hindoos or Mohammedans, generally the former. In such circumstances this law is a noble testimony to the Christian Sabbath; and its moral influence on the native population throughout India will be great. Let us praise the Lord of the Sabbath!

Nestorians.

JOURNAL OF MR. STOCKING.

Vaserowa—Deacon Guergis.

No one can read the following pages without a feeling of gratitude to God for his goodness to our brethren and to the Nestorian community. Contrary to the fears and the expectations of many, who have watched with lively emotions the recent history of this mission, the Spirit of the Lord is still giving efficacy to his truth; and even the humblest instrumentality is blessed to the salvation of souls.

The journal of Mr. Stocking embraces a period extending from December 12, 1846, to March 17, 1847. The village mentioned in the following

extract lies between Oroomiah and Geog Tapa, and is in the diocese of Mar Elias.

December 12. There has been some special religious interest in Vaserowa the past summer, which has been confined chiefly to a few individuals. One of them is a deacon, teacher of the village school, and formerly a member of the seminary. Last spring, during the revival, his mind was seriously affected by divine truth; and subsequently, while enjoying temporarily the privileges of the seminary at Seir, he expressed a hope of reconciliation with God. Since that time, he has been a burning and shining light among his people. An almost uninterrupted course of self-denying labors for their spiritual good has marked his career hitherto, and won for him the affection and confidence of many. Through his activity and zeal, characterized by great modesty and humility, meetings have been held several evenings in a week in his village, conducted chiefly by himself. These meetings have been well attended, and productive, it is believed, of much good.

The people have been deeply impressed with the change in this young man, and they speak of him as eminent for his prayerfulness and diligence in efforts to benefit others. A priest of the village remarked to me, when speaking of the deacon, that he had evidently suffered in his health by intense anxiety for the salvation of the people, and that he appeared to him to live and labor like one who had but a short time to remain in the world. By the blessing of God on his labors, a young man recently from Tehoma, the mountain district lately sacked by the Koords, has been led to commit his all to the Savior, and now gives pleasing evidence of a radical change of heart. He is successfully pursuing his studies in the seminary, and promises, by his superior talents and devoted piety, to be among the first in the school. We hope that he is destined at some future time to become a faithful missionary to the people of his native mountains.

The deacon believes that a sister and two other persons in the village have been renewed by the Spirit during the autumn. His labors are far from being wholly confined to his native place. He has uniformly gone forth on the Sabbath to the surrounding villages and hamlets, where he has preached the gospel. He appears to have very clear views of the doctrines of grace, and possesses a good mind, having also much acquaintance with the holy Scriptures.

The name of Deacon Guergis, sometimes called "the mountain Deacon," has been repeatedly mentioned in the previous communications of our brethren. His desire to do good appears to be unabated; and he has recently spent a portion of his time in the male seminary at Oroomiah, for the purpose of becoming more perfectly instructed in the way of the Lord. Occasionally, however, he visits his mountain home to preach the gospel.

23. During the recent dispersion of the schools and of the natives on our premises, occasioned by the prevalence of the cholera, Deacon Guergis made several tours among the villages of his native country, and also in Baradost, a district farther north, penetrating into the mountains to some small villages between Baradost and Gawar. The report which this indefatigable missionary of the mountains brings of the grace of God, manifested in some of the places he visited, is highly gratifying. In Tergawer, some who formerly opposed his preaching, and otherwise personally ill treated him, won by his meekness and love, now cordially receive and kind ly treat him as a messenger of the Lord.

In Baradost he preached in four villages, and found the people glad to see him, and listen to the gospel message. At one place the company remained till midnight, unwilling that he should cease preaching; and some of them were much affected by a sense of their lost condition, and desired to know what they should do in that remote quarter, with no one to care for their souls, or break to them the bread of life. Returning, he encountered a dreadful snow storm, and barely escaped with his life. He took refuge in the cleft of a rock, and while there alone discovered three men, endeavoring to find their way through the mist and tempest. He joined them, and aided in carrying on his shoulders one of their number, who was benumbed with cold, and who but for assistance must have perished. Before reaching home he was obliged to ford a river, into which, owing to the violence of the wind, some of his garments which he had taken off, fell from his shoulders and were borne away by the rapid stream. With much effort he recovered them, and finally arrived at his village, after much exposure and hardship.

Mar Yohannan—Degalla.

January 4. I have returned to day from a tour with Mar Yohannan. Our main object in this excursion was to preach the gospel, as we should have opportunity, in the churches of the Bishop's diocese, and in private dwellings during the long winter evenings; and a subordinate end was to examine the village schools, which are now nearly all in operation. We have been absent eleven days, and preached in thirteen villages. We usually spent a day in each village, and in some cases preached repeatedly to the same congregation. The people every where received us with their usual cordiality; and notwithstanding the severity of the cold weather, and the consequent discomfort of meeting on the ground floors of the churches and native houses, we were encouraged by the presence of a goodly number of attentive hearers. As the evenings afforded the best opportunity for assembling the people, the Bishop caused information to be circulated, inviting them to be present. A spacious private dwelling was selected, in which were uniformly carried on all the domestic operations of a Nestorian family. Such places, being put in order, were for the occasion converted into churches, and crowded with the greater portion of the inhabitants of the village. The services were introduced, sometimes with singing a hymn by the Bishop and myself, reading the Scriptures and prayer, following which was a discourse on some important truth or doctrine illustrative of the way of salvation by grace, and enforced by a practical application to the hearers.

25. Deacon Guergis has just returned from Tergawer and the neighboring district, whither he has been on a preaching tour the last twelve days. The reason which he assigned for leaving his studies to go to the mountains, was, that his heart burned to preach to his perishing brethren the gospel of Christ. While giving us an account of his tour, his countenance was lighted up with peculiar animation, and his eyes moistened with tears. Wherever he went, the people were not only ready to listen to him, but anxious to receive instruction. He spoke of a number as deeply affected by the truth, and of others as giving evidence of a saving change. During his absence he has visited eight villages, and has never before witnessed so general an attention to the word preached.

While the family of the Patriarch are generally friendly to the mission, one of the brothers has taken an attitude of hostility. The following extract will remind the reader of the declaration: "One sinner destroyeth much good."

February 14. I have preached to day at Degalla. The spiritual condition of this village is very sad. Regular preaching here on the Sabbath has been for many months interrupted, chiefly through the influence of one of the brothers of the Patriarch who resides in the place, noted for his intemperance, and who has long taken a hostile attitude towards our mission and to the other brothers of the Patriarch, who have favored it. The people have recently become very much displeased with the course he has pursued in opposing the preaching of the gospel, and the instruction of the children in the village school, and were on the point of sending him out of the village. On his promising to refrain in future, however, from the exercise of his authority in that way, they allowed him to remain. At the request of the people we have, therefore, resumed our preaching here on the Sabbath.

Deacon Guergis—Geog Tapa.

March 5. The chief man of Baradost called to-day. He gave an interesting account of the labors of Deacon Guergis in that district, and expressed a strong desire, in behalf of himself and the people, for religious instruction. He appeared in a measure sensible of the gross darkness in which they have long dwelt, and said he wished to be guided by the Scriptures alone. In compliance with a previous request, a school of sixteen scholars had been opened in that quarter, and taught by a young man, formerly a member of the seminary. The people desired that their children might be able to read the word of God, and thus have the means of religious instruction at their own homes. A copy of the New Testament in the modern language was given him to be used in the church in that district, which he thankfully received, and devoutly kissed. Our mission have appropriated a copy to each village, to be used daily in connection with their church service.

Under the same date, Mr. Stocking says: "Deacon Guergis, above referred to, has now been absent upwards of a month, preaching in the mountain districts." He then introduces into his journal part of a letter which had just been received from this self-denying man, as a specimen of his style and spirit, and to show what the

Lord is doing among the rude mountaineers through his instrumentality. The reader cannot fail to be struck with the Christian simplicity which pervades the following extract. After sending his salutations to members of the mission, he proceeds:

If you inquire in regard to my preaching, and the labors I am performing in this work, by the Lord's help I have preached in the villages of Ballulan and Hakkie in Tergawer, after which I went to Badarash and Besukte villages, which are further up the mountains. In these mountain villages the cold and tempests were excessive, and bread and water not for myself only, but for the people of those places, became scarce. From thence the Lord said to me, "Arise, go up to the country of Baradost." By the strength of our Lord Jesus Christ, who was with the apostles in the countries whither they went, I, who am an unprofitable servant in all my labors, went up by the mountain road to Baradost. There I preached in six villages, and know, O my brother, that the great work of repentance increases, and magnifies in all the places whithersoever I go and remain. By the grace of God there is a great weeping for sin in these places. In Badarash are a number of awakened persons, and in Besukte are some true Christians. Also in Baradost are some who are awakened to their sinful condition. In Garchin are two elderly men, and in Korana a woman. In another village a female, whose name is Martha, on my entering went and assembled all the men, women and children for preaching. From there I went to the village of Malulu, and preached in the house of a man whose name is Badu. Old men and young, women and children, at the first intimation came together. While preaching, there was a great weeping and mourning, sorrowful and bitter, in view of their lost state. Thus the work of God moves forward, and his name is glorified. It is not of him that runneth, but of him that showeth mercy, who separates and chooses for himself his own servants. The Lord willing, I shall go to other villages. If you inquire as to my health, I am weak in body. Fare ye well, ye friends of Christ. Amen.

Under date of March 10, Mr. Stocking mentions the return of Deacon Guergis, and his account of what the Lord is doing in the mountains. "He cherishes the hope," writes Mr. Stocking, "that five persons, belonging to different villages in the remote districts, have recently become new creatures; and some others are anxiously inquiring the way of life."

Messrs. Stocking and Breath made a visit to Geog Tapa, March 18. The following report of the state of religion in that place is truly gratifying:

14. Two young men here have recently indulged the hope of pardon and reconciliation with God, and are said by our pious natives to appear very well as Christians. One of them was some years ago a member of our seminary. Last summer he was partially awakened; but he now appears quite changed in his character and feelings, and manifests great love for the truth, laboring in a humble way to impart it to others. The other is an illiterate young man, recently married to a daughter of one of the teachers of the female seminary. During the last summer, as he now says, he used to attend religious meetings, more to please his father-in-law and to secure his approbation, than because he felt any personal interest in them. He now ascribes the great spiritual change which he trusts has taken place in him to the instrumentality, under God, of a pious, consistent and prayerful wife. He first began to feel that he was a lost sinner, on awaking in the night and overhearing his wife pray for him.

Of the scores of all classes in this village who were hopefully brought to an experimental knowledge of the truth the last year, very few, according to the testimony of pious natives belonging to the village, have proved cases of defection. The great majority still hold on their way as consistent Christians. A small number have not had root enough to stem the tide of worldliness, and have in a measure yielded to their former habits. But a broad distinction is now recognized between those who walk according to the gospel, and those who are but nominal professors of religion. Should persecution arise, this distinction would doubtless be made still broader; and some who are now sincere but still weak, might through fear yield to temptation. We have abundant evidence, after the lapse of a year, that God has begun a great and glorious work among this people, and especially in this village.

LETTER FROM MR. STOCKING, MARCH 23, 1847.

The Female Seminary.

IT was stated in the last number of the Herald that the Holy Spirit had again displayed his saving power to some extent in the female seminary at Oroomiah. This letter of Mr. Stocking contains a more full account of the recent work of grace in that institution than has hitherto been published.

The school, as you may already know, was reassembled at the close of the summer vacation (September.) With the exception of four of the older girls, who had during their absence been betrothed by their parents, all returned. Those for whom we indulged the hope of reconciliation with God last year, with one exception, after spending the summer with their parents and friends, for the most part in circumstances of trial and temptation, so far from having relaxed in their religious interest, appeared on their return to have grown in grace, and to have acquired much stability of Christian character and principle. Gratifying reports were received from their relatives and friends during the vacation, in respect to their sobriety, prayerfulness, and cheerful obedience to their parents; and the impression produced by their consistent walk appears to have been happy on the people.

They had spent just a month together when the cholera appeared, and we felt called upon to disband the school. It was with feelings of sadness that they left us, deeply feeling that death might soon remove either teachers or taught, or both, to the eternal world. But while hundreds and thousands of the population around us were taken away, a kind and watchful Providence spared us all to meet together again, after a separation of about two months.

The school had been together about three weeks after this, when we observed, on the part of the hopeful Christians, more than usual earnestness in prayer, with strong desires for a closer walk with God, and for the conversion of the impenitent in the midst of them. Scarcely had we noticed this state of feeling, before we were met by the anxious sinner inquiring for the way of life.

The first awakened one was a girl about fourteen years of age, who has been connected with families of the mission most of the time for six years past. She had received much religious instruction, but had previously manifested very little concern for her soul. Her sense of her lost state now seemed deep, but still she clung to sin. And it was a week after she was first led to cry out, "I am lost," before she gave any evidence of submitting to the Savior. Her case deeply enlisted the prayers and sympathies of her fellow-pupils, and those prayers, we cannot doubt, had much to do with her hopeful conversion. Several others were soon found anxiously inquiring what they should do to be saved, and, after a season of deep distress in view of their lost state, rested their all, as we trust, on the sinner's only hope.

One of them was a little girl from Tehoma. Her widowed mother, seeing that a storm was about to burst on their country last autumn, fled with her little family to Oroomiah, before the footsteps of the enemy were heard in their borders. Her little daughter was received into the school a short time before the religious interest commenced, and was among its earliest subjects. I have never seen in any child, apparently, deeper convictions of sin, than this little one experienced; nor have I seen in any a more implicit trust in the Savior, than she now seems to have. May she yet become a messenger of great good to her countrywomen!

Another case of recent interest is a niece of our devoted evangelist John. The girl is about twelve years of age, and, added to her hopeful piety, she has many of those same traits which characterize her good uncle. She spent a few days at home recently on account of her health, and, as John informs us, on his return from preaching in a neighboring village on the Sabbath he found her seated with her Testament in her hand, explaining to a large number of old men and women the bread of life.

It is now more than two months since the interest commenced. We have watched over each awakened and hopefully converted sinner with deep interest; and we cannot but hope that at least nine new born souls have been added to the truly praying ones in this school. Both the native teachers have manifested, and continue to manifest, a deep interest in the salvation of their pupils. And one of them has been cheered by seeing his own daughter, who is in the school, become hopefully pious.

Another extract from this letter will enable the reader to form some idea of the benefits, which the female seminary may be expected to confer on the Nestorians.

Two of our former pupils, both hopefully pious, are now teaching in the villages where they are married, and are, as far as we can learn, exerting a happy influence. One of them, wife of the pious tailor, mentioned in Mr. Stoddard's journal, writing to Miss Fisk a few days since, said, "Do you ask about my work? I am teaching boys and girls; and if you inquire about the rules of my school, as much as I can, I remember the rules of your school, and have put the same for

my scholars. The one that they may not whisper at all in school, they obey very well. Their mothers are very much pleased because they have left many of their foolish customs; and when they come into their houses, they first salute them, and then are again very quiet. Morning and evening I pray with them, and talk with them about heavenly things." This individual holds female meetings on the Sabbath, which are attended by many. She is in a very wicked village, where there is preaching but seldom. The grandfather of her husband, the venerable old man whose hopeful conversion has been mentioned, and who still holds on his way rejoicing in the hope of the glory of God, is delighted with the accession of this pious female to his household, and cheerfully aids her in her efforts to benefit others.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE fifty-fifth anniversary of this society was held at Exeter Hall, London, April 29; Joseph Tritton, Esquire, presiding. After a brief address from the Chairman, the Secretary, Rev. Joseph Angus, submitted the annual report. From this document it appears that the whole number of communicants in all the churches, including those in Jamaica, is 36,463, of whom 1,207 were added during the previous year. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The day-schools amount to 156; in which are taught 8,696 children; while the children taught in Sabbath-schools are estimated at 12,481.

The receipts of the society, for all purposes, amounted to £28,223, being an increase as compared with the previous year of £1,924. The expenditures were £26,399.

Addresses were made by Rev. D. Katterns, Rev. J. Stock, Rev. C. M. Birrell, the Secretary, John Sheppard, Esquire, John L. Phillips, Esquire, Rev. W. Fraser, W. H. Bond, Esquire, and S. M. Peto, Esquire. The Secretary and Rev. C. M. Birrell, having been to Jamaica during the past year as a deputation from the society, gave some account of the state of the churches in that island. From the address of the latter the following remarks are taken:

It must not be concealed that multitudes who were formerly full of piety and zeal, are now engrossed with the world; and not a few of whose piety the missionaries had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the exceedingly great armies of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression. But who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labor of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented? Yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day, we summoned the gathering; it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler laborers that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses; and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanor quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy.

And there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers and all their schools are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle and those which spring from other causes, it deserves to be mentioned that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about twenty-four thousand

members, raised not less than ten thousand pounds, which, you perceive, is nearly, on an average, ten shillings apiece; and, at this moment, on all the property connected with the mission, amounting to about one hundred and thirty thousand pounds in value, the whole remaining debt amounts to a sum somewhat under four thousand pounds. And when we are able to announce such a fact with respect to England, I think we shall demand a jubilee.

Upon another topic, Mr. Birrell made the following statement:

With respect to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they should speedily spread the blessing. But in that they were mistaken; and now they find,—what I am afraid we, in this vexed England, are doomed to find,—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce; of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavoring to awaken the desire of improvement, and alluring to habits of application. Of course there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish everything. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will release her death-grasp.

The speech of Rev. Mr. Angus contains the subjoined statistics:

Since the first missionary arrived in Jamaica, some thirty years ago, the society has spent on Jamaica more than one hundred and thirty thousand pounds. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge one hundred and thirty thousand pounds to bring her to God. Two hundred thousand pounds a year for ever is the price of Jamaica emancipation, and five thousand pounds a year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connection with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and five hundred and sixteen acres of land; and the whole has cost not less, certainly, than one hundred and thirty thousand pounds, exclusive of nearly twenty thousand pounds' worth of property destroyed by the whites in the time of the rebellion. Here then is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort, if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race.

Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few Baptists in the island. Our brethren labored with zeal, though with but little success. At the end of thirteen years, their churches numbered five thousand members; in fifteen years, or just before the rebellion of 1832, they numbered ten thousand members; and now they contain upwards of thirty thousand. Twenty thousand at least have passed into glory; and thirty thousand remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter Hall, London, May 3. After a brief address from Sir Culling Eardley Smith on taking the chair, Rev. E. Hoole read the financial report, showing that the income of the society for the last year, from all sources, had amounted to £115,762, (being an increase of £2,838 over that of the previous year,) and the expenditures to £111,534. The receipts from the home auxiliaries, including the contributions at the mission-house, were £82,950; from juvenile Christmas and new year's offerings, £4,770; from Ireland, £6,462; from foreign auxiliaries at the missions, £11,783. Rev. John Beecham then read the general report of the society.

Addresses were made by Rev. Edward Bickersteth, Rector of Watton, Rev. Dr. King, of

the United Secession Church, Glasgow, Rev. G. Osborne, Rev. John Jordan, Vicar of Enstone, Rev. Dr. Hannah, of Didsbury, Rev. Peter Latrobe, Secretary of the Moravian Missionary Society, Rev. P. Boucher, of Paris, Rev. Edward Craig, Pentonville, Rev. Thornley Smith, late missionary in South Africa, Rev. Thomas Waugh, Rev. Thomas Hodson, late missionary in Mysore, Rev. Daniel M'Afee of Ireland, Rev. A. Thelwall, and others.

CHURCH MISSIONARY SOCIETY.

The anniversary of this society was celebrated at Exeter Hall, London, May 4. After an address from the Earl of Chichester, who occupied the chair, Rev. R. Davies read the report. This document stated that the total income of the society for the last year was £116,827, exceeding that of the former year by £14,369.

The *West Africa* mission was represented as being unusually prosperous. The number of attendants on public worship has increased from 6,068 to 7,241, and the communicants from 1,448 to 1,876. The natives have contributed £157 for missionary purposes, in addition to £271 paid for the instruction of their children in the day-schools. The missionaries destined to Abbekuta have at length commenced operations in that place.

No new information was communicated in relation to the *East Africa* mission. The *North West American* mission, consisting of four principal stations, has been encouraged by its success except at one point. The number of communicants in *Ceylon* has risen from 239 to 322.

In speaking of the *South India* mission the report states that only one missionary is laboring at Madras, and only one at Masulipatam. In Tinnevelly seventeen missionaries are employed in the various districts into which the province has been divided. The last report announced an increase in the list of persons under Christian instruction, including the unbaptized, of 6,850. This year exhibits a decrease of 3,213, many inquirers having relapsed under the terror of persecution, and the missionaries having removed others from the lists, who gave no evidence of a sincere desire to become Christians in deed and in truth. The number of baptized converts, however, has been steadily increasing, the return for the three last half years being as follows: 10,558, 10,907, and 11,476. These numbers exhibit a solid proof of the progress of Christianity in Tinnevelly. Throughout this mission the number of communicants has been steadily increasing, as in the case of baptized converts. The returns for the three half years have been 1,872, 2,197, and 2,352. In addition to the seventeen missionaries in Tinnevelly, mentioned above, there are five connected with the Society for the Propagation of the Gospel in the same province. Five principal stations are occupied by the laborers of the Church Missionary Society in Travancore; where the communicants have increased from 574 to 798.

A cursory view was then taken of the missions in *North India, Bombay, China, New Zealand.* In the conclusion of their report, the Committee allude to several topics of interest, and they make a special reference to "the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge in the pale of Protestantism." They say that "manifestations of this appear in the transition state of the Syrian Christians of Travancore, in the accepted aid of our mission by the Coptic Church, and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labors of a kindred society."

Addresses were made by the Bishop of Winchester, Rev. Edward Bickersteth, Rev. Dr. Jeune, of Oxford University, Rev. Charles Perry Bishop elect of Melbourne, Sir H. Inglis, Rev. James Anderson, Rev. J. Tucker, Rev. G. Smith, missionary from China, and Rev. J. C. Miller.

The following extracts from the remarks of Mr. Smith, as reported in the London Patriot, will be read with pleasure and profit:

I have been in some of the Chinese cities during the period of the public literary examination, and you can hardly conceive the excitement that prevails amongst the whole body of the inhabitants as to the result. The governors of the provinces are present, together with the friends of the eight thousand candidates for the second literary degree. The Governor brings forward the seventy mottoes of the seventy successful candidates, which are placed before his palace, three cannons are fired, the news is spread amongst all classes of the people, and, while thousands mourn their disappointed hopes, the successful few are covered with honor; they are feasted at the palace by the chief authority of the province, and their compositions, together with their names, are sent to the Emperor at Pekin. I mention these things to show you that the Chinese are a literary people; indeed so much so are they, that you can hardly find a family, even amongst the lowest grades in any city, who have not some stake in the lottery of preferment for literary merit, and who have not some scion from their stock, who has been selected to open up the fortunes of the family by the successful pursuit in the schools of study of the ardently wished-for prize of family aggrandizement.

Already the tract system, in the literal sense of the term, is in extensive use amongst them. I hold in my hand at this moment a Chinese native moral tract, which I saw gratuitously and largely distributed in one of the Chinese cities. Its object is, as

its title describes, to discourage the practice of female infanticide! And at each returning period of the new year, it is usual for the native scholars to placard the walls of their cities with exhortations to their countrymen on the practice of moral virtues. I have read one of their tracts, which I have also with me, which is the composition of a Chinese literary graduate, of Chang Chau, and which was circulated by him in his own city. And afterwards a printing block was sent down to Amoy, with the necessary apparatus for printing a second edition of the work, if any person there should be inclined to incur the expense of doing so. The title of the work is, "Celestial Principles for nourishing the Heart," and the name of the man who did incur the expense of the new edition, is emblazoned here in red letters, at the bottom of the title-page. The tract contains a number of diagrams in the form of rudely shaped hearts, which vary from white to black and from black to white in color, to mark the progressive stages of the human heart in the downward career of vice and its subsequent return to morality and virtue. The first heart is perfectly white, in order to show that the disposition of man is originally pure and good; the next diagram has in it a small spot of black, to mark the incipient influence of moral deterioration; the next has a larger spot of black, and so they go on, each increasing in the sign of the black spot, until at last you have a heart wholly black, which is intended to represent the consummation of vice, the annihilation of all virtue, and the entire ascendancy of evil principle. We then have another series of colored diagrams, commencing from the black; the first has but a small spot of white in it, to show the incipient return to good, and afterwards each successive one becomes more and more white, until we have a heart again altogether white, which is meant to illustrate the perfect restoration of the soul to its primitive state of virtue, as the consequence of an implicit obedience to the maxims of the Confucian sages. And afterwards the Chinese characters representing the word heart, are exhibited in every stage of prolixity, in order also to show the deviation from virtue to vice, and vice to virtue.

But with all this external show of virtue, and notwithstanding the wide range of literature which has existed in China for upwards of two thousand years, the present moral and social condition of her people is an historical comment on the holy Word, "The world by wisdom knew not God." For though China is far beyond many heathen countries in possessing many of the substantial blessings of civilization; and though it is remarkable for the intelligence, gentleness, and orderly habits of its people, yet with regard to the only true knowledge, the knowledge of God, China is in as low and debased a condition as any other heathen country in the world. The religion of China is of two kinds. On the one side there is the atheistical philosophy of Confucius, a system more of political ethics than religious morals, which is the system of religion followed by the educated classes. On the other side Budhism, together with the less prevailing Taou sect, is the religion of the lower and uneducated. In other words, atheism is the religion of the sage, the statesman, and the scholar; and idolatry, stripped indeed of Hindoo obscenity and blood, is that of the lower orders. Plays, fire-works, lanterns, the burning of gilded papers, and the beating of gongs, to the multitude, comprise all their ideas of religion. Thus the three hundred millions of Chinese people are infidels in sentiment and idolaters in practice; and they travel onward through the vale of life without any knowledge of God or hope for the soul, until the shadows of death encompass them about, and they go down to the grave and die like the beasts that perish; and thus generation follows generation, treading in the footsteps of their predecessors.

During my stay in the north of China, I had frequent opportunities of residing, for different periods, in the great monasteries of the Budhists of the Taou sect; and though on one occasion I remained for several days in one of them, which is situated about twenty miles from Ningpo, neither the priests nor the laymen showed to my observation the faintest sign of religious bigotry or intolerance. They received my Christian tracts and books containing the word of God with thanks, and those who were able to do so diligently perused their contents. On these occasions I have always experienced the kindest treatment and attention; and I feel assured, from what I have myself seen, that there is in China, especially in her northern cities, a magnificent field for the missionary enterprise of this and kindred societies. On the occasion of one of those visits I was introduced to the abbots of this Budhist monastery, about twenty miles from Ningpo. I found no difficulty in obtaining gratuitous and welcome lodgings in one of the quadrangles of this temple; and though I had to share my dormitory with an idol, and was occasionally interrupted by the visits of the priests, I received from them all the kindest treatment. The abbot and some one hundred monks, who reside at the monastery, cultivated with me the most friendly intercourse during my stay; they received the religious tracts which I offered them, and sometimes gave me in return some of their Budhist tracts. But while mingling amongst these priests, and often while seeking those peaceful slumbers which I might have hoped for, under more favorable circumstances, my attention would be disturbed by the sound of gongs and the tinkling of bells, by the idolatrous ceremonies of the late vesper, and the early matin of the priests of this heathen temple. And it was on these occasions that I could more effectually realize in my own mind the blessedness of the gospel, and of that divine grace which makes the Christian differ from the heathen. When, however, I was thus com-

pelled to observe the details of these idolatrous ceremonies, I could not fail to be impressed with the striking similarity of the rites of Budh with those of popery. No unsophisticated mind, no mere ordinary observer could mingle in those scenes which I witnessed in those temples, no one could be transferred from this country to be an eye-witness of those Budhist ceremonies and superstitions, without being for the moment impressed with the idea, that what he saw was nothing else than Roman Catholicism in China. Would that those who show an unhappy zeal in the maintenance of the ceremonies of the Church of Rome could be transferred to this heathen land, and there see how closely paganism assimilates with Romanism, and how intimately Romanism assimilates with paganism! There are the same institutions, the same ceremonies, the same rites in the one as in the other. There is the monastery, celibacy, the dress and caps of the priests, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same intonation in the services, the same idea of purgatory, the praying in an unknown tongue, the offerings to departed spirits in the temple, the same in the Budh temples of China as in the Roman Catholic churches of Europe. And, what is still more remarkable, and, at the same time, shows a melancholy resemblance between the two religions, the principal female god of the Chinese, the Goddess of Mercy, has also the title of Shing Moo, meaning holy mother, and Teen How, which means queen of heaven; and, what is still more remarkable, she is always represented by the image of a woman bearing a male child in her arms! In fact, the whole system of Budhist worship, as carried on in China, presents such a strong resemblance to that of the Church of Rome that an early Jesuit missionary, who visited China, declared that Budhism must have been the invention of Satan himself, to retard the progress of Christianity by showing its striking similarity with the Budhist worship.

The missionary work in China is obviously and confessedly still in its infancy. At the same time I am happy to say that missionary labor is not without proofs of God's blessing; and though the present number of converts may be counted by twos and threes and fours only, in each of the cities along the coast much progress has been achieved in the general moral influence which has been already acquired by the missionaries over the minds of both rulers and people. In Amoy, especially, I found this influence to prevail. For though I was a stranger there, and unable to speak the local dialect of the place, the fact of my being a newly-arrived religious teacher was everywhere a sufficient introduction, and procured for me numerous invitations from several of the highest officers; and before I left Amoy the five chief mandarins of the place gave a joint entertainment to the missionaries in order to testify their respect for us, at which the highest seats in the apartment were allotted to us. On that occasion we received the most polite attention from our entertainers, and many compliments were paid to us on the tendency of our religion to produce harmony and peace among mankind; and the work in which we were engaged was applauded as kind and benevolent. One mandarin actually went so far as to request from us an assortment of Christian tracts, which he promised, after he had read them, that he would distribute amongst the people. The incidents of my last Sabbath at Amoy were to my mind peculiarly affecting. An American missionary, at the close of his sermon, asked me to address a few words of parting exhortation to his Chinese conregation, so far as my limited knowledge of the language would permit. While I did so a native scholar stood by my side and interpreted my words into the Amoy dialect, accompanying the interpretation with long comments and explanations of his own. I told them afterwards the reasons which compelled me to return to my native land; and that the worshippers of Jesus in my own country loved and prayed for the souls of the Chinese, and that they would send out to them, no doubt, other missionaries to teach them the Word; and I asked them when such missionaries came, whether they would welcome them and treat them with kindness? They replied that they would; and, on rising to depart, fifty Chinese crowded round me to shake me by the hand. My missionary friend, on resuming his address, asked them, at my request, why they were so anxious that other missionaries should come to them? Some answered, "Because you talk kindly to us;" and others said, "Because you love us." Some of them then inquired of me at what hour I was going next day, as they wished, according to oriental custom, to do me the honor of accompanying me some distance out of their city. At the appointed hour next morning, they came and bade me a friendly and an affectionate farewell; they accompanied me to the landing-place; and when I entered the boat to proceed to the ship, I found that several of them had hired another boat to accompany me from their shores. These rowed with me about two miles into the harbor, and not till I mounted the gangway of a British man-of-war, did my Chinese friends leave me.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE forty-third annual meeting of this society was held at Exeter Hall, London, May 5, the Marquis of Cholmondeley being in the chair. The Secretary, Rev. A. Brandram, read the annual report, from which it appeared that the receipts of the past year amounted to £117,440, which were £16,134 more than those of any preceding year. The receipts for Bibles and Testaments amounted to £61,436. From one legacy £8,143 have been received, and considerably more will be realized. The issues of the society for the year were 1,419,283 volumes; while the issues

from the beginning have been 19,741,770 volumes.

Addresses were made by the Bishop of Chester, Lord Glenelg, the Bishop of Cashel, Sir Culling Eardley Smith, Rev. J. Stoughton, Rev. Charles Perry, Bishop elect of Melbourne, Rev. George Smith, missionary from China, and Rev. Dr. Bogue.

The following extracts are from the remarks of Mr. Smith:

The opinion generally entertained among the missionaries of China is, that that extensive country is now on the eve of mighty changes. Its institutions bear unequivocal marks of decay; the foreign dynasty of Tartars is tottering on its throne; the recent collision with Britain has shaken the political fabric to its base; and every thing indicates an approaching change. Even now are apparent the evils of that political system which promotes to the highest offices of the state men deeply versed, indeed, in native literature and Confucian lore, but often manifestly defective in the arts of government, and utterly unable to rise to the exigencies of the age. There is also a general scepticism peceptible in the popular mind. Idolatry is not firmly enthroned in the affections of the people. There is no general form of native superstition, except the worship of ancestors. That worship is, indeed, strongly linked to their predilections, but such is the constitution of the native mind, such the deference paid to authority, such the respect that the people are wont to yield to their rulers, that of China more than of any other heathen land may it be said, that it is possible, if not probable, that a grand moral revolution in favor of Christian truth, by which a nation may be born in a day, may not be far distant.

There is one peculiar obstacle to the progress of Christian truth, which Britain has it in her power to remove. I will not dwell upon the moral evils of our past intercourse with China. I will not dwell upon those disastrous events to the people of the northern provinces, who scarcely knew the name of Britain till they beheld her victorious armaments advancing towards their peaceful homes, and, in pursuance of a military policy more bold than just, transferring to the people of those provinces the horrors of an invasion produced by the turbulence of their southern countrymen. I will not speak of the heavy debt which we owe to the afflicted Chinese on account of the disastrous progress of our conquering troops; but I cannot forbear to mention that branch of our intercourse by which British capital and enterprise have pandered to the worst vices of the Chinese, inundating the maritime provinces with the noxious drug which is eating out the vitals of the state, impoverishing the country, draining the exchequer, and demoralizing the people; and all this to swell the gains of British merchants, and to augment the gains of our Anglo-Indian empire. In the city of Amoy I visited several of these opium dens, and took down from the lips of the victims their confessions as to the effects of this system. They formed a motley group of sallow, sunken cheeks and glassy, watery eyes, as, with idiotic look and vacant stare, they volunteered items of information, and described the progress of their own degradation. There was to be seen the youth who, just emerging from boyhood, had only a little time ago commenced the practice, and was now hastening to a premature old age. There was the man of middle age, who, having been for many years the victim of this pernicious habit, was now bearing with him to an early grave, the wreck of a worn out constitution. There, too, was the more elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but who now, in his bloated countenance and vacant stare, told of the struggle that was raging within. There too, though more rarely seen, was the spectacle of old age; and the man of sixty lived yet to tell of forty years consumed in the practice of this vice. If those who profess to doubt the magnitude of this obstacle to the progress of Christianity in China, could hear the more patriotic of the Chinese frequently, with a sarcastic smile, ask the missionaries, whether they were connected with those individuals who had brought that poison which so many of their countrymen ate and perished, they would perceive that it is vain, I will not say it is vain, but it is certainly inconsistent in us as a nation, to send the Bible to China. The same breeze which wafts this Christian missionary to that benighted land, brings on its wings the elements of moral destruction in that illegal traffic, which stamps with inconsistency the country of Christian missions. Britain has incurred a heavy debt of responsibility in this matter; and unless the Christian course which justice and generosity dictate, be strictly followed, then that noble enactment of the British legislature which gave freedom to the slave, will have a sad contrast in the existence of the opium traffic. The page of history which hands down to future generations that twenty millions pounds sterling were consecrated on the altar of justice and humanity to the cause of slave emancipation in our colonies, will lose its brightness, and will become positively odious to the eye, beside that counter-page which publishes that our national exchequer derives a revenue of two millions pounds sterling, from a contraband traffic with the shores of a weak and defenceless empire, whose government we have humbled to the dust, and incapacitated for the vigorous enforcement of its own tariff Britain has displayed her power, the giant's attribute. May she also exhibit to the pagan rulers and people of the vast heathen empire of China, the noble spectacle of a Christian government, superior to the arts of oppression, and actuated by a philanthropic indifference to mammon!

RELIGIOUS TRACT SOCIETY.

THIS society held its forty-eighth anniversary at Exeter Hall, London, May 7; J. G. Hoare, Esquire, being in the chair. At the conclusion of the Chairman's address, Mr. Jones, the Corresponding Secretary, submitted an abstract of the annual report. The total receipts for the past year have amounted to £59,416, being an advance of £3,305 on the preceding year. The total circulation of the society's publications, at home and abroad, in about one hundred languages, amounts to 440,000,000.

The meeting was addressed by Rev. E. Bickersteth, Rev. P. Boucher, Dr. Conquest, Sir E. N. Buxton, Rev. T. Boaz, missionary from Calcutta, Rev. J. Aldis, Rev. T. Aveling, Rev. C. J. Glyn, and Rev. S. Gloucester, a colored minister from Philadelphia.

LONDON MISSIONARY SOCIETY.

THE fifty-third anniversary of this society was celebrated at Exeter Hall, London, May 13; Sir E. N. Buxton occupying the chair. The usual report (after an address from the Chairman) was submitted by Rev. A. Tidman, one of the Secretaries. This document contained a general view of the missions, commencing with those in Polynesia.

French injustice was represented as still triumphant in Tahiti. As the last apparent hope of deliverance, an effort was in progress to obtain for any of the native Christians who wished, the liberty of emigrating to the Society Islands. The French had eagerly endeavored to plant the protectorate flag on the latter group; but in this attempt they had been frustrated, and the Society Islands have been acknowledged free and independent. In the Hervey Group, the people had been called to sing of mercy and judgment. In the spring of last year, an awful hurricane arose and swept the islands, especially Rarotonga and Mangaia, as with the besom of destruction. But the mercy of God was signally manifested; and, though surrounded by universal ruin, not a single life was lost. On the arrival of the intelligence in England, an appeal was presented to the Christian public. It was met with promptitude and generosity; in the space of three months, contributions exceeding the sum of three thousand pounds were received for the relief of the sufferers; and no time was lost in sending abundant supplies of clothing, provisions, and building materials, to the Islands.

The state of the Samoan Mission was highly encouraging. God had attended his word with the effectual power of the Holy Spirit, and the native churches had been edified and multiplied. The Romish missionaries who had obtained an entrance, had been successfully encountered with the sword of the Spirit; and, as in Tahiti, the first triumph of popery in these Islands had yet to be won.

With regard to China, as the social and moral condition of this mighty empire was progressively unfolded, the stronger appeared its claims on the zeal and compassion of the Christian church. The people were deplorably ignorant; infanticide, without compunction or shame, was openly practiced to an appalling extent; while atheism and idolatry, with their endless train of evil consequences, held the mass of the people in miserable bondage. But these sinful and degraded multitudes were easy of access, and willing to listen to the voice of the Christian teacher. No opposition had been offered to his peaceful labors; and our missionaries at Shanghae, Amoy and Hongkong had already gathered the first fruits of their toil in the conversion of Chinese to the faith of Christ. Four additional laborers had been sent forth to this populous land; at Hongkong an intelligent and devoted native convert had been ordained to the Christian ministry; and there was an early prospect of adding to the number of European missionaries.

In India, comparing its social and moral aspect fifty years ago with that which it now presents in every part where missionary labors had been continuously prosecuted, the progress of improvement had more than repaid the toil bestowed, and the signs of the times were full of promise. The desire of education, even from Christian instructors, had taken strong possession of the native mind; and the schools, both in Northern and Southern India, were filled with Hindoo children of both sexes, who were growing in general intelligence, combined with the knowledge of Christian truth. The missionary, in preaching the doctrines of the cross, whether in the market-place, by the road side, amid the crowded festival, or in the quiet sanctuary, was listened to with increased attention and seriousness; and the subtle Brahmin or infidel Mohammedan, who was formerly hailed as his antagonist, was seldom suffered, even by the heathen themselves, to interrupt or oppose the messenger of salvation. In Travancore the gospel had taken deep and extensive root; the tree of life was spreading its branches far and wide, and throughout the Peninsula many converts, bold in the faith and examples to the hidden disciples, who, it was believed, were now very numerous, had confessed Christ in baptism, and been received to the fellowship of his church.

In South Africa, during the greater part of the year, the eastern provinces of the colony had been the theatre of war; and scenes had daily occurred over which the friends of humanity and religion would bitterly mourn. Early in the year thousands of savage and lawless Caffres, crossing the eastern frontier, invaded the colony, destroying the villages, stealing the cattle, and slaughtering without pity the inhabitants, whom they found unprepared for defence. The results of the war, which originated with the Caffres

themselves, partly under a sense of real or imagined injury received from the hands of the colonists, and partly prompted by the desire of plunder, had involved to the invaders the loss of their national independence; but the authority of Britain, if equitably and mildly administered, would prove to them a greater blessing than self-government, with their past lamentable incapacity for improving it. During the progress of hostilities the four missionary stations of the society in Caffreland were ruined; the missionaries and their people had to seek refuge in the colony; much of their property fell into the hands of the enemy; and the houses and chapels were totally destroyed. The Christian institutions and villages within the colony, occupied by the missionaries, suffered, in various degrees, especially the flourishing settlement on the Kat River. The male inhabitants of the several missionary stations, in common with the inhabitants generally, were required to bear arms in defence of the colony; and the courage, loyalty, and subordination they displayed, were highly creditable to their Christian profession. The calamities of war had been greatly aggravated by long-continued drought; and the contributions of the stations towards their own support, instead of being augmented, according to former hopes, had been unavoidably diminished. The progress of the work of God in the missions north of the colony had been cheering; and the extension of the gospel among the numerous tribes, still in the darkness of heathenism, had been prosecuted with incessant ardor and growing hope.

In Madagascar, that land of cruelty and horror, the power of divine mercy had achieved bright and glorious triumphs. In the face of slavery and death, the followers of Christ had stood firm and dauntless; by their stedfastness and prayers many had been added to their fellowship; and, in the conversion of the youthful heir to the throne, God had glorified the exceeding greatness of his power and the abounding riches of his grace.

In the West Indies the faith and patience of the missionaries had been sorely tried. A combination of events, which they could neither foresee nor control, especially the long continuance of severe drought, and the evil effects, both moral and financial, of an immense immigration of agricultural laborers from India and Africa, had seriously affected their personal comfort and their ministerial efficiency. In addition to these trying circumstances, the love of many in the negro churches had grown cold. Since the curse of slavery was removed, new temptations had arisen, engendering a worldly spirit, combined with the love of money; and from these causes the hopes and expectations of former years, with respect to the self-support of the churches, had not been fully realized, even where there was no decrease in the resources of the negroes. But the picture was not without relief. The contributions of some of the churches had been larger than formerly, and there were also instances among them of great spiritual prosperity; while the hope might be encouraged that they would all, at no distant period, be affiliated with the parent society, not in the feebleness and dependence of childhood, but in the vigorous co-operation of mature age.

The statistical summary of the missions is nearly the same as reported last year. The number of stations and out-stations is 460; of churches, 150; of European missionaries, 165; of European and native assistants, 700; of printing establishments, 15. The receipts during the last year amounted to £76,319, and the expenditures, to £75,724.

The meeting was addressed by Rev. Dr. Alexander, of Edinburgh, Rev. J. Burnet, Rev. J. A. James, Rev. T. Boaz, missionary from Calcutta, Rev. J. G. Miall, Rev. John Rattenbury, Rev. P. Boucher, of Paris, Rev. M. Grandpierre, of Paris, Rev. Dr. Halley, Rev. T. Adkins, and Rev. G. Clayton.

Domestic.

PRESBYTERIAN BOARD OF MISSIONS.

The annual meeting of this Board was held in Dr. McElroy's church, New York, May 9. After the introductory exercises, the annual report was presented by Rev. J. C. Lowrie, one of the Secretaries. The receipts of the Board have been $95,628 during the past year, and the expenditures $95,458. The Board has missions among the Iowa, Omahaw, Choctaw and Creek Indians, at which 6 ministers, 5 teachers, one farmer, one mechanic, one steward, one carpenter, are laboring. In Western Africa it has two missions, one in Liberia, and one called the Kroo mission. There are three missions in Northern India; connected with which there are 19 American and 2 native ministers, 2 licentiates, 12 native assistants reported, besides others not enumerated. In Siam the Board sustains one minister and one physician, the latter being also a licentiate. In China there are missions at Canton, Amoy and Ningpo, at which are stationed 10 ministers, one physician, and one printer. The Board also aids the missionary efforts of Protestants in France and other countries of papal Europe. The whole number of laborers (in 16 missions and at 21 stations) is 42 ordained missionaries, 3 licentiates, 2 physicians, 11 teachers, printers, &c. making with their wives 100 persons, besides natives not ordained.

The meeting was subsequently addressed by Rev. Messrs. Jameson and Wilson, missionaries from India.

AMERICAN SEAMEN'S FRIEND SOCIETY.

This society held its nineteenth anniversary at the Broadway Tabernacle, New York, May 10;

the President, Captain Richardson, being in the chair. Rev. Mr. Spaulding, one of the Secretaries, submitted an abstract of the annual report.

The receipts of the society for the year ending May 1, 1847, were $17,515, and the expenditures $17,908. This does not include the amount raised by auxiliaries, and expended by them on local objects; nor considerable sums collected by the Secretaries, and applied to similar objects. In addition to the chaplains heretofore sustained at foreign ports, one has been appointed for Lahaina, Sandwich Islands, and one for the Bay of Mobile. Another is to be sent to Canton, as soon as practicable.

The agencies employed for the benefit of seamen in this country have been attended with prosperity; many have been hopefully converted to God.

Addresses were made by Dr. Krebs, of New York, Mr. Charles J. Jones, a sailor, and Rev. Mr. Van Zandt, of Newburgh.

FOREIGN EVANGELICAL SOCIETY.

THIS society celebrated its eighth anniversary in Dr. Hutton's church, New York, May 11; Dr. De Witt being in the chair. The Treasurer's report was presented by W. W. Chester, Esq. From this document it appeared that there had been appropriated and paid to promote the objects of the society in Europe $7,690 37; in Canada, $1,000; in South America, $309 64; and in Africa, $540. The cost of publications has been $673 51, and other home expenses, $4,412 84; leaving $193 90 cash on hand.

The report of the Executive Committee was submitted by Dr. Baird. Truth was represented as making rapid progress in France, Belgium and Canada, as also among the oriental churches. In papal countries, hitherto inaccessible, the obstacles are continually diminishing. The efforts of the society in Valparaiso have been successful, and the way seems to be open for the distribution of the Scriptures.

Addresses were delivered by Rev. Mr. Davies, missionary in British Guiana, Dr. Vermilye, of New York, Rev. J. P. Thompson of New York, and Dr. Beecher, of Boston.

AMERICAN AND FOREIGN BIBLE SOCIETY.

THIS society held its anniversary in Dr. Cone's church, New York, May 11; the President, Dr. Cone, being in the chair. William Colgate, Esquire, the Treasurer, submitted the state of the finances; from which it appeared that the receipts of the past year had been $31,739 94. The Corresponding Secretary, W. H. Wyckoff, Esquire, presented an abstract of the Managers' report. The publications of the last year amounted to 18,320 Bibles, and 26,200 Testaments; the whole number hitherto published at the depository having been 211,639. The issues of the year have been 12,983 Bibles and 27,053 Testaments.

The meeting was addressed by the President of the society, Rev. E. Lathrop, of New York, Rev. E. L. Abbott, missionary, Rev. Mr. Taylor, of Philadelphia, and Dr. Babcock, of Massachusetts.

BAPTIST HOME MISSION SOCIETY.

THE anniversary of this society was celebrated in the Oliver street Baptist church, May 11; the Rev. Mr. Tucker being in the chair. The reading of the Treasurer's report, by R. W. Martin, Esquire, showed that the total amount of receipts for the year ending April 1, 1847, including the balance on hand at the commencement, was $30,797 43. The expenditures, including an investment in public stocks, were $28,307 89.

From the report of the Board of Managers, presented by Rev. B. M. Hill, the Corresponding Secretary, it appeared that the number of agents and missionaries who have acted under the society during the past year, was 140, being 18 more than had ever been appointed in any previous year. The number of stations and out-stations, in twenty states and territories, and in Canada, has been 505, and the aggregate amount of labor is 83 years. The missionaries report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers. Ten houses of worship have been completed, and 26 commenced. The churches assisted by the society have contributed to various objects of benevolence $1,515 13, being $600 more than were reported last year, besides $10,903 13 given for the support of the gospel at home, and not less than $20,000 for building houses of worship.

AMERICAN TRACT SOCIETY.

THE twentieth annual meeting of this society was held in the Broadway Tabernacle, New York, May 12; John Tappan, Esquire, one of the Vice Presidents, being in the chair. The Treasurer's report was presented by Moses Allen, Esquire; and the report of the Executive Committee was submitted by Rev. Messrs. Hallock and Cook, Corresponding Secretaries.

From these documents it appeared that the receipts of the society for eleven months and a half, ending April 1, 1847, were $160,131, (exceeding those of any previous year by $6,214.) Of this sum, $92,369 were the avails of publications, and $67,770 of donations.

Forty-eight new publications, in five different languages, have been stereotyped, making the whole number 1,252; of which 212 are volumes. In foreign lands 98 new publications have been

sanctioned, making a total of 2,169, including 172 volumes. The American Messenger has had an average monthly circulation of 60,000 copies; and the Family Christian Almanac, of 100,000. The entire circulation of the year has been 515,975 volumes, 5,841,580 publications, 153,575,624 pages; and the total from the beginning has been 3,375,624 volumes, 89,693,713 publications, 1,823,272,025 pages.

The number of colporteurs in commission during the year, in whole or in part, exclusive of those in the service of the society at Boston and other branches, has been 267, of whom 176 were in commission at the close of the year.

The grants of money to be expended in other lands have amounted to $10,000.

Addresses were made by Rev. N. W. Goertner of Canandaigua, New York, Dr. Green, of Baltimore, Mr. J. Cross, a colporteur from Western Virginia, and Rev. H. W. Beecher of Indiana.

AMERICAN HOME MISSIONARY SOCIETY.

THIS society held its twenty-first anniversary in the Broadway Tabernacle, New York, May 12; Henry Dwight, Esquire, being in the chair. The Treasurer's report was read by Jasper Corning, Esquire, and the report of the Executive Committee was presented by Dr. Badger.

The balance in the Treasury, April 15, 1846, was $2,735 25; and the receipts to April 1, 1847, amounted to $116,717 94. The amount due the missionaries at the date of the last report was $12,865 35; and there has since become due $120,033 83, making the liabilities of the year, $132,899 20. Of this sum $119,170 40 have been paid, leaving $13,728 80 unpaid. While less has been realized from legacies than was received last year, the contributions of the churches are $7,000 more than they were in the previous year.

The society has had in its service during the year 972 ministers, in 26 different states and territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470. There have been added to the churches aided by the society, on profession, 1,980 persons; by letter, 2,420.

The meeting was addressed by Rev. H. W. Beecher, of Indiana, Rev. Walter Clarke, of Hartford, and Rev. Asa T. Hopkins, of Buffalo.

AMERICAN BIBLE SOCIETY.

THE thirty-first anniversary of this society was held at the Broadway Tabernacle, New York, May 13; the President, Hon. Theodore Frelinghuysen, being in the chair. The Treasurer's report was presented by Joseph Hyde, Esquire, and an abstract of the Manager's report was read by Dr. Brigham.

The receipts of the year have been $205,068, being an advance of $7,760 25 on those of the previous year.

The number of Bibles and Testaments printed is 671,500 in English, German and French, besides 4,160 imported in other foreign languages. The distributions of the year have been 626,878 copies, being an increase of 143,006 over those of the previous year, and making an aggregate of 5,124,143 since the formation of the society. The Managers have just published a new Portuguese Bible; and in no other language are the Scriptures more eagerly sought, particularly among Portuguese whalemen in American vessels.

Grants of money have been made to publish Bibles in other lands to the amount of $18,000. And $10,000 have been appropriated to aid the circulation of the new version about to be issued in China; and nearly the same amount towards publishing the Hebrew Spanish, Hebrew German, and Modern Armenian Scriptures, in the Levant.

Addresses were delivered by the President, Hon. Luther Bradish, Rev. E. Halley, of Salem, New York, E. Corderoy, Esquire, of London, Hon. E. Washburn, of Worcester, Massachusetts, Mr. Gonzales, a Portuguese, and Rev. W. W. Andrews, of Kent, Connecticut.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE twenty-eighth anniversary of this society was held in the Greene street Methodist church, New York, May 17; Dr. Peck being in the chair. In the absence of Dr. Pitman, the Corresponding Secretary, the abstract of the annual report was read by Mr. Edwards, the Recording Secretary.

The department of foreign missions embraces the operations of the society in Liberia, Oregon, South America and China. To the Liberia mission the past year has been "a season of encouraging prosperity. Nearly every missionary station has been visited with a reviving influence;" and the increase of church members has been nearly one hundred. The number of week-day schools under the care of the mission is 14, in which there are 444 pupils; of these 183 are native children, the larger portion having been taken from the slave ship Pons, a little more than a year ago. There are also 15 Sunday schools, having under moral and religious training 657 scholars. The number of missionaries is 16, and of assistant missionaries, 22. Three hundred dollars have been raised for missionary purposes by the Liberia churches.

The number of lay missionaries connected with the Oregon mission, to make it less secular in its character, has been greatly reduced. Six regular missionaries, including two local preach-

ers, are now sustained, besides a farmer at the Dalls. Two additional missionaries are on their way to the field. The spiritual prospects of this branch of the society's operations are regarded as flattering.

The efforts of the society in South America have not been attended with any remarkable prosperity, the labors of the missionary having been mostly confined to the English and American residents of Buenos Ayres. A few conversions are reported; and there is also a Sabbath school which has done much good.

The mission to China is only in its incipient stage. Two young men embarked on the 15th of April for Canton, with the design of proceeding to Fuh Chau, where they hope to commence operations. A deep and increasing interest is felt in the mission by the Methodist denomination in this country.

The domestic department embraces all the missions of the society in the United States, with the exception of Oregon. Under this head the German mission is first mentioned. This was commenced about ten years ago, and has been crowned with signal success. There are now 6 German districts, more than 60 circuits and stations, and about 75 German missionaries. These brethren have been instrumental in the conversion of between four and five thousand Germans, one third of whom were formerly Roman Catholics. The other statistics of the mission are as follows: 73 Sabbath schools, 75 superintendents, 383 teachers, more than 2,200 scholars, and 1,257 volumes in the libraries; 56 churches for German worship, and 19 parsonages erected in whole or in part.

Most of the Indian missions formerly under the care of this society, are now connected with the Methodist Episcopal Church South. The number remaining is nine stations and circuits, one of which has a circumference of about five hundred miles. Fourteen regular missionaries are sustained by the society; and these have about 770 Indian church members under their care, being an increase of 130 during the past year.

The Swedish mission was commenced for the benefit of Swedes in New York city, particularly for mariners. It unites a Bethel and a church for permanent residents. The missionary is a Swede, and he usually preaches twice in his native tongue every Sabbath. There is a flourishing Sabbath school connected with the mission.

In addition to the foregoing there are about 150 feeble circuits and stations which are assisted by the society. The number of missionaries employed in this department of effort is about 175; and these have nearly 12,000 church members under their care.

Addresses were made by Rev. S. Seager, Rev. D. D. Love, and E. Corderoy, Esquire, an English Wesleyan.

AMERICAN EDUCATION SOCIETY.

THIS society held its thirty-first annual meeting at the Tremont Temple, Boston, May 24; Dr. Justin Edwards being in the chair. An abstract of the annual report was read by Rev. S. H. Riddel, the Secretary, from which it appeared that the number of young men assisted during the year was 389, (14 more than last year;) of whom 209 were theological students, and 180 in their collegiate course. Of new applicants 104 have been received under the care of the society, and none have been refused. The aggregate of receipts during the year is $28,299; of disbursements, $31,212; leaving a balance in the treasury of $5,756.

The meeting was addressed by Dr. Waterbury, of Boston, Rev. Walter Clarke, of Hartford, Connecticut, and Rev. H. W. Beecher, of Indiana.

AMERICAN BAPTIST MISSIONARY UNION.

THIS society held its annual meeting for business at Cincinnati, May 20; a sermon having been preached before it on the previous evening by Rev. Baron Stow, D. D., of Boston. A. H. Dunlevy, Esquire, of Ohio, one of the Vice Presidents, occupied the chair. The number of members present was reported as being 119.

The receipts of the year, ending April 1, amounted to $85,487, besides $10,000 received from co-ordinate societies, the government of the United States, &c.; while the expenditures amounted to $94,339. Seven collecting agents have been employed, some of them, however, during only a part of the year. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the Macedonian one of 20,000. The following abstract of so much of the annual report as relates to the missions, will convey a general idea of their present state:

Of the missions in Burmah, *Maulmain* has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants, and 36 native helpers. Several of the churches have been greatly enlarged. The total additions on profession of faith the last year, including those reported from Burmah proper, have exceeded 1,400. The schools, Burman and Karen, in all their departments have been in successful operation.

From the *Tavoy* mission the returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 28 native helpers. The theological school was opened in May, and the Burman and English boarding school the previous month; the former containing more than 20 pupils. The additions to two churches in connection with the Mergui station were 21.

The *Arracan* mission has 2 stations and 8 out-stations, 2 missionaries and 27 or more native laborers, including Karen assistants in Burmah proper. Great religious interest has

prevailed among the people, both Burmans and Karens. In twenty or thirty Karen villages are said to be one thousand Christian families.

The *Siam* mission has one station and one out-station, seven missionaries and assistants, and there are three native assistants. Five Chinese have been baptized on profession of their faith in Christ.

In the *China* mission, at two stations and three out-stations, are six missionaries and assistants, beside 8 native assistants. The Canton missionary has been transferred to Hongkong. The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at Canton and Ningpo much missionary labor has been performed.

In the *Assam* mission are 3 stations and 8 missionaries and assistants, and 2 or 3 native helpers. The accounts from this mission last received, are of a most cheering character. The stations have all been favored with the presence of the Holy Spirit. To the three mission churches 18 have been added by baptism.

The *Teloogoo* mission, with one station, is at present in charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. The native assistants are faithful in exhortation and Bible and tract distribution; and several of the schools continue in successful operation.

The *Bassa* mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, and 2 native assistants. The affairs of the mission are prosperous. Three of the native population have been added to the church by baptism, and others are inquiring. The schools are well sustained.

In Europe the mission to *France*, with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received 21 members on profession of their faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; but the work advances, and was never before more full of promise. The *German* mission, with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had a large increase, as in past years. More than 235 have been received by baptism, and the total number of members in more than 30 churches is about 2,000. The churches of Hamburg and Berlin have each received 73.

The *Greek* mission has 2 stations and 6 missionaries and assistants, who labor with increasing hopes of usefulness. The schools and other more informal means of instruction, both at Corfu and Piræus, give cheering promise for the future.

Among the aborigines of this country, the *Ojibwa* mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The boarding and day school at St. Mary's has 40 pupils. The *Ottawa* mission in Michigan has 1 missionary and an assistant, at one station. Temperance, industry, and the desire of knowledge and general culture, prevail throughout the settlement. The *Tonawanda* mission or station has one missionary and assistant. The boarding school has been discontinued, but 2 district schools are to be opened, if the Indians remain on the Reservation. The *Shawanee* mission, with 4 stations, is in charge of 11 missionaries and assistants, with three native helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid. The *Cherokee* mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, with five native preachers. A church has been organized at Cherokee. The number of baptisms reported last December was 14. Several meeting-houses have been erected.

The whole number of missions under direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported[2] is 108. 1,783 have been added to them by baptism the past year, making the aggregate of members about 10,000; the number of schools is 59, and of pupils from 1,500 to 1,600.

During the progress of the meeting, many interesting addresses were made. The importance of enlisting the churches in a systematic and thorough effort to increase their contributions was particularly dwelt upon. Rev. Dr. Stow, of Boston, as an encouragement to other churches, gave an account of the benevolent labors of the church under his care. Most of the members have contributed regularly, cheerfully to this work. His church authorized thirty-six persons to visit every individual, and to throw the responsibility on him of contributing or not. They did so. The committee consisted of twelve males and twenty-four females. The church numbers seven hundred members; two hundred of these are non-resident; one-third are males; two-thirds are females. It has within its limits one hundred and twenty widows. It pays one thousand dollars annually for the support of the poor. Only seventeen declined contributing; not one on the ground of being opposed to the cause of missions; twenty-three hundred dollars were contributed last year, averaging three to each member; the largest amount, one hundred dollars, was contributed by a wealthy man; the smallest, six cents, was contributed by a woman. The latter made the sacrifice. Of the one hundred and twenty widows, not one refused to contribute. Next year we intend, said Dr. Stow, to be in advance of the first church in Providence, unless it advances its contributions considerably. (This church gave last year thirty-five hundred dollars.)

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—From a letter of Mr. King, dated April 16, the following extract is taken;

A week ago last Sunday was the Greek Easter. On that day the Greeks have been accustomed, I am told, to burn in effigy the traitor Judas. Out of respect to the feelings of one of the Rothschilds, who happened to be here, or for some other reason, the government gave orders that this should not take place. In consequence of this it was reported among the people that a Mr. Pacifico, a Jew residing at Athens, and who was formerly Portuguese Consul in this place, had paid a certain sum of money to the police in order to prevent the burning of Judas. This so enraged them that a multitude rushed to his house, broke his doors and windows, entered his house, broke his furniture in pieces and threw it into the street, seized as a prey his money and plate, while his family in vain implored their pity. Mr. Pacifico himself contrived to escape, and found refuge in the house of the British Ambassador. This took place at about three o'clock in the afternoon. Mr. Pacifico is mentioned in the Minerva as a peaceable, honorable old man.

During the feast of Easter, it is customary for the Greeks to fire guns and pistols, day and night, in every part of the city. This gives an opportunity to evil-minded persons to do harm undiscovered, and even to take life. This year three were killed, one man and two women, as is stated in some of the papers; and others were wounded. In my own house a person standing at the window was wounded in the shoulder by some one who, passing by, fired a pistol. The wound was apparently from the wadding, and not from a ball. An order from the government was, I believe, publicly read, prohibiting the firing of guns and pistols at Easter; but no other means were used, that I know of, to prevent it. The firing usually commences on Friday, continues on Saturday, but is greatest on Saturday night and on Sunday. On Tuesday it ceases.

Three days later Mr. King wrote again as follows:

I have just been informed that the monk of Mount Sinai who wrote the pamphlet against me last summer, which caused so much excitement at Syra, is writing another; and that there is a plan drawn up by the celebrated Oeconomus and a member of the House of Representatives, to be presented to the Greek government, to get me exiled from Greece; that it is approved by the Bishop of Attica, but has been opposed by the Prime Minister, not in his public capacity, because the subject has not yet been brought before the government in an official manner, but as a private individual. The King's Attorney, who last summer became convinced that there was no cause of prosecution against me, has lately been dismissed from office; and a new Minister of Religion and Education has, it is said, been appointed; and also a new Minister of Justice, though I believe he has not yet accepted. What effect these changes in the ministry may have on my case, is yet to be seen. But the enemies of the truth are no doubt exceedingly vexed at seeing me still here, distributing books and preaching the gospel publicly.

BROOSA.—Mr. Schneider has recently made a visit to the infant churches at Nicomedia and Ada Bazar. He was much encouraged by what he saw and heard, particularly at Nicomedia. In respect to the latter he says, "Taking into view the Armenian population of the place, the progress of the truth has been as great, if not greater, than at the capital. God will doubtless perfect what he has begun in a manner so promising."

SYRIA.—The admission of John Wortabet, a pupil in the former seminary, to the church at Beirût was mentioned in the last Herald. Under date of April 12, Mr. Thomson says: "He is a promising young man, and we hope to see him a preacher of the gospel before a long time shall have elapsed. He has given up the practice of medicine, in which he has been engaged during the last year and a half at Tripoli, and has commenced the study of theology. We hope he may be ready to accompany any new missionaries to Aleppo, or wherever a new mission shall be established." Mr. Thomson also states that several other persons are candidates for admission to the church. The Arabic congregation at Beirût is represented as quite interesting.

CEYLON.—Mr. Meigs, in a letter dated March 10, says that the government agent of the province is very friendly to the mission. "He has lately made a donation of thirty pounds to Mr. Poor, to build a new school room at Tillipally for a select school of girls; and he has offered twenty-five pounds to assist in erecting small village churches. He also subscribes ten pounds a year to the Bible Society."

Another letter of Mr. Meigs, March 19, announces the death of Mr. Whittelsey. This painful event occurred at Dindigul, March 10, after an illness of only a few days. Mr. Whittelsey had been in feeble health for some time, and had gone to the continent for its improvement; at Dindigul, however, he was seized with an inflammatory fever, which terminated his life. "The mission," says Mr. Meigs, "has sustained a great loss; and so has the cause of missions to the heathen."

SIAM.—At the close of the last year Mr. Caswell relinquished his preaching service near the wat of Chau Fa; and he discontinued his English class at the same time. The principal reason for the adoption of this measure was, that the tract house needed a preacher; and this was a better place for such an exercise. Mo, the Siamese member of the mission church, "continues

to appear well as a Christian." One of the Chinese communicants "is exerting a healthful influence." The other Chinese member of the church has been suspended from the privileges of Christ's house.

CHOCTAWS.—From a letter of Mr. Wright, dated at Wheelock, May 18, it appears that seventy persons were added to the church at that station by profession in 1846.

CHEROKEES. — Mr. Willey, writing from Dwight, April 30, says that seven persons were admitted to the church at that place on profession within about a year preceding the date of his letter; and two others were candidates for Christian fellowship. He also writes:

During the night in which the old year went out, and the new year came in, we were watching around the death-bed of one of our little school girls. At two o'clock in the morning she died. There was not much heard of "happy new year" among us that day. This death, and what was said in connection with it, made a deep impression on the minds of the girls, and, indeed, on all about us. As a church we observed the first Monday in the year as a day of fasting and prayer. This had a tendency to deepen the serious impressions already existing. The strength of feeling increased through the term, which closed the middle of February. The vacation was only two weeks; but the result was much as we expected, or at least feared. The seriousness began to be dissipated from many minds. Three or four, or more, continue to appear like Christians; and some of them appear very well. One is this day to be examined for admission to the church. The children have received more instruction of a kind which they very much need, than they would have received in other circumstances. There is still a degree of attention on the part of many to preaching and instruction, which is not common; and one late case of seriousness has occurred.

Under date of May 4, Mr. Willey mentioned other indications of the Spirit's presence at Dwight.

ABENAQUIS.—A letter from Mr. Osunkhirhine, May 22, states that two persons had been examined for admission to the church, and two backsliders had been reclaimed. There are twelve or fourteen children in the school, who are making commendable progress in their studies.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board and its objects was held in Broadway Tabernacle, New York, May 14; Hon. Theodore Frelinghuysen, the President, being in the chair. A brief statement, exhibiting a general view of the missions, having been read by Dr. Anderson, addresses were made by Dr. Vermilye, of New York city, Rev. J. D. Condit, of Newark, New Jersey, Rev. F. D. W. Ward, missionary from Madras, Rev. H. W. Beecher, of Indiana, and Rev. J. P. Thompson, of New York city.

A similar meeting was held in Tremont Temple, Boston, May 27; Dr. Codman presiding. A general survey of the missions was presented by Dr. Anderson; after which the meeting was addressed by Rev. F. D. W. Ward, missionary from Madras, Rev. S. L. Pomroy, of Bangor, Maine, and Rev. H. W. Beecher, of Indiana.

MEETING OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi held a public meeting at Cincinnati, May 25; Dr. Beecher, one of the Vice Presidents, being in the chair. Rev. S. G. Spees, the Corresponding Secretary, read an abstract of the society's report; after which addresses were made by Rev. C. H. Reed, of New York city, Dr. Parker, of Philadelphia, and Dr. Cox, of Brooklyn, New York.

DONATIONS,

RECEIVED IN MAY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 2,248 24
Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
East Falmouth, Coll. 7 00
Falmouth, Cong. ch. and so. (of wh. to cons. PRINCE JENKINS an H. M. 100;) 180; s. s. chil. 5; 185 00
Harwich, Cong. ch. and so. m. c. 25; 26 00
Mrs. C. H. 1; 43 00
Orleans, Cong. ch. and so. 25 00—286 00
South Dartmouth, Cong. ch. and so.
Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, m. c. in college, 10 00
Boston, Ms. S. A. Danforth, Agent,
Central Ch. gent. and la. 2,400; m. c. 187,09; 2,587 09
Old South ch. gent. and la. 2,543 75
Bowdoin-st. ch. do. 2,142,87; m. c. 174,13; s. s. scholars for Madras miss. 30; 2,347 00
Mount Vernon ch. gent. and la. 1,801,06; m. c. 202,01; 2,003 07
Essex-st. do. gent. and la. 1,726 38
Park-st. do. 1,104,25; la. 425,87; 1,530 12
Salem-st. do. 424,35; m. c. 93,62; 517 97
Pine-st. do. 400; m. c. 68,92; 468 92
Phillips ch. 252,25; m. c. 23,23; 275 48
Maverick ch. 288 69
Church of the Pilgrims, 80 00
Mariners' ch. 45 50
Mass. miss. so. as inc. from. Mrs. Osborne's legacy, for prop. the gospel among the Ind. of North America, 60; fem. so. of Boston and vic. for pro. Chris. among the Jews, for support of Mr. Schauffler, 88,06; A. B. 2; other donations, particulars of which have been published, 891; 1,041 06
United m. c. Park-st. ch. 383 45
15,838 48
Ded. amount prev. ack. 10,150 61-5,687 87
Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. 84 02
West Aurora, Cong. ch. 4 50—88 52
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Kirby, L. Wood, 5 00
St. Johnsbury, E. and T. Fairbanks and Co. wh. cons. FRANKLIN FAIRBANKS an H. M. 100 00—105 00

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Alstead, m. c. 23 53
Gilsum, La. 2 00
Keene, m. c. 9 33
New Alstead, Ch. and so. which and prev. dona. cons. Rev. A. C. PAGE an H. M. 20 00
Sullivan, A gent. 3 00——57 86

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 15,24 ; indiv. 12,50 ; 27 74
Hinesburgh, Cong. ch. 30 00
Underhill, do. 25 81——83 55

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Brownfield, Cong. ch. 6 00
Chesterville, Rev. J. Sewall, 6 50
Cumberland, Joseph Shaw, dec'd, 28 00
Falmouth, 1st par m. c. 23 00
N. Yarmouth, 1st par. miss. asso. 34,75 ; la. 33,38 ; m. c. 35 ; 2d par. contrib. 7,27 ; gent. 14,79 ; la. 26, 33 ; m. c. 10 ; Rev. C. Hobart, 10 ; a lady, 2 ; s. s. class, 63c. 174 15
Portland, High-st. ch. m. c. 37,90 ; la. 49 ; 86 90
Scarboro', Rev. A. Fish, 5 00
South West Bend, Rev. J. Elliott, 1 00——330 55

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Cong. so. la. 18 00
E. Bradford, s. s. class, 2 00
Georgetown, Cong. church and so. to cons. Rev. JOHN M. PRINCE an H. M. 56 50
Haverhill, Centre cong. ch. m. c. 27, 45 ; A. Kittredge, wh. and prev. dona. cons. GEORGE K. MONTGOMERY of Bradford, an H. M. 25 ; 52 45
Newbury, 1st par. young la. Ceylon so. 25 ; a friend in Mr. Withington's so. 5 ; 30 00
West Newbury, 1st par. la. for a child at Ahmednuggur, 20 00——178 95

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Anisquam, m. c. 9 00
Beverly, Washington-st. ch. m. c. 45 ; gent. 13 ; la. 42 ; wh. cons. ISSACHAR LEFAVOUR an H. M. 100 00
Danvers, N. so. 64,28 ; Mrs. J. Adams, 5 ; 3d so. which cons. Rev. RICHARD TOLMAN an H. M. 50 ; 119 28
Manchester, La. 10 00
Salem, Howard-st. m. c. 3,05 ; S. ch. m. c. 6,27 ; Tab. ch. and so. 5,38 ; 14 70
South Danvers, Friends, 10 00
Topsfield, Coll. 86 35——349 33

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
New Fairfield, A friend, 5 00
Sherman, La. 21 00——26 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, Rev. M. Mead, 3 00

Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.
Farmington, Rev. I. R. 50
Temple, m. c. 2 50——3 00

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Fairfield, D. M. 3 ; W. M. 2 ; 5 00
Montgomery, Two friends, 2 20
St. Albans' Cong. ch. and so. 100 00
Swanton, Benev. so. 15 00
122 20
Ded. disc. 80——121 40

Grafton Co. N. H. Aux. So.
Bath, Cong. so. 9 00
Bethlehem, Mrs. E. Woodbury, for ed. of N. Amer. Indians, 50 00——59 00

Greene Co. N. Y. J. Doane, Agent.
Durham, 1st pres. ch. m. c. 7,25 ; a friend, 2,25 ; 9 50

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Greenwich, Cong. church and so. (of wh. for *Joseph Antrim Webb*, Madura, 20 ;) 64 00
Northampton, 1st ch. s. s. 50 00
Prescott, m. c. 3 00——117 00

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Millbury, 2d ch. 77 25
Northbridge, Coll. to cons. Rev. WILLIAM BATES an H. M. 50 00
127 25
Ded. countf. note, 2 00——125 25

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Hartford, Centre ch. W. B. 10 00

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, Eastbury so. m. c. 14 ; an indiv. 10 ; 24 00
Middletown, 1st so. gent. and la. 35 00
New Britain, S. cong. ch. s. s. 30 ; H. North, for sup. of two pupils at Oroomiah, 25 ; 55 00——114 00

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Antrim, Gent. 18 ; la. for *Abby M. Whiton*, Ceylon, 25 ; 43 00
Hillsboro' Bridge, Cong. ch. m. c. 8 35
New Boston, Pres. ch. 45 00
Wilton, La. wh. and previous dona. cons. Rev. CHARLES WHITING an H. M. 29 00
125 35
Ded. worthless note, 1 00——124 35

Kennebec Co. Me. Conf. of Chs., B. Nason, Tr.
Hallowell, 1st ch. and so. 62 51

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. so. (of wh. fr. MRS. E. Tallman for *Ammi R. Mitchell*, Ceylon, 20 ;) 214 66
Lewiston Falls, Cong. ch. and so. 59 08
Lisbon, Ch. and so. 2 00——275 74

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Watertown, La. for fem. orphan sch. Bombay, 12 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Canterbury, Cong. ch. and so. 20 00
Concord, E. par. m. c. 12 18
Dunbarton, 5 25
East Boscawen, m. c. 13 50
Hopkinton, Gent. 41,66 ; la. 21,08 ; m. c. 12,48 ; 75 22
Loudon, A friend, 1 00
Pembroke, Gent. 18,50 ; la. 20 ; 38 50
Warner, Cong. so. 8 77——174 42

Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.
Clintonville, Juv. miss. so. for *Joseph Myron Eaton* and *Harriette Doane Eaton*, Ceylon, 40 00
Littleton, Ortho. cong. ch. 23 67——63 67

Monroe Co. & Vic. N. Y. E. Ely, Tr.
Adams Basin, Pres. ch. 3 20
Chili, A friend, 2 10
Fairview, Pa. Pres. ch. 3 81
Gerard, Pa. do. 11 04——20 15

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so 210,50 ; faculty and students in Yale college, 100 ; union m. c. 11,89 ; 322 39

New London & Vic. Ct. Aux. So. C. Chew, Tr.
North Lyme, a lady, 50 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. R. Bigelow, of Mercer-st. ch. to cons. EDWARD BIGELOW an H. M. 100 ; E. Wainwright, of do. to cons. W. P. WAINWRIGHT an H. M. 100 ; H. Holden, to cons. ABRAM WAKEMAN an H. M. 250 ; West pres. ch. Scudder miss. so. for H. M. Scudder, 46 ; la. asso. of Bleecker-st. pres. ch. 94,50 ; Am. fem moral reform so. for fem. sem. at Wailuku, 95,95 ;) 2,516 61

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dedham, S. sch. and so. 13 00
Dorchester, Dr. Codman's so. a friend, 50 00
Foxboro', Cong. ch. and so. 148,28 ; m. c. 11,52 ; (of wh. to cons. JASON COMEY an H. M. 100 ;) D. Carpenter, to cons. Mrs. SUSAN A. ALDEN an H. M. 100 ; 259 80
Roxbury, Gent. 35 ; la. 15 ; m. c. 7,40 ; 57 40
Sharon, Cong. ch. and so. 27,73 ; m. c. 15,05 ; 42 78——422 98

Old Colony Ms. Aux. So. W. Crocker, Tr.
Fairhaven, 1st cong. ch. 170 ; centre ch. and so. 60 ; 230 00
Middleboro', do. m. c. 31,36 ; gent. 55,47 ; la. 58,67 ; 145 50
New Bedford, N. cong. ch. and so. wh. cons. Rev. AZARIAH ELD-

RIDGE an H. M. 154; Pacific ch. and so. 30; 184 00
Rochester, Centre ch. m. c. 4,07; juv. so. 4,50; Mattapoissett, ch. and so. 74,12; Sippican, Mr. Cobb's ch. and. so. 32; 114 69—674 19
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 134 00
Deerfield, C. Preston, 10 00
Redfield, A. Johnson, 5 00
Richland, Cong. ch. 20 00
Trenton, Rev. B. D. Evans, 5; Mrs. C. D. and Mrs. D. 4; Mrs. B. 62c. s. s. 82c. 10 44
Utica, 1st pres. ch. 11,09; H. Ferry, 10; 21 09
Verona, 2d cong. ch. wh. cons. Rev. LEWIS BENEDICT an H. M. 55,50; ack. in May as fr. Vernon. 200 53
Orange Co. Vt. Aux. So. J. Steele, Tr.
Newbury, Cong. so. 30 00
West Randolph, do. 24 65—54 65
Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Albany, Mrs. Pearsons, 1 00
Brownington, Cong. so. 7 70
Irasburgh, do. 7 00—15 70
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Milford, 10 00
Oxford Co. Me. Aux. So.
Albany, Cong. ch. 20 00
Fryeburg, m. c. 19,47; H. C. Buswell, 15; 34 47—54 47
Palestine Miss. So. Ms. E. Alden, Tr.
East Randolph, Gent. 54,20; la. 74, 79; m. c. 23,44; juv. miss. so. for Cattaraugus miss. 6,22; 158 65
North Bridgewater, S. par. gent. and la. 56 89
N. Weymouth, Cong. so. coll. 82,70; m. c. 20,10; 102 80
Scituate, Trin. cong. ch. and so. 17 35
South Weymouth, Mr. Lewis's so. 21,31; m. c. 15,15; 36 46—372 15
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st cong. church and so. for miss. to Greece, 43; s. s. prev. ack. for *Joseph Garland* and *Alexander Drummond*, Ceylon, 80; 43 00
Pilgrim Asso. Ms. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 10; m. c. 8,57, 18 57
Pembroke, Miss Mary C. Ford, (of wh for *Nathaniel Ford*, Ceylon, 20;) 30 00
Plymouth, 3d ch. and so. of the Pilgrimage, (of wh. to cons. JOSIAH ROBBINS an H. M. 100;) 141,38; la. 30; an indiv. 10; 4th ch. m. c. 12; 193 38
Plympton, Cong. ch. and so. gent. 19; la. 22,67; a friend, 10,25; 51 92—293 87
Rhode Island, Aux. So.
Central Falls, Cong. ch. and so m. c. 32; gent. 35; la. 17; 84 00
Kingston, Cong ch. m. c. 5 00—89 00
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Atkinson, Cong. ch. and so. 20 00
Windham, A friend, by W. Davidson, 20 00—40 00
St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
De Kalb, Pres. ch. 5 28
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Wolfboro', N. par. a lady, 5 00
Taunton & Vic. Ms. Aux. So.
Mansfield, Evan. cong. ch. and so. m. c. 10 00
Pawtucket, Cong. ch. and so. m. c. 148,56; gent. 72,07; la. (of wh. for *Constantine Blodgett* and *Hannah Blodgett*, Ceylon, 40;) 79,37; 300 00—310 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,031 25
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Brownhelm, a bal. 25c.; Charlestown, 24; Chatham, 22; chil. 31c.; m. box, 25c.; wh. and prev dona. cons. Rev. CALEB BURBANK an H. M.; Cuyahoga Falls, 10,74; Defiance, 3; East Bronson, 2,62; Elyria, 31,50; Fitchville, 8,39; Granger, 50c.; Rev. J. Samson, 10; Greenfield, 20,63; J. Childs, 30; M. Lawrence, 20; Lyme, 33; C. Smith, 10; J. Seymour, 10; C. R. 5; s. s. 3,91; Medina, 5; Mrs. Peck, 1; Milan, Jay miss. so. 25,25; Norwalk, 120; a friend, 1,87; chil. 1,56; Oberlin, Mr. H. 75c; Perrysburg, R. Knox, 10; Peru, 12,50; Plymouth, 20,95; A. Brink and fam. 10; Ruggles, 17,96; Tallmadge, G. Walcott, 4; Vienna, 8; Wellington, S. Clark, 15; York, m. c. 4,60; avails of leather, 3; 507 54
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Grafton, A friend, 5 00
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Westminster, Gen. 16,41; la. 24; 40 41
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Chester, Cong. so. 16; m. c. 15; 31 00
Windsor, Three indiv. 4 00—35 00
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
A friend, to cons. Mrs. LUCY B. HOWE an H. M. 100 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Sanford, J. Frost, 5 00
Wells, Cong. ch. and so. 54 42
York, 1st ch. and so. 41 00—100 42

Total from the above sources, $18,046 30

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; do. 25; J. E. F. 5; 130 00
Albany, N. Y. 2d pres. ch. fem. miss. so. 50 00
Amsterdam Village, N. Y. Pres. ch. m. c. 36,89; mater. asso. for *Montgomery S Goodell*, Ceylon, 20; 56 89
Andover, Ms. Chapel ch. 50; W. par. cong. so. 50; 100 00
Athens, Pa. La. benev. so. for *John Shepard*, India, 20; R. H. P. 1; 21 00
Athens, Ten. S. K. Reeder, 5 00
Babylon, N. Y. Pres. ch. 13 37
Brownstown, Mich. Rev. D. Emerson, 2 00
Byron, N. Y. Mrs. A. Clark, 10 00
Cairo, N. Y. Pres. ch. s. s. 6; Rev. P. Snyder, 5; 11 00
Cambridge, Ms. Shepard ch. and so. 156,75; miss. sew. so. 34; 190 75
Chelsea, Ms. Winnisimmet ch. and so. m. c. 22 62
Cherry Ridge, Pa. Miss M. D. 2 00
Chicago, Ill. 1st pres. ch. and so. 57 00
Cleveland, O. do. 224,50; J. A. Foote, 5,50; 230 00
Connecticut, A friend, 50 00
Constableville, N. Y. Rev. A. Chapin and wife, 20; T. and E. Miller, 3; 23 00
Crown Point, N. Y. 2d cong. ch. m. c. 27,50; A. Penfield, 20; cong. ch. 3,50; 51 00
Deckertown, N. J Pres. ch. m. c. 8,36; s. s. 4,50; 12 86
Delhi, N. Y. Misses Dennis, 2 00
Dorset, Vt. Mrs. Jackson, 4 00
Dracut, Ms. W. par. cong. so. 15 25
East Cambridge, Ms. m. c. 9 00
Elkton, Md. s. s. 3 25
Fairfield, N. J. Fem. mite so. 14 50
Fishkill, N. Y. H. L. Van Vechten, 1 25
Gettysburg, Pa. Pres. ch. m. c. 29 10
Glen's Falls, N. Y. Pres. ch. m. c. 25 06
Godfrey, Ill. Rev. W. Chamberlain, 10 00
Greenbush, N. Y. 1st pres. ch. m. c. 26 38
Hermit's Grove, N. C. Mr. Brabston's ch. 6 00
Jacksonville, Ill. Dr. Russell, 5 00
Jordan, N. Y. Pres. ch. m. c. 10 00
Kingsboro', N. Y. Mrs. A. Potter, 60; Mrs. S. Giles, 10; J. Smith, 10; D. R. 5; R. B. 3; cash, 1,25; 89 25
Lawrence, Ms. Lawrence-st. s. s. 1 00
Lexington Heights, N. Y. Pres. ch. 28 50
Leyden, N. Y La. for fem. sch. at Madura, 20 62
Macon, Ga. Edwin Graves, 50 00
Madison, N. Y. Coll. 101; m. c. 12,67; wh. cons. Mrs. ORINDA G. PLATT an H. M. 113 67
Malden, Ms. Cong. so. m c. 15 00
Marathon, N. Y. J. M. Roe, 5 00
Mendham, N. J. Miss Morris, 3 00
Meredith Village, N. H. Cong. ch. and so. 28 00
Methuen, Ms. 1st par. gent. and la. 124,72; m. c. 28,68; 153 40
Mexico, N. Y. 1st pres. ch. and so. 14 00
Middletown Pt. N. J. W. Parker, 5 00
Millstone, N. J. 1st. pres. ch. 7 00

Minersville, Pa. Welsh cong. ch. 68 00
Monroe, Mich. Pres. ch. 15 00
Montgomery co. Md A lady, 5 00
Newark, N. J. Rev. Dr. Eddy, 10 00
New Paltz Landing, N. Y. Pres. ch. 20 00
New Providence, N. J. Pres. ch. wh. and prev. dona. cons. JOHN LITTLE an H. M. 48 00
New Rochelle, N. Y. A friend, 29 00
Northport, N. Y. Fresh Pond, pres. ch. m. c. 7 21
Newton, Ms. W. par. a friend, 20 00
North Reading, Ms. Rev. E. W. Allen, 6; m. c. 5; 11 00
Northville, N. Y. Cong. ch. for *John Wells*, Ceylon, 20 00
Osbornville, N. Y. Young people's benev. so. 10 50
Parsippany, N. J. Pres. ch. 35; Rev. J. Ford, 15; la. rea. and sew. so. 22; 72 00
Philadelphia, Pa. (Of wh. for sup. of a child at Gaboon, 15;) 20; Cedar-st. pres. ch. 8,50; 5th pres. ch. M. B. and wife, 10; W. R. 10; T. S. 5; miss. so. of 1st Ind. ch. for *Helen Chambers, John Chambers,* and *A. H. Burtis,* Ceylon, 60; central pres. ch. Rev A. Rood, 10; a lady, for Batticotta sem. 40; Mrs. Hildeburn, 10; Clinton-st. pres. ch. J. B. 25; 198 50
Port Penn and Drawyers, Del. Fem. mite so. for *George Foot,* Ceylon, 20 00
Reading, Ms. S. par. D. Nichols, 6; B. Yale, 10; 16 00
Salisbury, N. C. Mrs. MARY ADAMS, wh. cons. her an H. M. 100 00
Sandusky city, O. 1st cong. ch. 100 00
Savannah, Ga. A friend, 4 00
Sheldon, N. Y. Cong. ch. 11 50
Shelter Island, N. Y. A gent. 5 00
Shepardstown, Va. Pres. ch. 8 00
Sidney Plains, N. Y. Cong. ch. 7 67
Southold, N. Y. Pres. ch. s. s. miss. so. 3 45
South Paris, Me. S. Morse, 10 00
St. Catharines, C. W. Mr. Baynes' so. m. c. 22; s. s. 5; 27 00
Stoneham, Ms. Cong. so. gent. and la. 66 00
Tennessee, A lady, 600 00
Tewkesbury, Ms. Cong. ch. and so. 56,70; Mr. and Mrs. Kimball, 10; 66 70
Troy, N. J. Fem benev. so. 15 00
Trumansburgh, N. Y. 1st pres. ch. 53 00
Walton, N. Y. 2d cong. ch. m. c. 25 00
Wawcatosa, W. T. Cong. ch. 5 00
West Bloomfield, N. J. Fem. benev. so. for H. M. Scudder's sch. 30 00
West Leyden, N. Y. Pres. ch. 3 00
Williamsport, Pa. 2d do. 15,33; m. c. 5,73; Rev. W. Sterling, 5; Misses Hall, 3; 29 06
Winchester, Ill. Pres. ch. 23 75
Woburn, Ms. 1st cong. ch. and so. gent. and la. asso. wh. cons. ABNER RICE an H. M. 164 41

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ahmednugur and Seroor, in 1843 and 1844. m. c. R's 181, 12, 2; for girls' boarding sch. 533; B Hutt, 700; a friend, 203; Maj. Shaw, 150; Capt. Gibune, 100; Col. Tompkyns, 100; E H. Townsend, 100; H. W. Reeves, 100; J. F. C. Jameson, 100, Col. Standwith, 100; D. Davidson, 77, 8; H. B. 60; R. Y. Bazett, 50; Capt. Ward, 42; Col. Capon, 50; Capt. Warden, 38; Maj. Hyslop, 30; Dr. Edwards, 30; T. Graham, 5; Raghoo Narayan, 24; R's, 2,774, 4, 2. 1,260 00
Bombay, in 1843-6. R. T. Webb, R's, 911, 9, 2; T. Lancaster, 100; J. St. C. Jameson, 100; E. Lyon, 335; E. Lyon and others, 460. 8. 11.; Gen. Tompkyns, 100; W. Shepard, legacy, 500; Mrs Carr, 173; G. M. 100; J. P. Larkins, 220; W. Jacob, 102,12; J. Field, 200; A. Lyon and friends, 105; S. Stack, 100; H. Miller and friends, 200; Miss Abercrombie, 260,6; D. Davidson, 250; Mrs. Davidson, 30; A. M. 100; Mrs. Townsend, 50; Mrs. Pigott, 50; Rev. W. J. L. Fletcher, 75; J. G. Malcolmson, 50; H. W. Preedy, 50; E. H. Townsend, 125; officers and crew of U. S. Frigate Brandywine, for a font of Hindoostanee type, 457, 3; av. of fancy work, 322, 8; W. Ward, 120; Sir R. K. Arbuthnot, 60; sacramental coll. 50,12; Mrs. Murray, 50; E. Danvers, 84; G. Moore, 50; M. Stowell, 50; indiv. 475, 8. Rs. 6,468, 3, 1; 2,940 00
Ceylon, in 1843 and '44. Lt. Maberly, £20; W. Ferguson, 0. 10. 0; Rev. J. C. Smith, 8. 6. 8; native evan. so 6. 3. 2; Varany fem. char. so. 2. 5. 0; Rev. J. R. Eckard, 10. 15. 0; Maj. Alcott, 1; Mr. Higgs, 1; Sir A. Oliphant, 4; Madras, H. Stokes, 15; £68. 19. 10; 336 00
Doaksville and Pine Ridge, m. c. 23 09
Fort Gibson, m. c. 29 12
Fort Towson, m. c. 14 12
Park Hill, m. c. 24 25

26,333 20

Ded. $14 ack. in Feb. fr. S. Britain, Ct. and $24,75; ack. in May, fr. Fincastle, Va. intended for other societies, 38 75

$26,294 45

LEGACIES.

Canton, Ct. Mrs. Amelia Everest, by B. Ely and H. Ely, Adm'rs, (prev. ack. 2,926,78;) 71 55
Catskill, N. Y. Orrin Day, by J. Powers, C. Day, and S. S. Day, Ex'rs, 2,400 00
Gloversville, N. Y. Sidney S. Mills, by Rev. Dr. Yale, (prev. rec'd 200;) 200 00
Madison, N. Y. Jonathan Pratt, int. by C. Rice, Ex't, 10 00
Milton, Ct. Zadok Raymond, by J. F. Chapman, Ex't, 4 08
New York City, Mrs. Eleanor Wood, by T. Denny, 500 00
Northampton, Ms. Lemuel Clark, by H. Ferry, Ex'r, (prev. rec'd 900;) 100 00
Shepardstown, Va. John Melvin, by Rev. T. J. Hargrave, 100; ded. disc. 1,56; 98 44

$3,384 07

Amount of donations and legacies acknowledged in the preceding lists, $29,678 52. *Total from August 1st to May 31st,* $174,809 45.

DONATIONS IN CLOTHING, &c.

Two friends, 50 cop. Scripture Manual.
Albany, N. Y. Emmons's Works, fr. J. A. Paine, for Mr. Kingsbury, Pine Ridge.
Bridgeport, Ct. A box, fr. la. of N. cong. so. for R Armstrong, Honolulu, 25 00
Derby, Vt. A box, fr. fem. sew. so. 27 30
Gilsum, N. H. do. fr. la. for Indian stations, 13 93
Greenfield, Ms. A box fr. D. Marsh, for Mr. Everett, Constantinople.
Harrisburg, Pa. A box fr. la. for Mr. Alexander, Maui, 70 00
Hartford and Colebrook, Ct. A box, fr. friends, for Mr. Stocking, Oroomiah; do. for Mr. E. Smith, Beirut, 70 00
Lowell, Ms. A box, fr. John-st. sew. cir. for Mr. Bliss, Erzeroom.
Mars Bluff, S. C. A box, for Mr. Wilson, W. Africa.
Middleboro', Ms. A barrel, fr. fem. miss. so. of 1st par. for La Pointe. 25 29
Middlebury, Vt. A box, for Dr. Perkins, Oroomiah.
Montrose, Pa. A box, fr. J. and B. R. Lyons, for L. Lyons, Waimea.
Philadelphia, Pa. A box, for Mr. Alexander, Maui.
Salem, Ms. Two prs. shoes fr. W. Knight. 3 00
South Braintree, Ms. Two bundles, fr. la. sew. cir. for Ceylon miss.
Syracuse, N. Y. A box, for Mr. McKinney, S. Africa.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

West Africa.

MR. WILSON'S SURVEY OF THE MISSION.

Introductory Remarks.

In accordance with a rule which the Prudential Committee have recently adopted, to preserve the health and prolong the lives of our missionaries on the western coast of Africa, Mr. Wilson is now on a visit to this country. He arrived at New York, accompanied by Mrs. Wilson, June 21.

There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young ministers and candidates for the ministry to take part with him and his associates in efforts for its evangelization. For some time past our mission has been in a languishing state. This ought not so to be. It is manifestly our duty to do either more or less. If we attempt any thing, we should conduct our operations upon a scale commensurate, in some measure, with the greatness of the undertaking; and it especially behooves us to relieve the brethren, at present connected with the mission, from a position as hazardous as it is trying. The entire responsibility of its cares and labors now rests upon Mr. Walker; as it had previously rested, for many months, upon Mr. Wilson. And were the full force of the mission on the ground, there would still be a call for their services far beyond their physical ability to perform. Is it right for the churches to leave such a burden upon these brethren? Shall not the needed reinforcements be furnished without delay?

It is sometimes said, however, that our main reliance, in the work of christianizing Africa, must be upon the colored race. If it is meant by this that we must depend, to a great extent, upon those who shall be trained up and prepared to preach the gospel on the soil, employing at the same time such additional assistance of a suitable character as can be obtained, from whatever quarter, the statement is undoubtedly true; and a similar opinion has long been entertained and acted upon in respect to the heathen world generally. But if it is meant that colored men, now living in other lands, are to be enlisted in this enterprise, for the present at least, on a large scale; and, especially, if it is imagined that the agency of white men can be dispensed with, the proposition admits, to say the least, of very considerable doubt. That individuals of African descent, born in the United States or the West Indies, may be expected to render valuable aid, is readily admitted. Indeed some of the best missionaries in all Africa are of this description; and many others will doubtless be found hereafter, who may profitably engage, either as missionaries or assistant missionaries, in this important undertaking. But that a large number of such persons can be wisely sent forth, at least for many years to come, as has sometimes been supposed, remains to be proved.

There are certain intrinsic difficulties in the way of carrying out the proposed scheme, which deserve the most serious consideration. In the first place, it is the testimony of competent wit-

nesses that the natives of Western Africa (the statement might be made much broader) have a respect for the whites, which they do not feel for persons of their own color. They are far more ready to yield the pre-eminence to Europeans and Americans, than to those who bear the same hue as themselves. It will be understood, of course, that this remark is intended to apply only to natives of Africa, and not to the colonists of Liberia. Among the latter the reverse is said to be true. Perhaps it will be said that, if the whites can exert more influence upon the native mind than colored men, this will operate as a hinderance to the usefulness of those who shall be trained up as assistant missionaries on the soil. The force of this objection is admitted; and hence, in part, the necessity of calling in the aid of white laborers.

In the next place, the number of colored persons who are qualified to embark in the missionary work, and who can be induced to engage in it, is comparatively small. The churches in the West Indies have been recently looked to with a good deal of interest; and it has been hoped that a supply of just such men and women as are needed, in almost any quantity, might be there obtained. But if this hope is realized immediately, or shall be for some time to come, it will be the most wonderful achievement of modern missions. It cannot be reasonably expected that these churches will soon attain to a degree of intelligence and a maturity of Christian character, that will enable them to furnish as many suitable agents as are imperiously demanded. There are individuals in the West Indies, as among "the brown men" of Jamaica, for example, who, with the grace of God in their hearts, might soon become exceedingly useful. But the number of such persons is not large.

Again, experience has seemed to prove that the direction and control of a mission, at least for a considerable period after its formation, must be in the hands of white men, or of those who stand upon the same level in respect to qualifications. Nor is this all. As a general rule, if the number of native assistants, compared with the number of white laborers, is carried beyond a certain point, the efficiency of the mission is diminished, instead of being increased. There is a due proportion to be observed in the use of such an agency; and if this is disregarded, the results will generally occasion disappointment. And these principles will be found to apply in their full force, it is believed, to the employment of colored men from this country or the West Indies.

The introduction of colored assistants into Africa from Jamaica has been attempted by the English Baptist Missionary Society, the mission of the United Secession Synod, and the Basle Missionary Society. The vessel that transported the company which went out under the care of the Baptist Missionary Society, arrived at Fernando Po in February, 1844. The experiment of the Basle Missionary Society was commenced at Akropong about the same time. And it was not till the spring of 1846, that the laborers sustained by the United Secession Synod established themselves on the Old Calabar River. It would be premature, therefore, to make any confident deductions from these experiments. A fair trial should be given to this new element in missions; and we may be assured that whatever shall be the issue, something will have been gained.

Nothing is definitely known of the working of this scheme at Akropong or at Old Calabar; but certain facts have transpired in relation to the Baptist mission which the reader will doubtless be glad to know. The colored male laborers who went to Fernando Po, were eight in number; one of whom had been "recognized" as a missionary in Jamaica, while the other seven were called "teachers." Counting their wives and children they were forty-two in all. Doct. Prince, who was one of the founders of the mission, and who had previously resided for some years in Jamaica, was recently asked whether this experiment had answered his expectation. He said, in reply, that it had not. On being asked in what particular point he had been disappointed, he replied, "The first occasion of disappointment was the absence of fervor; a listlessness and contentedness to be unemployed; then a manifestation of a disaffected mind, because unwarrantable expectations of a personal character were not realized; and afterwards an intemperate and resentful opposition to gentle control, which had been authorised by 'the parent committee.'" Again, on being asked how many had returned to the West Indies, and how many could be expected to remain permanently, he said that "four teachers concerted their own measures, and effected their return to Jamaica. Two (united in marriage) whose conduct and service have been strongly in contrast with those of the other teachers, are about to leave, owing to the consequences of very severe, long continued sickness. There will remain but one teacher and the colored missionary." To another question, whether those who were brought out to Fernando Po, were considered persons of promise and usefulness before they left the West Indies, he made this answer: "Certainly. I believe some of them were proposed directly by their ministers, and all of them were approved by their respective pastors."

These statements of Doct. Prince are not submitted to the public for the purpose of making the impression, that the employment of colored persons from the United States or the West Indies, in all circumstances, is likely to prove a failure. The management of missions is properly a science, resting on the principles of the inductive philosophy; and it is seldom wise or safe to

draw conclusions from a small number of facts. Besides, it is doubtless true that the enterprise of the Baptist Missionary Society had some elements of failure, which may be excluded from other experiments. Indeed the Baptist churches in Jamaica can hardly be looked to as furnishing the best materials for evangelizing Africa. The colored laborers employed by the Basle Missionary Society at Akropong were selected from the Moravian churches; and it is at least doubtful whether better agents than these might not have been found. The mission of the United Secession Synod has probably been commenced under more hopeful auspices; and it may be expected, therefore, to throw much light on the general question.

But there seems to be no good reason for supposing that the prevailing theory of missions will be very greatly modified in its application to Africa. There, as elsewhere, our dependence in the first instance must generally be upon white men. They must commence the work; and they must retain the supervision of it up to a point which has not been reached, as yet, by any mission in the world. How far distant that point is, no one can safely affirm. In the mean time they will endeavor to raise up assistants among the natives themselves; and they will doubtless be glad to secure faithful and properly qualified coadjutors from the colored race in other lands; and the greater the number of the latter class, as well as the former, the better. But it is presumed that in the progress of the enterprise it will appear, that the very increase of helpers, from either class, will make an increase of white laborers only the more necessary. *The idea, therefore, of dispensing with the agency of Europeans and Americans in evangelizing Africa ought not at present to be entertained.*

The reader will not fail to notice what is said by Mr. Wilson, in the following pages, in relation to the healthiness of the coast beyond the Bight of Benin. The views which he has submitted on this point, are believed to be sound; at any rate, the weight of evidence at present certainly appears to be in their favor. The opinion of Doct. Prince was asked on the general question, whether the climate of Africa interposed any insuperable obstacles to the performance of missionary labor by white men. To this inquiry he made the following answer: "There are numerous localities in which it would be irrational to take residence, and whereat the white man would be quickly disabled and removed by death. On the other hand, the situations in which he can pass years of most valuable usefulness are vastly more numerous than the supplies for them will probably ever be. I would, however, recommend periodical changes and absentings, either to his native country, or to some clime more congenial with his constitution. At the expiration of from three to five years that change will probably be required. Where it is possible to erect a health-house in an elevated and more salubrious district, than that in which the ordinary dwelling stands, such a provision should be made. I have had many years' experience in the diseases of black and colored people, non-natives of Africa; and I have not found them, when in this country, more exempt from sickness than Europeans are. The mortality, however, is less."

No one should go from this country to Africa, however, expecting to find a climate as genial and healthful as his own; nor should he go without taking into the account all the uncertainty which hangs over the future in regard to the lengthening out of his days. Still we may hope that some parts of the western coast, particularly that which has been referred to above, with proper precautions, will prove less deleterious to white men than it has hitherto.

The question is now submitted to the friends of missions in this country, in view of the foregoing considerations, whether it is right for us to withhold our sons and our daughters from degraded and injured Africa. If this mighty continent is to be regenerated by the gospel of Christ, ought not, and must not Christians of every land and every hue engage in the work? The inquiry is addressed with special earnestness to those who have just assumed, or will soon assume, the sacred office. Will our young brethren say to the members of the West Africa mission, "We leave you to carry on your warfare alone; and if you are to lie down in an early grave, we send none to continue your labors." Will you permit this honored servant of our common Lord, who has just come to our shores burdened with the interests and the wants of Africa, hoping to obtain a few helpers in his work of love to her fallen children, yet fearing a disappointment, to return to his adopted country in loneliness and sorrow, if not in despair?

That the Christian public may the better judge of the state of the Gaboon mission, and know what encouragements there are to prosecute the enterprise with vigor, the following communication has been prepared. It is not quite five years since the mission was commenced; and "up to the present time," says Mr. Wilson, "it has enjoyed the care of divine Providence." Notwithstanding its weakness, and in spite of certain very unexpected embarrassments, it has accomplished no inconsiderable amount of good. Some of the results are specified below.

Conversions—Preaching—Schools.

As yet we can number only two natives of the country, who give satisfactory evidence of a change of heart. This want of success may be ascribed,

partly to the want of time for religious truth to produce its appropriate effect, partly to the weakened and disorganized state of the mission, and still more than either to the fact that, during most of the period, the attention of the people has been too much distracted by their political relations to allow them to give serious heed to the claims of religion.

Still, though there have been but few conversions, it cannot be supposed that the gospel has exerted no influence upon the mass of the people. Many of them, especially those residing immediately around the principal station, have heard the word of God dispensed in their native tongue for more than four years. During this period a large amount of religious truth has been stored away in many minds; the influence of which is beginning to show itself in certain outward reformations, such as the observance of the Sabbath, abstinence from intoxicating drinks, and greater punctuality and honesty in their commercial transactions. Towards the missionaries they have uniformly been kind; the object of the mission is more clearly understood; and we think they manifest an increasing interest in the continuance of our operations.

Besides those villages, nearer to the principal station, where the word of God has been dispensed statedly, there are fifteen or twenty settlements more remote, where there has been occasional preaching; so that the people over a considerable extent of country have been initiated into the first principles of Christianity; and thus the way has been prepared for more vigorous, systematic and extended operations hereafter, should the state of the mission ever be such as to enable us to follow up these first impressions.

Mr. Wilson next presents the condition of the schools under the care of the mission.

In consequence of the weakened state of the mission for some time past, the number of our schools is not as great as it was three years ago. Of the six in operation at that time, two have been discontinued, and two others have been combined; so that we now have only three, which embrace in all about sixty pupils. The character of the boarding school at the principal station was somewhat modified in December last, with the view of lessening the cares and labors of Mr. and Mrs. Walker at the outset of their work. As arranged at present, the children will live with their parents as far as practicable; those who are from a distance will reside with some of their friends in the nearest villages. And at the end of three months, each child who has been punctual in regard to attendance, will receive a small premium. This system had been tried five months before I left, and found successful. Its continuance will depend upon the amount of health with which Mr. and Mrs. Walker may be favored. A good deal of difficulty has been experienced in sustaining the female department of the school, growing out of the system of polygamy prevalent in the country. A considerable number of adult females spend much of their time on the mission premises, learning to sew, wash, &c., (a few of whom have adopted the European costume as their daily dress,) and at the same time place themselves in the way of much religious instruction.

Our schools generally are not so efficient as we could wish. A good deal has nevertheless been effected. There are upwards of forty in the tribe who can read and write with facility, both in English and the native language, the majority of whom are, perhaps, as familiar with the doctrines and historical parts of the Bible, as the generality of the children in the United States of similar age. It has ever been our aim to make religious instruction the leading object in all our schools.

Printing—The French—Popery—Mortality.

When the mission was commenced, the Mpongwe language had not been reduced to a written form. The following statement will show what has been effected by means of the press.

No printing has been done by the mission since September last, in consequence of the absence of the printer. Previous to that time there had been printed, (besides various elementary books already reported to the Prudential Committee,) a small volume of Hymns and Questions, of forty-eight pages; a volume of simple sermons, of seventy-two pages; a volume of extracts from the New Testament, of eighty-two pages; and, in part, a volume of Old Testament History. All these are in the Mpongwe language, and printed in tolerably good style, by a native boy of our own training, who is not more than sixteen years of age. The state of the mission does not call for more printing just now; nor

would it be well for Mr. Walker to assume responsibilities of this kind, in addition to the other engagements which devolve upon him. We have prepared for the press a grammar and an extended vocabulary of the Mpongwe, as well as a smaller vocabulary and a few familiar sentences in the Batanga language; all of which may be more advantageously printed in the United States than in Africa.

The state of the country, Mr. Wilson says, is tranquil. The Gaboon River appears to be prized by the French chiefly as furnishing a convenient naval rendezvous. As a commercial position, it will be of very little value to them. Only one restriction has been imposed upon the intercourse of other countries with the Gaboon people. Vessels entering the river to trade are requested to deposit their papers at the block-house; but the natives feel no particular interest in this regulation.

No measures have been adopted by the French authorities to cause the natives any special uneasiness, since their conquest of the country somewhat more than eighteen months ago; and it is probable that the people will continue quiet, if no future aggressions are made upon their rights. Since the visit of the French Admiral and Commodore Read, both of whom showed us much kindness, we have experienced nothing but the most civil treatment, both from the local authorities, and such of the officers of the French navy as have occasionally visited the river.

The apprehensions which some have indulged in respect to the designs of the Roman Catholic mission, have not been realized.

The papal corps consists of three priests and one or two lay brethren. Hitherto they have done but little, either to counteract our influence or to establish their own. For what purpose they have remained so inactive, is not known. We have heard of no efforts to sustain schools, or to indoctrinate the people in the mysteries of popery. The manner in which the country was subjugated to the authority of France, was not calculated to prepare the minds of the people for the reception of the religious teachers whom she has furnished; and it is possible they may be waiting for the recollection of past injuries to be partially effaced from the memories of the people, before they commence their labors. But there is no well grounded cause of anxiety on account of any thing they may do. It has been our policy simply to preach the gospel; for we feel assured that wherever the word of God has "free course," it will "be glorified."

The information contained in the following paragraph is of the most melancholy character. Why should Christian missions be so much outstripped by commercial enterprise?

There has been much mortality among the Mpongwe people during the past year, (more than has ever been known before,) the principal part of which is to be ascribed to intemperance and other excesses in past years; showing that what we are to do for this and other branches of the African family, ought to be done with as little delay as possible. It is a painful fact that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect that the means of their destruction have been furnished by our own and other Christian nations! The great day of account will reveal, it may be, that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities.

Bakali Country—Cape Saint Catharine.

During the latter half of 1846, Mr. Wilson made several tours, for the threefold purpose of preaching the gospel, of learning the extent and condition of the different tribes which are found on that part of the African coast, and of ascertaining what facilities exist for introducing the gospel among them. One of these excursions took him to the principal settlements in the Bakali country, which lies in a north-easterly direction from the Gaboon, and not more than twenty-five or thirty miles from the mission station.

Formerly the Mpongwe people were surrounded on all sides by the Shekani tribe. These, by means of petty wars, intemperance, and the slave trade, very nearly exhausted themselves; and about fifteen or twenty years ago, they were displaced by the Bakali people. The latter have taken possession of all the tributary streams of the Gaboon, both north and south; but their largest and principal settlements are in the region of country which I visited. These settlements are numerous and large. Six or eight of them might be visited in a single day, the smallest of which perhaps

would not contain less than four or five hundred inhabitants. Here I found, what is seldom seen immediately on the sea coast, a large number of very aged men and women. This can be accounted for only by the supposition that they have recently emerged from the interior, and have not as yet been brought into contact with the blighting influence, which modern commerce exerts upon pagan tribes. These people, though heathen in the full sense of the term, and frequently at war among themselves, were civil and kind to me, and listened with the utmost attention to the preaching of the Word, which they had never heard before. A missionary might live in safety among them, and find scope for labor every day of his life. In one neighborhood he would be surrounded with eight or ten thousand souls; and he might find double that number by making excursions of twelve or fifteen miles in other directions. The Bakali dialect differs somewhat from the Mpongwe; but it might be acquired with comparative ease, since the principles of the latter have been understood and reduced to writing.

Mr. Wilson made another excursion to Cape Saint Catharine, on the sea coast, about one hundred and fifty miles south of the Gaboon River. Here the Kama people, as they are usually called, have their residence; between whom and the Mpongwe tribes are found the Cape Lopez people, all three speaking the same language.

The Kama people, like the Bakali, have recently emerged from the interior, and have established themselves on the sea coast for the advantages and conveniences of trade. They do not live together in compact villages, like the tribes of Western Africa generally; but are scattered in every direction over the country; so that I found it difficult to form any satisfactory estimate of their population. From what I saw, however, and what I could learn through others, I suppose that there must be as many as twenty-five thousand inhabitants residing on or within a few miles of the beach. Besides these, the tribes immediately in the interior, and to the distance of one or two hundred miles, are represented as being very numerous; and they all speak the Mpongwe language.

As a people they are somewhat less advanced in civilization than the natives on the Gaboon. They have frequent wars among themselves, and have been a good deal engaged in supplying slaves for the Cape Lopez market. I was received with kindness, and found that they would be greatly pleased to have a missionary reside among them.

The King, whose authority here is absolute, assured me that his people would come together and form one large town, if a missionary would reside among them. He gave me his son to be educated in our school at the Gaboon. The lad remained with us several months; but, proving to be a dull and vicious boy, he has recently been returned to his father. A judicious and experienced missionary might dwell among these people without risk of violence, and do immense good; and it is most ardently to be desired that the place may be occupied as speedily as possible. The trade of the place consists in ivory, gum, wax, and mats of the most beautiful and tasteful workmanship which I have seen in Africa.

A brief allusion is made to another point of interest on the coast.

Cape Lopez, midway between Kama and the Gaboon, has a large population, and a noble river extending far into the interior; and, but for a single circumstance, it would be a fine field for missionary labor. Most unfortunately, however, the inhabitants are entirely under the influence of the Portuguese and Spaniards, and are deeply implicated in the slave trade.

The Batanga People.

The remaining tour of Mr Wilson was made to the Batanga country, which is also situated on the sea coast, about one hundred and fifty miles north of the Gaboon River, and is, consequently, about half way to the Cameroon Mountains. Here he found a larger and more promising people than those he had previously visited.

The Batanga people, like the other two, have been but little known to white men, until within the last fifteen or twenty years. They are, therefore, what may be called unsophisticated natives, that is, heathen of the deepest dye, but as yet untainted by the vices of civilized countries. Their physical features differ somewhat from the tribes along the coast, and approximate, I should think, to the descriptions given of the Caffre and other tribes of South Africa, their complexion being a dark brown, and not the deep black of most of the coast natives.

I regretted very much that I could not

speak their language, so as to find out something about the origin of the tribe, and the region of country from which their ancestors had emigrated. This language belongs to the one great family which undoubtedly prevails over the whole of the southern division of the African continent; but as a dialect it differs essentially from the Mpongwe. I have a vocabulary and a series of colloquial sentences in this tongue, that would be serviceable to a missionary who should think of locating himself among them.

The Batanga people are numerous, and live in small villages at the distance of not more than two or three hundred yards from each other. From what I saw, and from what I learned through others, I suppose that their population is not less than twenty-five thousand, all of them settled on the beach, the extreme villages being not more than ten or twelve miles apart.

Directly in the rear of the Batanga people, at the distance of only a few miles, Mr. Wilson was told that there was another tribe, called the Sheba people. These, according to the representations made to him, are vastly more numerous than themselves. Still farther from the coast, at a distance of about one hundred miles, are the northern limits of the Pangwe country, which stretches southward to the latitude of Cape Saint Catharine. This country, it is supposed, can be entered with equal facility at the centre or the two extremes.

The Batanga people, though they have many cruel and savage practices among them, are mild and civil in their intercourse with strangers; and they would be glad to have a missionary reside among them, especially as they are very desirous of learning to speak the English language. A judicious missionary, acquainted with African character, might live and labor among them with much comfort to himself and without risk of violence.

The place is much frequented by the Gaboon people, who perform the voyage by means of native boats in two or three days. They speak of the Batanga people as remarkably honest; and it is only within four or five years past that the latter have received rum in barter for their country products. A taste for this, however, has been acquired; and if the influence of Christianity shall not be speedily thrown around them, they will be exposed to the same calamities that have overtaken the older tribes on the coast. Judging from the aspect of the country, and the healthy appearance of the people, I should say that no portion of Western Africa is more salubrious.

On this part of the coast, Mr. Wilson says, lofty mountains are seen in every direction; in some places, indeed, they rise almost from the water's edge. "Directly in the rear of the Batanga settlement, which is one of the finest ivory marts on the coast, there is a bold mountain, so like an elephant in its outlines, that it cannot pass unnoticed by the most careless observer."

Healthiness of Western Africa.

From these statements, the Prudential Committee will perceive that a most extensive field of missionary labor has opened itself around us; and it ought to become an inquiry of solemn interest, "How far are we called upon by the providence of God to possess the territory?" To occupy all the points which have been brought within our reach, will require at least ten missionaries. But to expect a reinforcement of this extent, especially in these times of despondency in respect to African missions, is perhaps preposterous. It will become our duty, therefore, to conform our plans to our means, and select from the various fields which present themselves, such as will be likely to yield the readiest and most extensive harvest.

Although there can be no doubt that all parts of the African coast are more or less prejudicial to European constitutions, still there can be as little doubt that some places are much more so than others. There are well founded reasons to believe that the southern coast (beyond the Bight of Benin) is more healthy than the northern. In our own mission family there has been only one death; and those members of the mission who have tried both parts of the coast, are unanimous in the opinion that they now enjoy better health than formerly. We have had thrown upon our care, at different times, since we have resided at the Gaboon, as many as ten or twelve foreigners sick with fever, all of whom have had it mildly, and not one has died. The French have made an experiment on a much larger scale; and their statistics show clearly that the Gaboon, with the exception of Goree, is altogether the most healthy point occupied by them on the coast.

No missionary, however, need expect to escape entirely the influence of the African climate, even at this place; but

we apprehend, as a general thing, that it will be mild in its character; and with the experience acquired in the treatment of the fever, he may encounter it now without serious risk of life. Although he may never enjoy what would be called robust health in America, he will have strength enough, provided he is willing to exercise such self-denial as the missionary work calls for, to do immense good in effecting the salvation of this benighted people. Men of the world can and do live and labor on all parts of the coast; and until the friends of the Redeemer shall have acquired hardihood and courage to look these dangers in the face, they will justly be chargeable with cowardice and irresolution.

Affinity of Languages—Plan of Operations.

One of the most interesting questions before the world at the present time, relates to the connection existing between the numerous tribes found in that part of Africa, which lies south of the Mountains of the Moon. The reader will remember that the February Herald contained an article, prepared by Rev. Joseph Tracy, a part of which bore particularly on this point. It is very gratifying to find that Mr. Wilson, by an independent investigation, and without any knowledge of the discoveries mentioned in that article, has arrived at the same conclusion.

We have recently made large collections of vocabularies of words of the different dialects on this part of the coast, especially of those spoken between the Bight of Biafra and Benguela; and we find that they are all not only related to each other, but by comparing them with such vocabularies as we have of the languages of the Cape of Good Hope, Mozambique, and other parts of the eastern coast, we learn, that though differing from each other materially as dialects, yet that they all undoubtedly belong to one general family. The orthography of the Zulu, as furnished in the journals of our brethren laboring among that tribe, not only bears a strong resemblance to the Mpongwe; but many of their proper names, as Dingaan, Umpandi, and others, are common to them and the Gaboon people.

But the most remarkable coincidence we have met with, is the close affinity between the Mpongwe and the Sowhylee, (or Sawahili, or Swahere,) the language spoken by the aboriginal inhabitants of the island and coast of Zanzibar. We have recently procured a vocabulary of this dialect from a native of Zanzibar, brought from the eastern to the western coast of Africa by an American trading vessel. From this man we obtained a vocabulary of more than two hundred words, as well as a few colloquial sentences. Of these a small number of words, as might naturally be expected, were evidently of Arabic origin; but of the remainder nearly one-fourth were identically the same, or differed very slightly. During the time these words were taken down, several Mpongwe men happened to be present, and the utmost astonishment was manifested by both parties on discovering the close affinity of their languages. Had this Sowhylee man remained in the Gaboon two or three weeks, he would have spoken the Mpongwe with perfect ease.

I find by referring to the communication from Mr. Burgess while at Zanzibar, and published in the Herald of 1839, that most of the names of places mentioned by him as lying in the interior from Zanzibar, are Mpongwe words. From a slave now residing in the Gaboon, and who was brought several hundred miles from the interior, I learned that he had heard of white men residing on the eastern coast, who were undoubtedly the Arabs of Zanzibar.

These statements have been made for the purpose of suggesting the expediency of establishing a mission among the Sowhylee tribe on the coast of Zanzibar. Mr. Burgess thinks that an American missionary would enjoy the protection of the Imaum of Muscat; that no opposition would be made to the introduction of Christianity among the Sowhylee people, and that the country would not be unhealthy. Now if a station should be established there, and the one at Gaboon be continued, it would be perfectly reasonable to expect that a line of missions might be extended from one of these points to the other, in less than twenty years, and thus lay open one of the most interesting and extensive fields of missionary enterprise that can be found on the continent. The Imaum, as stated by Mr. Burgess, sends annual expeditions several hundred miles into the interior which might be accompanied by missionaries. From this point, guides could be obtained to go as much further; and from the similarity of languages prevailing on the whole route, we do not see any serious difficulty in realizing the idea just expressed.

When the preceding communication was writ-

ten, Mr. Wilson was not aware that any efforts were in progress to introduce the gospel among the inhabitants of the eastern coast.

Broosa.

MR. SCHNEIDER'S VISIT TO ADA BAZAR AND NICOMEDIA.

Arrival at Ada Bazar—Changes.

FREQUENT mention has been made in the Herald of the journeys of the brethren, who are stationed at Constantinople and Broosa, to Nicomedia and Ada Bazar. These journeys continue to be necessary, as the infant churches gathered in those places are still without pastors; and they need, moreover, the advice and encouragement of the different members of the mission.

This letter of Mr. Schneider describes a visit made by him last spring, none of the brethren at Constantinople being able to go. A previous visit, made in December last, was described in the April Herald.

I arrived at Ada Bazar on the evening of April 8; and, though it was after dark, the intelligence was immediately communicated to the brethren, and soon they were all collected. My appearance occasioned great joy among them, and they anxiously inquired after the progress of the gospel in Broosa, Constantinople, Nicomedia, and other places. I gave them the most recent intelligence at my command; and the evidence of the spread of the truth in their nation gave them great pleasure. The remainder of the evening was spent in reading the Scriptures, exposition and prayer.

I spent four days in Ada Bazar. Most of each day was consumed in conversation with different individuals, in answering questions, and in explaining passages of Scripture, in respect to the meaning of which they were uncertain; and in the evening there was a regular sermon at one of their houses. The audience consisted usually of between twenty and thirty, made up almost exclusively of the brethren and their families; very few from without daring to join them, through fear of being persecuted by the enemy. On Friday, towards evening, we had a prayer meeting, the special object of which was to implore the blessing of God on the Armenian nation. Such a meeting they hold every Friday, praying particularly for the spread of the truth among their own people. On the Sabbath I preached to them in the forenoon, administered the Lord's supper in the afternoon to the church, at present consisting of ten members; and, after a short recess, I baptized the child of one of them, taking occasion to explain the nature of baptism, and the responsibilities it imposes on the parents. The entire services of the day were solemn and interesting, and appeared to leave a salutary impression on all present.

Mr. Schneider naturally reviews the ground which has been recently gained at Ada Bazar. The progress made during the last twelve months should encourage us to expect even greater things than we have yet seen.

Just one year ago this Sabbath, this little band of disciples were in great distress. Their enemies had pressed them so sorely, that they unwittingly gave a paper by which they signed away their liberty. They were in great agitation, and were even unable to meet together for mutual strength and encouragement. The enemy had even hoped that this evangelical movement was about crushed; and appearances gave not a little reason to fear this mournful result. But God interposed and delivered them from their danger; and the expectations of the enemy were entirely disappointed. Now they have a regularly constituted church, with the ordinances of baptism and the Lord's supper; and they meet regularly, every Sabbath, in a house in the midst of the city, on a public street, quite near one of the Armenian churches, many of the passers-by often stopping to listen to the songs of Zion. Then all their proceedings were necessarily kept as secret as possible; whereas now their meetings are openly held, and no one is permitted to molest them. Truly God has done great things for them; and it cannot but be regarded as a pledge of what he will do for them in time to come.

I found the number of the evangelical band increased by the addition of three since my last visit. One of these is a teacher of a public school, and the other two are men from the middle ranks of life. Two of the three are heads of families. There is also the prospect of the addition of another individual of character and influence. Very many more are convinced of the truth, and nothing but fear prevents them from openly avowing it. The enemy have given up all hope of recovering those who are now the declared friends of the gospel; but that more may not join them, they harass them in every way possible, and terrify by threats

of suffering and persecution, all who are suspected of a disposition to unite with them.

Instances of Persecution.

The opposition to the truth, Mr. Schneider says, is of the most determined and bitter kind. To make this more apparent he gives a history of one or two cases, which occurred just before he arrived.

During the visit of the late native pastor of the Evangelical church of Constantinople to this place, two months previous, an individual attended his preaching a single time. The poor man was at once imprisoned by a creditor for debt. Though the pecuniary demand was the ostensible object of the imprisonment, the real and only one was his attendance on the Protestant service. He was retained in confinement sixty-three days, during twenty-four of which his feet were in irons; (the swelling of his feet had not subsided when I was there;) and all this though it is contrary to the laws of the land to put a man in irons for debt!

During his confinement he was often urged by the enemies of the truth to retract, they offering him money, or promising to pay his debts, or to make some arrangement in regard to them. When they found him immoveable, they reproached and reviled him, and even spat upon him and struck him. The Governor likewise, doubtless incited to it by the Armenian primates, labored to persuade him to return to his church; and, on one occasion, one of the officers of the Governor threatened to beat him, if he would not yield. He told him to strike; but the man had not courage enough to attempt so unrighteous a deed.

But though this persecuted and suffering man, who has a family dependent on him, was in this condition for two months, plied by every means in the power of his opposers, he remained firm to the end. To some of them he said that if they should tear the flesh from his body, he would not return to them. And what is peculiarly interesting, is the fact that he learned to read in prison. Before his confinement, he could not distinguish one letter from another, but knew simply their names, and the order in which one follows the other; and with this knowledge, slightly aided by a fellow prisoner, he learned to read, so that he can now peruse the Scriptures with considerable ease. He is a man of ready speech, and promises to be a valuable acquisition, if he perseveres.

Another case occurred the day previous to my arrival. One of the brethren, as he passed the street, was reviled by a boy. He reasoned with the lad on the impropriety of his conduct; but the more he was expostulated with, the more furious he became, until he struck the brother with his shoe. Meanwhile some women, with sticks in their hands, came around him; whereupon he seized the shoe of the lad and made his way through the crowd to the Governor's residence, and gave him a narrative of the affair.

Immediately all the primates of the Armenians, with many others, collected at the Governor's, insisting that this brother should be punished, affirming that he had beaten the lad, and not the lad him; and, to give some show of truth to their assertion, they covered his face with blood, (a fowl having been killed for the purpose,) and presented him before the Governor. The crowd was immense and the excitement great. The opposers felt sure that they should gain the cause, and many had collected with the hope of seeing the brother bastinadoed. The Governor called for witnesses. Many came forward to testify that they had seen the lad beaten by the brother; but as their statements did not agree, he dismissed them, declaring that he could not receive such contradictory testimony; and thus the case was decided in favor of the truth.

Nicomedia — Prospect—The Governor—Inquiring Greeks.

From Ada Bazar Mr. Schneider proceeded to Nicomedia. At this place he remained five days. The mode in which his time was spent, will appear from the following extract.

During the day conversation was held with different persons; and explanations of difficult passages of Scripture were given. Towards evening the brethren collected for a season of exposition and prayer, and on two evenings there was a sermon preached. On the Sabbath we had four exercises; one in the morning for the church members; before noon a sermon was preached; after a short recess the Lord's supper was administered; and in an hour or two afterwards we had another season of exposition and prayer. The sacramental season was peculiarly solemn. Both the members of the church, and the other spectators, seemed to be deeply affected by the great

truths presented to the mind by this ordinance. It was to me a delightful and refreshing season; especially was my heart moved as I heard them sing at the close, in their native tongue, the songs of Zion. The audiences varied from twenty-four to forty-five. The church now numbers twenty-two, of whom six are females, and nearly all are heads of families. There are several more who will, probably, soon be added to the church.

The prospects of future enlargement at Nicomedia, Mr. Schneider thinks, are very cheering. "Taking into view the Armenian population of the place, the progress of the truth has been as great, if not greater, than at the capital. And God will, doubtless, perfect what he has begun in a manner so promising."

Though there is some opposition, it is not so bitter and determined as at Ada Bazar. The intercourse of the brethren with their fellow men is also more free and extensive. Though many stand aloof from them, because of their having been anathematized, this distance has become comparatively small, and seems to be diminishing.

An effort was made to put a stop to our meetings while I was there, but without success. On Saturday, the day but one before my intended departure, the Governor sent for me. I accordingly went, and was politely received and respectfully treated during the interview. After inquiring whence I came, how long I intended to remain, and where I was going, he asked for my passport, and what was my profession. In reply, I told him that I was a clergyman. He then observed that it had been represented to him, that I was corrupting the children of the Armenians; the implication being that I was using some unlawful means to accomplish this end. I assured him that he had been misinformed. I had come to see some friends, who were of the same faith with myself. Whoever was disposed to come and see me, was at liberty to do so; but no compulsion or stratagem was used to induce any one to come.

He then remarked that it was not well for me to hold meetings in the Armenian quarter of the city. To ascertain the reason of this remark, I inquired whether he was afraid that some disturbance might be made by a rabble. As he replied in the affirmative, I assured him that there was no danger to be apprehended from this source, there not having been the least indication of any thing of the kind. He, however, repeated his remark, and twice offered me a room in his own establishment, rather than that I should lodge in an Armenian family and hold meetings. I thanked him for his kind offer, saying that I had a comfortable lodging place. During the interview he made observations like the following; namely, that 'he made no difference between the Armenians and Protestant Armenians; all were alike to him.' 'Questions of conscience were matters to be decided by each individual for himself; and that no man's conscience could be forced.' It gave me great pleasure to hear such sentiments from such a source.

It was quite evident that the Armenian primates, the chief of whom was present at this interview, had labored to alarm the Governor by the false representation, that if these meetings were allowed, some disturbance might be the result. He, as the guardian of the public peace, was naturally solicitous on this point, and thought it prudent to take measures to prevent it. But whether convinced by this interview of the groundlessness of such fears, or from whatever other motive it might have been, he did not positively press the point; and, therefore, the only alteration we made in our contemplated meetings, was to change one from Saturday evening to Sabbath morning. And though we had some apprehension that, in case we had our regular services on the Sabbath, either myself or some of the brethren might be called before his Excellency, we were permitted, quietly and without molestation, to enjoy the ordinances of God's house on that day. The object of the enemy was to put a stop to the meetings; but, by the help of the Lord, we assembled as often as we should have done, had they not labored to hinder us.

Not the least interesting statement in this communication is the one which follows. These inquiring Greeks in Nicomedia have strong claims on our sympathy and our prayers.

A spirit of inquiry has lately sprung up among some five or six Greeks in this place. I had an interview with three of them. They had long been wishing to see a missionary, conversant with their own language, that they might express their views and feelings more readily. They seem to be much enlightened, reading the Scriptures, and investigating religious subjects. Two of those whom I saw, are not yet freed from all adherence

to tradition and superstition; but the other seems to be a sincere inquirer and lover of the truth. He says he takes the Bible as the rule of his faith and practice, and has made up his mind fully to meet all the persecution and suffering which adherence to the truth may bring upon him. He certainly manifests a deep and sincere ardor for it, and at present bids fair to become a shining light in his nation. They meet together frequently, almost daily, for reading and conversation; and especially on the Sabbath. One of the Armenian brethren, at their request, meets with them weekly. They have asked him to pray with them, so that they might also learn how to pray. He complied with their request, and now they themselves endeavor to invoke the divine blessing upon their researches.

Who can tell whether, from this point, a light may not yet spring up among the Greeks. May the Lord graciously protect and fan it into a flame! The enemy will doubtless labor to quench it; and I could not but look upon this zealous Greek with tender sympathy, in view of the trials which, in some form, his love for gospel truth will bring upon him. May he have grace to endure the day of trial!

Constantinople.

LETTERS FROM MR. EVERETT.

Persecution at Constantinople and Nicomedia.

In a letter of Mr. Everett, dated April 19, some facts are stated which show that the evangelical Armenians in Turkey are not yet beyond the reach of persecution.

The brother of Bedros Vartabed, who is a member of the Bebek seminary, while he was at his brother's in the city during a recent vacation, was taken by another brother, and delivered up to the Patriarch. He was very gladly received by the latter, as he had once escaped from his hands.

The brother who has the charge of the boy, immediately made efforts to procure his release. He carried the case finally before the Minister of Foreign Affairs, and succeeded in obtaining a trial. The parties were called up, and the Minister asked the boy which of his brothers brought him up; and he pointed to the Protestant. He was then asked with whom he wished to live; whereupon he designated the other brother, as he had made him fair promises if he would make such a choice. The Minister then said to the boy, "That brother does not look like a good man; he is not fit to take care of you. Go with this one," pointing to the Protestant. The boy came immediately over to Pera, and is now at Bebek. The Patriarch is, therefore, thwarted a second time in his attempts to kidnap this lad.

Four of the brethren were cast into prison, week before last, on the charge of attempting to force a man to become a Protestant. The facts were found to be as follows. A man had stolen quite a quantity of goods from one of their number, and while they were trying to make him give up the property, or confess the deed, a Turk came up and interfered. He proceeded so far in his rashness and interference that the brethren sent for a kavass, and took him before the authorities; but the case was so represented by the Turks that the four brethren and the thief were cast into one common prison. While they were there, great efforts were made with the man who stole the property, to induce him to deny the fact when he should be brought before the judge; but he utterly refused to lie, and said that he would confess the truth. After three or four days, therefore, the brethren were released by order of the Minister of Foreign Affairs, without trial; and, by the intercession of the brethren, the thief was prevented from being sent to the bagno.

One of the brethren who was about to embark in a steamboat, a few days since, for some distant city, was seized by one of the Patriarch's men, and falsely charged with a debt of four thousand piastres. He was taken on shore, when, some of the brethren coming to his assistance, the knave was finally induced, after acknowledging that this was the way he obtained his living, to let the man go for one hundred piastres, which he paid and was released.

By a reference to Mr. Schneider's letters, it will be seen that the acts of violence described below, occurred before his visit to the place. The course pursued by the Governor is honorable both to himself and to the government under which he acts

There was some disturbance at Nicomedia during Easter; and some of the Armenians stoned the house of one of the Protestants. The brethren made complaint to the Governor, who immedi-

ately sent a kavass to examine into the affair. The kavass found the house surrounded by a company of women, following the example which had been set them of throwing stones. When they dispersed, the kavass went to the house, (for he dared not approach until the women had finished their work,) and saw the windows broken and the family in great trepidation; and, taking a quantity of stones and broken glass, he returned to the Governor. The latter sent immediately and apprehended three of the principal men who did the mischief, and had them brought before him. They acknowledged that they were guilty of the foul deed, and that they did it because the house was a Protestant house, and ought to be stoned.

The Governor told them that every man in the Sultan's dominions had a right to worship as he pleased, without molestation; that such was the will of his Royal Highness, the Sultan. He then severely reprimanded them, and sent them to prison. He also called up the chief men, and charged them to keep the women quiet; and he told them that if there was any more disturbance, he should not put the offenders in prison, but send them in chains to Constantinople for trial.

The men apprehended being boatmen, their companions sent a horse to the Bishop to have him go immediately to the Governor, and intercede for their companions in prison. But he utterly refused, saying that he had often cautioned them against such things, but they would not listen. Afterwards a petition from the Armenian nation was sent to the Governor, and the men were released.

A Licensure—The Seminary—Opposition.

Under date of May 3, Mr Everett wrote a second letter, in which he mentions some facts of interest. The licensure of another Armenian brother is an event of special interest. The prospect in respect to a native ministry in Western Asia is certainly very cheering.

Week before last the members of this station, with the native pastor and a delegation from the church, met at Bebek to examine Baron Avedis for a license to preach. He is the principal native teacher in the seminary, a man of good mind and attainments, devoutly pious, and of great promise as a preacher. His examination was highly satisfactory to the council, and he was licensed for one year. He will probably spend his vacation at Nicomedia and Ada Bazar.

The spring examination of the Bebek seminary took place last Thursday and Friday. Thursday was spent in reading translations from the ancient into the modern Armenian, essays and dissertations in the modern and ancient languages, disputations, &c. On Friday the pupils were examined in regard to their scientific attainments. All the exercises were intensely interesting, and would not suffer if compared with the examinations in one of the best schools of New England in the same branches.

It was deeply interesting to see young men from Moosh, Trebizond, Nicomedia, Constantinople and its suburbs, laying the foundation of a thorough scientific and religious education, and thus preparing to be able preachers of the gospel in all parts of this empire. There is much mental energy waking into being at this seminary. We ask the fervent prayers of all, that the talent training up within its walls may be wholly dedicated to Christ and his church.

In allusion to an incident already mentioned, Mr. Everett says: "The enemy were sorely vexed that the brother of Bedros Vartabed so easily escaped their hands. The Patriarch would have given thousands of money, if he could have prevented it."

A new effort of injustice and persecution is now making by the opposers of evangelical religion. Last week nine of the brethren were summoned to appear in court, and answer to charges that their enemies might bring against them. It was said that the Sultan had been petitioned, and that he had given orders that the request of the petitioners should be examined into. The charge, as first represented, was that of corrupting the youth of the Armenian nation, and seducing them to become Protestants; but we learn to-day that the request of the petitioners was only that these nine brethren might be removed from a particular quarter of the city, because they were a nuisance. This day was appointed for the trial, but their accusers did not appear. The excuse was that their champion was sick.

One of the brethren in Nicomedia was lately thrown into prison for debt; and when he was taken before the judge to give surety, the judge said, "I wish for no surety. That man is a Protestant, and will not flee." He was released from prison.

JOURNAL OF MR. VAN LENNEP.

Introductory Remarks—Aleppo—'Aintab.

It was stated in the May Herald that Mr. Van Lennep had gone to Aleppo, in consequence of the strong desire manifested by some Armenians, residing in that city and also at 'Aintab, to receive the benefit of missionary labor. He left Beirût, February 25, 1847, for Alexandretta; whence he proceeded to Aleppo by way of Antioch and Suweidîyeh. The greater part of the population north of these two places he found to be Armenian. Mr. Van Lennep was much interested in those whom he saw. "We conversed with many," he says, "whenever we stopped during the day, by the margin of a river, or in the shadow of a tree; and also, as we journeyed, from our saddles. When they heard us address them in their own tongue, they looked upon us as angels sent down from heaven. They listened to our words with evident delight; deplored the vices of their clergy, their own ignorance, the want of schools and religious instruction; and asked whether some one could not come and preach to them. One of the most interesting of these conversations was held in the tombs of the kings of Seleucia, with a number of shepherds who had followed us. It was probably the first time that the sound of the gospel had been heard among those old bones and mouldering graves."

The chief points of interest, however, were Aleppo and 'Aintab. That the reader may know what encouragement there is to make an effort in behalf of the Armenians residing in those two places, copious extracts will be given from a journal which Mr. Van Lennep has sent to this country. The first of these extracts relates to Aleppo.

March 14. We were holding meetings every evening last week, and seeing many persons during the day. To-day also we have had two meetings, in one of which sixteen persons were present. Very few of them, perhaps not more than three or four, give evidence of being truly regenerate. But the others, to the number of probably fifty or sixty at the lowest estimate, are convinced that their Church has degenerated from the gospel, and read the Scriptures to learn the way of salvation. They fear persecution, however, and most of them dare not openly profess themselves evangelical in sentiment. The greater part of the Armenians of this place are from Diarbekir and other parts of Armenia, and come to spend a few years here, leaving their families behind them. This situation renders them fearful lest their wives and children at home should be persecuted by their enemies.

On the same day Mr. Van Lennep went to hear a sermon from the vartabed of Aleppo. Among other things this individual said, "Last year I read the Scriptures over and over again, and got quite tired of them; and I have made up my mind not to trouble myself any more with them."

18. We have received from 'Aintab an answer to a letter which we wrote to the Protestants at that place, on the subject of our paying them a visit. This letter is signed by seventeen persons, and contains praises to God for having at last sent them a missionary, and the most urgent appeal to come on immediately. These poor people think I am going to settle among them; and Bedros tells me it will not do to undeceive them immediately, as their disappointment will be too great.

The Bishop of this place went to 'Aintab a short time since, and many of the evangelical Armenians called on him, and put to him many puzzling questions which he could not answer. He then told them that they were stupid creatures, and they were not worth the trouble of reasoning with. He was deterred by their number from resorting to measures of violence. On his return here he told his secretary (a former pupil of the Bebek seminary, who was enticed away by the Patriarch, but has repented of his sin in signing the blasphemous confession of faith) to write to the Patriarch that he had visited 'Aintab; and, finding there above four hundred houses turned to the foreign heresy, he had, by the divine grace, brought them all back to the Church. The secretary substituted gospel for Church; and the ignorant vartabed did not perceive the mistake. After all, therefore, the letter contained a correct account of matters; since the vartabed's conduct has greatly confirmed our friends in their adhesion to the gospel.

The following statement affords another illustration of the way in which God is introducing the knowledge of his truth among the Armenians of Turkey.

I have learned some interesting facts respecting the history of the progress of evangelical opinions in 'Aintab, which show the finger of God in a most decided manner. I will mention one or two. When only a few had read the Scrip-

tures, and had had their eyes opened to the errors of their church, a letter came from the Patriarch at Constantinople, stating that, whereas a certain heresiarch, Vertannes by name, had left the capital to travel through Armenia, the faithful flocks all over the country were warned against listening to his deceitful words. He had filled Constantinople with his heresy; a great many priests and learned men, and the Patriarch himself, had endeavored to convince him of his errors, but without success. All people were, therefore, warned against him.

When this letter was read in the church, the evangelical men received the first information that there existed other people, besides themselves, who adhere to the pure gospel of our Lord Jesus Christ. And many people said, "Why, if the Patriarch and learned men have not succeeded in convincing this heresiarch, as they call him, how can they expect us to withstand his reasoning? It must be that he is in the right." There is another interesting fact. There was a certain priest of great talents, but a drunkard, who, for reasons best known to himself, professed to be evangelical. He went to 'Aintab, and there preached the truth with such eloquence and boldness that many were convinced by him. His real character was then discovered, and he was sent out of the place in disgrace; but the fruits of his preaching remained.

Under this date Mr. Van Lennep mentions a blind man at 'Aintab, who had been particularly active in disseminating a knowledge of the gospel. He caused all the publications issued by the missionaries to be read to him, and then preached what he thus learned.

Cases of Inquiry at Aleppo—Persecution.

22. We have seen much of the awakened Armenians during the past week, and had a very good meeting yesterday with them. Sixteen were present, and seemed very much interested, as I urged them to labor with all their power to obtain the salvation of their souls, through the grace of God which was freely offered to them. Some of them are but just beginning to see the light. One of them, having heard that their enemies were intending to fall upon them while in the church, went to a brother and proposed to him that they should go in a body and fight it out, if they were attacked! So little does he yet understand the spirit of Christianity.

Several attempts have been made to persecute this little band; but thus far little has been effected. A barber, a friend of ours, has been excommunicated; and all persons are forbidden to go to his shop. He is very zealous in propagating his opinions, and knows much of the truth, though he cannot read. A rich man of the place, an Armenian, but a Catholic, has also sent men through the bazars to tell people not to go to the barber's shop. So, whatever quarrels Catholics and Armenians may have among themselves, they lay them temporarily aside when the sound of the gospel begins to be heard, and unite against the common foe.

Mr. Van Lennep has been very much interested in a young Turk, whom he found at Aleppo. His case, however, is not ripe for much publicity.

26. A new visitor came in the other day, and, shutting the door after him, sat down with mixed joy and fear, and said: "Now I fear not any one; I want to talk with you about the gospel." Taking from his pocket a couple of small tracts, he added, "Here are my preachers, who have been preaching the truth to me during all the past year, that I have kept them in my bosom."

There is much fear of persecution among these poor people. But the attempt which was made a few days ago to get up something of the kind, by God's gracious providence, has proved a failure. All things are quiet; and, as we are approaching Easter, the more serious among the people are afraid to commit any acts which may unfit them for the ordinance which is to wash away all their sins.

27. A young man has been called up by one of the priests, who said to him: "What is this I hear about you? They say you have made yourself a Protestant." "No," he replied, "I have made myself an adherent of the gospel." "Well," retorted the priest, "we are all gospel men. But beware of this foreign sect; they are idolaters." "How," said the young man, "how is this? They accuse you of idolatry, on account of your worshipping images; and you have the front to say, 'They are idolaters.'" The priest had no answer to give, but enjoined him anew not to have anything to do with us, which the young man would not promise.

Reception at 'Aintab.

Mr. Van Lennep deemed it advisable to proceed to 'Aintab, and ascertain the truth of the

statements which had been made in regard to the unexpected movement among the Armenians of that place. He arrived there on the 1st of April, and was taken immediately to the quarantine. Though there is a nominal quarantine of twelve days at 'Aintab, he was required to observe it only one night. The city he found to be quite large, having nearly four thousand houses; fifteen hundred of which are reckoned as Armenian.

April 2. From what I had seen and heard about the evangelical Armenians of this place, I had many fears lest our presence should give them occasion to grow very bold, and thus awaken the resentment of their enemies. We took care, therefore, not to send for any of them at the lazaretto. But we had scarcely been there an hour, when half a dozen made their appearance, with joy depicted on their countenances. They said that their hopes of seeing us had almost vanished.

The following letter, which I translate as literally as possible, was written by one of them; and to it were attached the signatures of sixteen others. It was just on the point of being sent to Aleppo when we arrived.

It is now sixteen days, O holy one, since we sent you a letter; and neither have you made your appearance; nor has an answer come to us. It is evident, holy ones, that you have laughed at our beards. If you intend to visit us, come on; if not, we must look after a preacher for ourselves, and ask one of God. These sixteen days have been sixteen years of anxious expectation. This is wrong, brethren.

Why have you thus long kept away from us? We have been contending alone against the world. We have fought against the whole city, until only three men and a half remain against us. Why are you so careless? When will you come? If you behave so, we shall have to write to Constantinople; we shall have to write to Smyrna for a preacher. I write no more, but hope to speak with you face to face in 'Aintab. Holy ones, I have written little, but understand a great deal. Stop not any longer by the way; reach this place by Easter.

"The term 'holy one'" Mr. Van Lennep says "is generally used in addressing a priest or preacher. Of course we utterly disapprove of it, and I have no doubt it will soon be laid aside by the evangelical Armenians at 'Aintab." The journal is continued as follows:

Though we recommended our brethren not to call on us at the lazaretto, they still kept coming; so that we had some of their principal men almost constantly with us. From them we obtained the following information.

The Armenians of this place are about fifteen or sixteen hundred heads of families. Of these about twenty-five never go to the church, but meet on the Sabbath for reading the Scriptures, exhortation and prayer. About two hundred and fifty more are firmly convinced that the superstitions of their church are wrong, and adhere only to the gospel. But they dare not hold separate meetings and they go to church on Sunday; where, however, they merely look on, without taking any part in what they do not approve. Almost the whole of the rest are, in various degrees, convinced of the truth of evangelical doctrines; but they are generally very ignorant men, many not knowing how to read and write, and adhering more to those who preach the gospel, on account of the reasonableness of what they teach, than out of regard to the doctrines themselves. Some of them are even strongly inclined to infidelity, as I suspect, though they dare not make such an avowal. The number of those who show a decided opposition to the gospel is very small, being almost entirely confined to some of the priests and the richest men of the nation.

Desire for Instruction.—The Blind Sage.

5. We have been crowded with visitors since taking our lodgings. Many persons who desire to see us, are kept away through fear; but a great many do call upon us; and the conversation is entirely confined to the great subjects of salvation and eternal life. All the people know why we have come here, and, therefore, expect nothing from us but religious instruction, and assistance to decide the great questions to which their minds have become awake.

Every evening we have held meetings, at which about thirty were present, the room not being able to contain more. Yesterday (the Sabbath) we had two such meetings. Last evening an old man, at the close of every sentence which was uttered, cried out, "Praise be to God!" and several others kept their hands in motion, as if in approbation of what was said.

The most interesting of them all is a man of about fifty, who goes by the name of "the blind sage." He has been the principal teacher of the schools of the place, and has had all that we have published read to him. He preached with such boldness that the Bishop called him before him and said: "You must accept all the doctrines of the church, or leave

the school." So he left the school; and, though his pupils for the most part followed him, having lost his pay from the nation, he lives very miserably. He has been obliged to sell even most of his cooking utensils. But his mind is bright, and his convictions are unshaken; and he is the guide and teacher of this people.

This "blind sage" is the individual who has been already mentioned as obtaining a knowledge of the publications of our brethren in Turkey through the assistance of others, and then preaching what he had thus learned to his nation.

6. Our meetings are better and better attended from day to day, and we have visitors from morning till night. Our labors are very fatiguing, as the meetings continue till a late hour; but when we see such a desire to learn the great truths of the gospel, rest and relaxation are easily omitted for the time being. There are about ten men who seem to be truly born again. They have entirely forsaken the sins of their countrymen; have become decidedly total abstinence men; and have thus set a noble example, in a place where even the women sometimes drink forty or fifty small glasses of spirit in one day.

They have all more or less suffered for their profession, and they are actively engaged in propagating their faith. One individual said to me last evening, as we were returning from meeting, "Oh, if I could only preach! It seems to me that by God's grace I could be the instrument of convincing and converting every inhabitant of this city." Another once exclaimed, "Oh, if I could only preach one sermon! What a pity that my life has run to waste, instead of being consecrated to becoming a preacher of Christ!" These good men have not many of them, an extensive knowledge of divine things; but their views, as far as they go, are clear, and their feelings strong. One day a person said, "Christ is my only hope, my only righteousness. I am bound to him, just as a ring is to its fastening; they may cut my flesh into small bits, and tear out my very heart; but they cannot separate me from Christ, my Savior." I rejoice over these with great joy, and have much hope of many others; and God grant that all who are intellectually convinced of the truth of evangelical doctrines, may adopt them as their rule of life! They all have a great desire that a missionary should immediately settle among them; but I have apparently satisfied them that it is impossible for the present.

Temporary arrangements were made, however, for the instruction of the people at 'Aintab. Two of the native brethren from Constantinople remained after the departure of Mr. Van Lennep.

The Governor of 'Aintab.

7. The Governor of this place seems disposed to carry out the views of the government respecting religious liberty. He has several times declared his purpose so to do.

Yesterday one of our brethren, who had spent some time here previously, called on him, and the Governor said to him, laughing: "Well, you have come again; you must get all your nation to your side." "Yes," said our brother; "but I find them all scattered, and fearing your displeasure. If you protect us, all will go on well." "Let them fear nothing," said the Governor; "I hope you will get every one of your nation into the right way." This man has the reputation of a just Governor, and he has certainly, on several occasions, displayed both tact and justice.

An anecdote is related of him which may serve to illustrate his character. A Bagdad merchant was going home from Damascus, with six bales of very valuable merchandise. He pitched his tent outside of the town; and in the night his two most valuable bales had disappeared. He presented himself to Batal Bey, and said: "I am going to obtain an order from the Pasha to have the thieves arrested; and I pray you to preserve the rest of my property from injury." The Bey told him, "Wait three days; and if after that time your bales are not returned to you uninjured, then address yourself to the Pasha of Aleppo." Information had been received that the goods had been taken to an inaccessible resort of men of bad character. The Bey called to him some men whom he supposed to be connected with the robbers, and told them that if in three days the goods were not returned, untouched, he knew what he would do to them. Two days after, the merchant rose in the night from his tent, and was walking in the moonlight to breathe the cool air, when he heard a voice calling to him from a tree and saying: "Effendy, you will find your goods in yonder bush; and you may have also the new rope with which they are bound. Rest assured that they have not been opened." He refused

to take a present, and would not tell his name, nor show himself. The merchant went to the Governor to tender him his thanks; the latter refused the present that was offered to him, and said: "When you return to Bagdad, say that you passed by 'Aintab, and found it was well governed."

On the following day Mr. Van Lennep called on some of the principal Turks of 'Aintab, at their own request; and found them very well disposed toward the inquiring Armenians of that place. "One of them, a learned man, has sanguine hopes that they will gradually become Mohammedans."

We have learned that the Armenians have put forward a doctor to intercede with the Governor against us; and that the following conversation took place between them.

Doctor. I know you love me very much, and I have a very special favor to ask of you.

Governor. What is it? I can tell you beforehand that I shall not grant it; but still, tell me what it is.

D. Some time ago an Armenian Protestant was here, who gave us much trouble, and you was so kind as to banish him out of the town. I beseech you, contrive some way of sending away also the new comers.

G. It is impossible for me to do it. This man has come to me with a strong recommendation from the English Consul; and you know we cannot drive the English from the country, because they are friends of the Sultan, and have conferred great favors on our nation. Besides, there is a Roman Catholic priest here; why do you not petition me to send him out of the country?

D. We are not afraid of him. Nobody cares about him; but every one runs to the Protestants.

G. Well, if you want to convince these people that the Protestants are in the wrong, I will tell you how to go about it. Send for your Bishop from Aleppo; and I will call him and the Protestant priest before me; and every body will see which is in the right by the discussion which shall publicly take place in my presence.

The Doctor left without promising to follow the advice of the Governor.

Reformation produced by the Gospel.

9. There exists here a custom of long standing, which is also found in Adana, and some other places in this region. Every evening the people collect themselves in different houses, to the number of twenty or thirty in each place, (as many as most of the largest rooms can contain,) and there they spend the evening in smoking, talking, and drinking spirits, of which very large quantities are used. This custom has become an auxiliary to the preaching of the gospel; for as soon as the Scriptures in the spoken dialect came here, they began to be read every evening in a number of houses. From these the *arak* bottle has wholly been removed; and every body now says that no drinking takes place in the houses where the gospel is read; so that there are houses for drinking, and houses for prayer and reading the word of God.

A letter has been received from the Patriarch of Constantinople, and read in the church. It orders that all the names of the Armenians be written down in a book, with those of the priests, the number of churches and of schools. And it is also said, "If there are any Protestants also, let their names be written likewise; and if they maintain the determination to leave our church, let them seriously reflect about it, and remember that without are only wolves." This has produced no effect whatever here; except that people think that, as the Patriarch resorts to so mild measures, it is a proof he can do nothing more.

Under the same date, Mr. Van Lennep adds: "Our meetings continue very well attended, and increase both in numbers and in interest. Last night there were forty-eight present. We are constantly crowded with visitors, and we may almost say we are in a continual meeting."

Persecution at Aleppo.

10. We have received tidings from Aleppo, from which it appears that persecution has fallen on our brethren. The following extracts are from a letter of a brother, who had been enticed away from the Bebek seminary by the hope of a good situation. He has ever since been in a troubled state of mind, and has himself said that he should never enjoy perfect peace until he should suffer for Christ's sake. That his trials have been sanctified to him, is apparent from his own language.

The letter is dated "Aleppo, April 6, from the prison."

I beseech you to ask all the brethren to pray the Lord, that he will enable me to

bear my cross with patience. After you left us, our enemies, after much consultation, carried out the following plan into execution. One Easter day, the Bishop preached vehemently against the Protestants; and, as I was coming out of the church, a man fell to beating me. I was going to denounce him to the police, when they all besought me not to do it, and I forgave him. Soon after, Priest R. wished me to go with him to the Pasha, before whom he accused me of being engaged in persuading men to revolt from the Sultan, and adhere to the American government; of preaching things that were contrary to law; and of having made a Mussulman a proselyte. I denied the truth of these accusations; but the Governor ordered me to prison, without giving me an opportunity to reply, or any trial whatever.

The first day, when the evening and then the night came, it was very trying to me; for I had never before been inside of such a horrible place. Being unable to sleep, I began to pray with much fervor; and when I reflected on the unjust sufferings which my Lord had endured for me, and especially on those glorious promises which he has given us, my heart was filled with a heavenly joy, and my eyes shed abundant tears.

The following day I said to a faithful brother who came to see me, "I am very happy to-day, the will of the Lord be blessed; henceforth I am indissolubly attached to him; whatever be his will so be it done." The first day many came to see me; but a report was assiduously spread that the Pasha had ordered that whoever should come near me should be beaten, and fear keeps my friends away. Now my hope is wholly upon the Lord. I have no hope whatever from men. I, therefore, again beseech you to unite in prayer for me with all the holy brethren; lest by the sufferings of the body, I should be moved from this firm hope.

Mr. Van Lennep continues his journal as follows:

I took this letter to our evening meeting, and we read it to our brethren; and after some remarks on the benefits of persecution, and the manner a Christian should bear such trials, we united in prayer for our brother in bonds, and for the up-building of Christ's church, despite the efforts of our enemies. It was after ten; when a person came in and said that our brother had arrived from Aleppo, and was at the lazaretto!

The next day we met, and I learned the following facts from his own mouth. He remained in prison in Aleppo five days. During that time he sent a petition to the Governor to be brought to trial; but the Pasha, as soon as he knew whose it was, tore it in pieces, and threw it away angrily. A wealthy Armenian also presented a petition to the same effect, but it met with a similar fate. The Armenians, moreover, brought a false charge of debt against him; and he was compelled to pay six hundred piastres to a man who acknowledged that he had no claims upon him.

The first day of his imprisonment, a great many who adhered to his religious opinions, came to see him. But a report was assiduously circulated, that whoever should call to see him, would be severely beaten. So all retired but one. He had a Russian passport, though an Armenian of Turkey. The Pasha called him up, severely reprimanded him, and said: "Where are your papers?" So the man went and brought them. The Pasha was satisfied that they were in order; but our brother, standing before the Governor and the principal men of the place, took his passport, tore it up, and said, "Henceforth I am no *protégé*, but a rayah; for the gospel teaches me 'to pay tribute to whom tribute is due;' and I am ready to pay my capitation tax." So he paid it, and took a Turkish teskereh, on which he took special pains to have it written that he was an Armenian Protestant.

But to return to the teacher, who was still in the prison at the palace. The Pasha called him up and said: "I send you away in banishment to Marash." He was given in charge to a kavass, and set out to go. Having no money, he would have gone on foot. But the kavass, who was a humane Mussulman, took a couple of mules, and they rode to 'Aintab. Here he is allowed to spend several days in resting; and he employs his time in visiting the brethren and uniting with them in prayer. He expounds to them the Scriptures, and exhorts them to be firm and faithful, whatever trials they may be called upon to endure for Christ's name.

It seems, however, that when he left Aleppo, he did not know the full extent of the sufferings which he might be called upon to bear; for, on reading the order of the Governor which is given the kavass to execute, he found that he was not banished to Marash but to Zeitoon. Now the people of this place are the most unprincipled and cruel in the whole country. It is said that they make nothing of murdering a man. They are, moreover, excessively bigoted, and ready to fight at any time for their superstitions. Their Governor is an Armenian priest, who is generally called the "crazy priest."

He carries a sword and a pistol in his girdle, and a musket on his shoulder, when he heads the occasional expeditions of his fellow citizens. So this exile is truly the sending of a lamb among wolves.

It is generally reported in Aleppo that the Governor received a fee of twenty thousand piastres to do this good service to our enemies; and they boast that they will pay as much to have every Protestant banished out of the city. But in the order of the Governor it is said that our brother "is banished by command of the Grand Vizier, at the request of the Armenian Patriarch, Matteos." So it is difficult to know the exact truth of the matter. This is certain, however, that the priests in Aleppo are collecting money from the people, to the amount of five piastres from a common domestic, "in order to meet the spiritual necessities of their religion at the present moment."

Here the journal of Mr. Van Lennep closes. He subsequently returned to Aleppo, his presence being particularly needed in that city, in consequence of the opposition which had been excited against him through fear of the movement among the Armenians.

From a letter which has been received in this country from a member of the Syria mission, it appears that the prospects of the evangelical Armenians at 'Aintab became somewhat darkened after Mr. Van Lennep's departure, through the activity of the adherents of the Patriarch, and the influence which they brought to bear upon the Governor. The details of this affair, however, are not known.

LETTER FROM MR. GOODELL, MAY 19, 1847.

Progress among Armenian Females.

One of the most animating facts connected with the Armenian reformation, is the interest which some females exhibit in the doctrines of the gospel. Our brethren are giving a due share of their time and strength to this department of their work; and the female seminary, in particular, is exerting an extensive and most salutary influence. The statements contained in this letter of Mr. Goodell, as bearing upon the general subject, will be read with satisfaction.

True religion is indeed a wonderful thing. It reforms the outward man as well as the inward; and this not only in respect to his morals, but even in respect to his manners, improving his whole appearance. So true is this, that we frequently have occasion to make the remark of those who join the Protestant community, which Paul made to the Corinthians, "But ye are washed." And if any from among the lower classes are seen to attend the public religious services, for a few Sabbaths, without any external improvement, it is at once understood that they attend from curiosity, or from some other worldly motive; and that their hearts have not yet been brought under the influence of the truth. Inattention to their personal appearance may in general be taken as evidence that it cannot yet be said to them, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Of course I speak now only of the lower orders of society, who have need to be thus "washed" outside as well as inside, and who have, in a literal as well as a metaphorical sense, to be "raised up," in order to "sit together in heavenly places" with other Christians.

True religion also excites thought and intelligence. You can hardly conceive of the waking up of the female mind in our little community. Every female member of the church can now read; and this ability has been acquired, in most instances, from the impulse which piety in the heart has given to the intellect. This spirit is now extending from the church through the whole community; and even mothers and grandmothers are learning to read, in order that they may peruse the Holy Scriptures for themselves.

You would be amused to see one grandmother, with three pairs of spectacles, all being without bows, and all stuck tight and fast from the bridge straight on towards the tip of the nose, making it unnaturally sharp in appearance, the whole distance, and not a little obstructive to the sound of the voice; and she occasionally peering over the top of the whole of them to ask you a question, with a look of as much animation as any professor in the theological chair! Until the present year, she appeared to feel no interest in eternal things.

Let me mention another incident. At evening prayers in the female seminary, not long since, I observed that a little girl of four years old, a sister of one of the pupils, was seated with the others, and had a book in her hand. I knew she was attending one of the day schools of the Protestant community; but I did

not suppose that she was yet capable of reading in the New Testament. When some eight or ten of the girls had read, it came to her turn; and I found that she had not only kept the place, but that she was able to read her verse with all readiness! On expressing afterwards my astonishment, that one who was not yet able to speak plain, should be able to read with such facility, I learnt, to my still greater astonishment, that she was the teacher of her mother! The mother is to be received into the church at the next communion, having been blessed with two teachers, this little babe teaching her to read the Bible, and the invisible Spirit teaching her to profit by it.

The female seminary has evidently much to do in keeping alive and increasing this desire for improvement; and it is thus a great blessing to the whole community. Four of the pupils have been examined for admission into the church, and they are to be received at the next communion.

One of these, aged fourteen, is a sister of the former and present pastors of the Evangelical Armenian Church at Constantinople. Her mother is to be received at the same time. Another girl, aged twelve, is to be received in company with her mother, who is the individual mentioned above, as "having been blessed with two teachers."

Syria.

LETTER FROM DOCT. VAN DYCK, APRIL 30, 1847.

State and Prospects of the Seminary.

THE opening of the Seminary at 'Abeih, in November last, was announced in a letter from Doct. Van Dyck, published in the Herald for March. In the following communication, the history of the institution during its first term is given, together with the plan adopted for its instruction during the summer term.

Our grateful acknowledgments are due to our heavenly Parent, for his favors in enabling us to carry out our plans thus far. Neither sickness nor death nor accident has been permitted to assail teachers or pupils. There have been no jarring discords to disturb the harmony and peace of our labors or our hearts. The utmost kind feeling and affection have prevailed; and there has been no occasion for discipline of any kind. A word, a caution, a little affectionate advice, have been amply sufficient to maintain good order and regularity in study and moral conduct.

For the first three months, pursuant to our intention previously communicated, six of the pupils were carried forward in Arabic grammar, arithmetic, geography, and the study of the Scriptures; the remaining three were allowed to omit the study of grammar, their previous mental discipline not having been sufficient to enable them to direct their minds to several subjects at once. About the first of February, general history was added to the above mentioned branches. There has been a good degree of advancement in them all.

For the first two thirds of the past term, the Sabbath lessons were the Messianic Psalms; during the latter third, the Assembly's Catechism was studied, with proofs, and the doctrines deduced therefrom. This latter exercise has been conducted rather closely and minutely; so that we have only gone through with the first four or five questions. Composition was required twice or thrice during the term; but it has not been deemed best to call often for that exercise, until the pupils shall have made a little more progress in their other studies, and acquired a more extended knowledge of general subjects.

On Tuesday, March 30, a public examination was held; at which the members of the mission were present, of course, and, in addition, Rev. Mr. Graham, a Scottish missionary who is stationed at Damascus, and several respectable natives. The pupils were examined upon all the studies which they had pursued during the previous term, and, I may safely say, came off as honorably as most classes in our American academies.

In adverting to another subject of commanding interest to every such institution, Doct. Van Dyck makes the following remarks:

Here you will doubtless ask that all-important question, "What token of the Spirit's presence have you had during the past winter?" I answer, we have seen none of his powerful, overwhelming operations, but I think we have heard his still small voice. There has been at times considerable solemnity among the pupils; and now and then, under the preaching of the word, or the daily instruction, the silent tear has been seen to trickle down the cheek. I cannot say, however, that there has been a case of decided conversion in the seminary, that

is, of any of the pupils since they entered; but I should not dare to say that three were not converted before they entered.

These three are from Hasbeiya and its vicinity. They long ago asked to be received to the Lord's supper; and I feel that I cannot assign any good reason why they have not been admitted to that blessed ordinance. I have no hesitation in saying that they would have been received in any Congregational, Presbyterian, or Dutch Reformed church in America. They make an open profession of faith in Christ alone; they have borne persecution for the truth's sake, long and severe; their outward deportment shows nothing that would give the lie to their profession. It comes out, without their perceiving it, that there is going on within them an inward struggle, a war of the members against the law of the mind; and this inward struggle makes them doubt as to their state; and they sigh and cry for deliverance from sin. They love the Bible; indeed, it has been difficult at times, during the past winter, to get them to devote sufficient time to their other lessons. They complained that geography and history, &c., were taking too much of their time from the study of the Scriptures, not being then aware of the aid which these branches give in understanding the Scriptures. They love the house of prayer, and they pray in secret. They have zeal for the good of others; they talk on the subject of religion wherever they go, in the house and by the way. They have a strong desire to preach formally. They pray that their studies may be shaped to that end; that they "may be taught how to preach," is their expression. This is the case of three of our pupils, all young men grown, aged about twenty-five, twenty-eight and thirty.

And this state of mind is not new; it has existed for several years, in spite of persecution and opposition; and, what is more chilling and discouraging than either, in spite of being kept away from the soul-refreshing ordinances of the Christian church, which were given as means to build up and strengthen the feeble Christian, as well as to delight and comfort the strong. The same things may be said of two of our school teachers. Such is our present condition.

Passing from the past history of the seminary, he makes a few remarks on its plans and prospects.

We expect to commence our summer term on Wednesday next, May 5, with the same pupils as before, with one exception. Mr. Whiting will probably have communicated to you the circumstances of the death of our native schoolmaster in this village. This afflictive circumstance takes his son, one of our most promising pupils, from the seminary. We anticipate the return of all the rest. The studies which we expect them to pursue during the summer, will be the Scriptures, grammar, arithmetic, history and natural philosophy. Their attention will also be directed to composition and declamation. The Assembly's Catechism will continue to form the basis of theological instruction.

It was our intention to introduce a few new scholars at the commencement of the coming term. Those of us who teach, however, have felt that for the first year two classes would lay upon us a burden of labor greater than we could bear; inasmuch as our Sabbaths are not days of rest, but public preaching, and the Sabbath exercises of the seminary, and our families, make them fully as laborious as any day in the week. It has, therefore, been thought best by the mission to defer the admission of new pupils until the fall, and then make a close selection from among the applicants, of which there are already a number from various parts of the country.

Bombay.

LETTER FROM MR. ALLEN, MARCH 25, 1847.

Mahratta Version of the Scriptures.

THE information communicated in the following letter is interesting, inasmuch as it shows that the whole Bible is now accessible to a numerous people in Western India. The history of this work of translation, as given below, should be preserved; especially as our own missionaries have had an important agency in bringing it to a successful termination.

We have at length the satisfaction of seeing the whole Bible in the Mahratta language. On the first day of this month, the last page of the book of Esther was printed; and I had the pleasure of possessing a complete copy of the Scriptures in Mahratta, the only complete copy in the world. Of this I am certain, as the whole was printed under my superintendence. All the Scriptures

which have been printed in Mahratta, excepting one of the Gospels printed many years ago, have been printed at our press.

The Gospel of Matthew was printed in 1817. The translation of the New Testament was not completed and printed till 1826; though, meanwhile, some of the Gospels and the Acts of the Apostles had been printed several times. In 1830 a second and revised edition of the New Testament was printed. The original translation and the revised edition were both made by our mission. Since then all the New Testament has been printed once, and some parts of it several times, by the Bible Society, as altered and revised by its Translation Committee. Of this Committee I have been a member for nearly fifteen years; and for several years past I have been secretary of the committee, and so have had much to do in the preparation of the revised editions which have been published.

The Old Testament was translated by our mission as far as to Chronicles 2, and also the book of Psalms. The book of Genesis was printed in Mahratta in 1823, and has since been several times reprinted. Some of the other books have also been reprinted. The remaining books of the Old Testament were translated by the late Rev. J. B. Dixon, of the Church Missionary Society. His translation of the prophetical books was printed in 1838.

It is not improper to mention some of the circumstances which delayed the translation and publication of the Old Testament so much longer than was expected. As Mr. Graves and Mr. Dixon, both possessing uncommon qualifications and much experience in such work, were engaged upon it, the other missionaries using the Mahratta language felt it to be their duty to devote their time to other kinds of missionary labor. Mr. Graves was in very feeble health for some years before his death, and his progress in the work of translation was necessarily slow. Mr. Dixon completed his translation some time before his decease; but various circumstances occasioned very considerable delay in its being printed.

The Bombay Bible Society will endeavor to keep its depository supplied with all parts of the Scriptures in Mahratta, and also, in connection with the missionaries using this language, to effect as much improvement in future editions as is practicable. But in this work of revising and improving the version in use, it is not unlikely that the progress will appear to be slow. Missionaries who are surrounded with a large heathen population, and who have acquired their language so as to be able to communicate a knowledge of the way of salvation, are not likely to find much time to devote to the improvement of a version of the Scriptures, in which the great truths of the gospel, the attributes of God, and the principles of his moral government, are translated and stated so as to be generally intelligible. Too much must not be expected, therefore, of the present generation of missionaries.

Some difficulties now connected with this work will gradually become less, as Christian knowledge increases among the native population. No language originating with a heathen people, while restricted to them in its use, can be a medium for properly and truly exhibiting the Christian doctrines, and for describing spiritual and holy affections. Of such doctrines the people have no idea; and of such affections none among them have ever had any experience. To communicate a knowledge of such doctrines, and intelligibly to describe such affections, new words must be introduced and defined; or words already in use must have new and intelligible significations. The language of the Mahrattas, as well as the people themselves, must be christianized. And the change in the people and in their language must go on together; neither can very much precede the other.

The whole Bible has been published in the two languages (Mahratta and Goojrattee) which are principally used on this side of India; and our press has now the means of printing the Scriptures in these languages, in any number and to any extent they may be required. These versions are no doubt susceptible of much improvement; and all possible means and efforts, consistently with yet more important duties, should be made, and I doubt not will be made, to improve them. But imperfect as they may be, the perusal of them cannot fail of producing considerable effect on the minds of the people around us, while we know they are able, through the enlightening influence of the Spirit, to make them wise unto salvation through faith in Jesus Christ. And we entreat those who have sent the gospel to the people of this country to abound in supplication to God, that his word here may have free course and be glorified.

Ahmednuggur.

LETTER FROM MR. FRENCH, MARCH 13, 1847.

State of the Schools.

THE annual report of the Ahmednuggur station was published in the Herald for June. The object of the present communication is to give a survey of the missionary work at Seroor during the year which has closed. Mr. French first describes the condition of the schools under his care.

The day school in Seroor has prospered during the year, and the boys have made good progress in the prescribed course of study. But I have not succeeded, as I could have wished, in my efforts to bring them under the influence of Sabbath instruction. For a season most of the larger boys met for a catechetical exercise on Sabbath mornings. But in a little time, failing to secure a general attendance at this hour, I required the teacher to bring them to my house on Monday mornings. This plan operated better, and is the one now pursued.

For a part of the year I have had two schools in operation in other villages. But it is difficult to sustain schools even in villages of eight hundred or one thousand inhabitants, because so little value is attached by the people to the means of education. Of the children who ought to attend school, frequently not one in five can be induced to do so, even though the instruction is given gratuitously. This is partly to be attributed to their aversion to studying our books, but chiefly to a want of interest in the subject of education. When the importance of educating their children is urged upon the common people, the universal reply is, "We never learned to read ourselves, and why should our children?" If their boys can watch their cattle, and their girls can take care of the little children, they consider it a great loss to send them to school. It should be remarked, however, that the higher classes, especially the brahmins, appreciate in a small degree the benefits of education, and their boys are generally taught to read.

Passing to another branch of the educational department of his work, Mr. French writes as follows:

The boarding-school contains at present seventeen boys, mostly the same that were in it a year ago. They continue to make good progress in their studies; but the education of their hearts in the principles of morality and religion does not advance as we could wish. For some time past the boys have been guilty of mutual annoyances and many little misdemeanors, which have been unfavorable to their moral improvement, and have been a source of no little trial to the missionary in charge of them. This unhappy state of feeling, however, is to be traced in part to an external influence.

It is necessary to mention such things in order to exhibit our labors as they are. We do not think that the developement of human depravity among those for whom we labor, should discourage us in our work, but rather teach us its necessity, and lead us to trust alone in the grace of God for success. "They that are whole need not a physician, but they that are sick." Christ came to save the lost; and, in commissioning us to carry out this great design, he has given us the blessed promise, "Lo, I am with you always, even unto the end of the world."

The only remaining school sustained at Seroor, is mentioned in the following paragraph:

Since the girls' school was resumed in September, it has gone forward satisfactorily and without interruption. It contains at present nine girls, of whom all but one have learned to read, and have committed to memory the mission catechism, besides the Lord's Prayer and the Ten Commandments. One of them has also gone through with the Summary of Christian Doctrines. They have likewise made some progress in arithmetic. It is pleasant to see their intellectual advancement, and especially to witness some improvement in their social habits and morals. We should be glad to enlarge this school, especially if we could obtain a teacher of just the right character. One of the boys of the boarding school has taught this school since September, and has done as well as could have been expected. Such a school requires a female teacher of sound principles and good intellectual training.

The Church—Caste.

The next topic embraced in Mr. French's report, is the state of the church at Seroor. "While we are not without grounds of encouragement," he says, "we have much occasion for the exercise of all the patience, forbearance and charity that we can command."

We are often reminded of the "bruised reed" and the "smoking flax;" and it is sometimes difficult to know with what severity to apply the principles of the gospel to these frail disciples. The individual who was suspended more than a year ago, still remains under censure. He does not exhibit that penitence and humility which we wish to see, though I know not that he has been guilty, for some months past, of any overt act of an unchristian character. It is difficult to determine what course to pursue in respect to him. How acceptable would be the advice of an associated brother in such cases!

The other church members have demeaned themselves with considerable propriety; though it is painful to witness such a deficiency of brotherly love as sometimes appears among them. It should be remarked, however, that some of these brethren have much to contend with in their unconverted companions, and stand in great need of the sympathies and prayers of the churches at home. These same women have at times professed much seriousness and asked for baptism, and even now probably think themselves Christians.

There have been no additions to the church during the year; though one individual would probably have been received, had it not been for the state of feeling above referred to. There are a few who may be regarded as inquirers, and who give some evidence of sincerity. But they do not show that work of the Spirit on the heart, without which no intellectual convictions can save the soul.

While speaking of the condition of the church under his care, it occurs to him to "say a word on the subject of caste, suggested by an idea advanced at the last meeting of the Board."

That God can and will bring good out of the system of caste, no one will doubt. But that it is fitted to be an instrument of good, no one who sees the actual working of the system in connection with missionary operations, can, I think, admit. If our object is to evangelize a particular class, to the neglect of all others, and if we are willing to allow the caste feeling to pervade the church, then the system would doubtless favor us. But no one thinks of pursuing such a course. Our object is to carry the gospel to every creature, and to teach men that God "hath made of one blood all nations" and classes "of men." I can look upon the system of caste only as an evil, which furnishes the chief obstacle, aside from the depravity of the human heart, to the spread of the gospel in this land.

Preaching Tours.

The most important labor performed at Seroor, is described below.

Opportunities for preaching the gospel in public and in private, continue about as usual. The Sabbath is devoted to this labor. I have two public exercises, one in the morning at the chapel in town, and the other in the afternoon at our new school room, near the bungalow. Besides this I have a biblical exercise with the larger boys of the boarding school in the afternoon; and Mrs. French has a similar exercise with two classes in the forenoon, also a meeting with the women connected with us, in addition to the attention she gives to the girls' school.

The children of the boarding and girls' schools, together with all the people connected with our establishment, assemble daily for religious instruction and prayer. For some time past I have devoted two evenings in the week to the native Christians and a few others, in the study of Banvard's Topical Questions, an exercise much needed among this people, inasmuch as it teaches them to think. I have done less bazar preaching the past year than was desirable.

The following statements make it obvious that more time should be spent in visiting the country adjacent to Seroor. Perhaps the reinforcement lately sent to this mission may enable Mr. French to devote more time to this species of labor.

My tours in the surrounding villages form an interesting and important part of my missionary work. Aside from the villages visited in the beginning of the year, I have within the past three months (including the first two months of 1847) visited, with the aid of my native assistants, eighty-three different villages, all lying, with two or three exceptions, in one half of the territory I am attempting to traverse, and none of them more than thirty miles from Seroor. In each of these villages, some of which had been passed by on my former tours, we addressed an audience varying from twelve or fifteen to seventy or eighty.

With a few exceptions, these audiences gave good attention to the truth for from half an hour to two hours. In some of the places we had two or three audi-

ences. Some of the time I took my family with me, which secured the important advantage of bringing the gospel to the female part of the community, an object which I could seldom accomplish when alone. Mrs. French's audiences with the women were frequently large and attentive. A female missionary who is able to perform such labors, has an encouraging field of usefulness in the villages. In some instances I have found traces of former labors, though there are but few persons who can give much account of what they heard on previous occasions. Nor is this to be wondered at, when we consider that the gospel had been carried to their villages on but two occasions at most, and that at intervals of two years. We cannot expect an abundant harvest from seed so sparingly sown. But what can one man do in carrying the gospel to one hundred and fifty villages, besides conducting a system of operations at a central point? Were I entirely released from labors at Seroor, I could probably, during the period in which we can safely be abroad, visit all the villages of my field once a year. But labors at Seroor should not be neglected. And how slow the work must advance, even if the gospel is preached once a year in every village! I am more and more convinced of the importance of this department of labor, and hope to be able to give more attention to it hereafter.

The Out-Station.

The commencement of an out-station, about three miles east of Seroor, near the great road to Ahmednuggur, was announced in the Herald for June, 1846. The history of this enterprise, as brought down to the date of this letter, shows what obstacles may be expected to meet us in similar undertakings.

The out-station at Wadagaon has been an object of interest and solicitude. So far as I can learn, Dajeba has demeaned himself with a good deal of propriety, and has been the means of diffusing considerable Christian knowledge. He has had, most of the time, a few of the villagers present at daily worship. The truth made such an impression on some minds that the enemy became alarmed, and the spirit of persecution began to show itself about the middle of the year, and one man was obliged to perform a penance. Those who had been in the habit of visiting Dajeba, fled in terror, including those who had heretofore served him in the capacity of barber, &c. For a season the family were subjected to many inconveniences, and Dajeba's work was much obstructed. But their old friends soon began to visit them, at first secretly, and then publicly; so that eventually they became reinstated in their former circumstances.

Still there seemed to be, on the part of some influential persons, a determination to drive the family from the place. The owner of the house which they occupied, was induced to refuse the use of it; and he would have turned them out immediately, had it not been for the fact that the building was secured by written engagement for the period of one year. Thus they were allowed to remain till the close of October. As all attempts to rent this or any other dwelling, after this date, proved unavailing, the only alternative was to build a house or quit the place. But to have given up the station in such circumstances, would have put the shout of triumph into the enemy's mouth, and have offered, as it were, a bounty to persecution; the former course was therefore determined upon. Then came up the question as to a building spot. There were many such places; but not one could be obtained, either from individuals or from the village authorities. Our next resort was to the government; when, after much delay, a piece of ground was secured. Now we thought there would be no more difficulty. But when the materials for building the house began to be gathered, a variety of obstacles were thrown in the way. It was with much difficulty and at considerable expense of time and money, that the stones and dirt and water required for the work could be obtained. But all these obstacles were at length overcome, and the house is now finished. Thus, by dint of perseverance, and at considerable sacrifice of time, and money, accommodations, including a dwelling house and domestic chapel, have been put up for a native assistant at Wadagaon.

I should remark that those who opposed Dajeba, while there was hope of preventing his remaining among them, now appear friendly; and some of them frankly confess that their sole object was to induce him to leave the place; but since they have failed in that, they do not wish to trouble him. The prospect is that he will be permitted quietly to pursue his work; though we must expect opposition, in case of success attending his labors.

The items of information contained in the following extract are not without interest. It is gratifying to know that competent medical assistance can be had at Seroor hereafter.

By a recent arrangement made by the government, we have now another permanent European resident at this station, and also a regular physician in the place of our apothecary. This change is in itself an advantage, while it also indicates the permanency of the station.

We have much reason for gratitude on the score of health during the past year, never having been more highly favored. The cholera prevailed fearfully at this place during our absence in the hot season, and cut down some hundreds; but it came not near our people. In view of God's dealings with us in our persons and in our work, we would be thankful and take courage; being assured that it is not by might nor by power, but by the Spirit of the Lord, that India is to be saved, and that our hopes are not to be built on the lights and shades of the missionary work, but on the faithfulness of the living God.

Madras.

LETTER FROM THE MISSION, APRIL 3, 1847.

Introductory Remarks—Population of Madras.

A LETTER from this mission was published in the June Herald, which dwelt at some length upon the desirableness of commencing a station at Arnee, or in its immediate neighborhood. It was stated at the conclusion of that letter, that the Prudential Committee approved the plan proposed by the missionaries; and that they had resolved to strengthen the mission as soon as practicable. As yet, however, they have not been able to designate any one for this field.

The present communication comes to us with a louder and more earnest appeal. With some it will have additional force, from the fact that it has the cordial sanction of Mr. Spaulding and Doct. Scudder, who were at Madras when it was prepared. The reader will be surprised to learn, perhaps, that this mission is no stronger now than it was seven years ago. "In the meantime," our brethren say, "our burdens and responsibilities have increased threefold. We have a female boarding school, other day schools for girls, and English schools, not then in existence, larger congregations, and two native churches, then scarcely planted, to say nothing of the extended and extending operations of the press." They then inquire, "Is it suitable that these enlarged interests should be devolved upon a diminished and weakened mission?"

In the prospectus for a rail-road from Madras to Arcot, lately issued, we have the following statement, apparently from authentic records: "The population of the city of Madras, the second in India in importance, amounted in 1822 to 462,051. In 1842 it had increased to upwards of 700,000, and is still increasing. This increase, so considerable, in so short a space of time, has arisen from various causes, chiefly political, "many of which have tended to reduce the importance of the cities in the interior, and centralize the population on the cities of the coast."

Here then, in this city alone, are more than twice as many souls as in New York, five times the number in Boston, more than three times as many as are to be found in the district of Jaffna, and seven times the population of the Sandwich Islands; yet there are not a dozen missionaries devoted to their salvation! How does this compare with the places mentioned, or with many others? Is there equality?

But it may be said that as it is a city, it is not so favorable a place for missionary labor as these and other fields, and, therefore, cannot claim equal attention. To this it might be sufficient to reply that it is part of the inheritance promised to our Savior, and is to be subdued to Him, whether there be more or less promise of early success. Besides, as the heart of the presidency, it has influence upon all the extremities. Should the country places become to some extent Christian, and yet the city remain heathen, the reaction from this centre of influence would greatly obstruct the progress of the truth. We may, no doubt, act from the country upon the city, but more effectually from the city upon the country; or, rather, both should be moved upon at the same time. Whether there is a prospect that a given amount of labor will tell more upon the city or the country, must depend somewhat upon the proportion of the laborers to the work to be done. If two or three missionaries only are placed in a large town they may be as nothing in the crowd, and their efforts may seem to be lost. Yet if they work faithfully in any neighborhood with the same people, though surrounded by multitudes of others, the leaven of their influence will gradually spread, (especially if the number of la-

borers be in any proportion to the numbers labored for,) even into the mass of the population. But if we grant that by having their influence more diffused there is less prospect of producing immediate and visible effects, it is not, therefore, the less important as a preparatory work, which can be done no where else, and for which there must be many missionaries, who had better be of several societies.

Facilities and Encouragements at Madras.

The mission next pass to the consideration of the facilities and encouragements which they find in prosecuting their work at Madras.

Mr. Drew, a judicious missionary of the London Missionary Society, who returned from England to Madras by way of Bombay and the western coast, less than a year since, and who visited the German, London, Church and American missions in the southern part of the peninsula, has stated more than once, in public and in private, that though he saw much at Travancore, Tinnevelly, Madura, and other places, which was pleasing and encouraging, he considers Madras a more eligible field than either of them. We may not, perhaps, think that it is so for immediate fruit; but we think it second in importance to neither of those, all things considered, if we look to future years, and duly estimate the influence of any real impression made at the head quarters of opposition.

The present state of Calcutta, compared with what it was a few years ago, is in point to show the importance of concentrating a good degree of labor upon a large place. There are, it is supposed, not less than one thousand educated young men in Calcutta, fully convinced of the truth and claims of Christianity, though hindered as yet from professing it by fear of persecution. The number of such persons under instruction in English is estimated at five thousand. The attendance on stated preaching in different parts of the city, is said to be often large; and the converts, if not numerous, are yet respectable in number. There has been much less done in Madras of late years, though it was earlier occupied; but the change here has also been great, even since we first knew the place. We cannot now go into details.

The facilities presented consist in the encouragement given by the government to education (in mission as well as other schools) by offering to educated pupils situations of trust and emolument, formerly engrossed by the brahmins, but now open to the best qualified of all castes; in the general diffusion of some knowledge of Christianity; in the spirit of inquiry which the progress of education and the operations of the press, with teaching and preaching, have excited; and even in the violent opposition which has been manifested, as it has arisen principally from the contact of Christianity with brahminism. All these are so many facilities for prosecuting our work.

You may be aware that an anti-missionary society has been organized among the natives of Madras. It employs a press in printing small tracts and a newspaper, (and these are widely distributed;) it has established several opposition free schools, here and there; it has in its service sundry tract distributers and declaimers against Christianity, who imitate missionaries in their manner of speaking and preaching; and it sends out agents for similar purposes into the country. It was this instrumentality which excited the outbreak in Tinnevelly; and at various other places opposition has been occasioned in a similar way. The influence of the society is felt in different parts of the country; which fact shows the importance of meeting it in the place from which it issues. No where else can this enemy be contended with so successfully. With others, we are doing something, according to our ability, in this conflict. A little book of eighty-four pages, (in reply to one of their principal tracts, inveighing against Christianity, and urging many of the infidel objections of Voltaire, Paine, and others,) has been prepared and printed. It is much inquired after, and is doing good.

This opposition may be regarded on the whole as encouraging; as it shows that the truth has taken hold of the native mind. Tracts and books, the missionaries say, are generally received with great avidity; and if preaching places could be opened in different localities, many would flock to them.

Our brethren also think it important to have a well appointed mission at Madras, for the sake of its influence upon other missions. If there be any thing, they say, of peculiar value in the principles and movements of their native land, in its freedom from sectarianism, its energy and enterprise, it is well to communicate it to others. And, on the other hand, they may themselves profit, they suppose, by a free and familiar intercourse

with other missionaries and other societies, such as can be enjoyed in a large city.

Importance of the Press at Madras.

The mission was commenced, in part, as an outlet for the funds of the American Bible and Tract societies, as an agency for the distribution of their charities, which it was hoped the demand upon them here would also increase. To a considerable extent this expectation has been realized; and we have received and applied liberal grants for Scriptures and tracts, the printing of which has kept the press in operation much of the time, and the distribution given us and others wide opportunities for usefulness. The American Bible Society granted us in 1838 five thousand dollars, in 1839 four thousand dollars, in 1840 eleven hundred dollars, in 1841 six thousand dollars, in 1842 one thousand dollars, in 1843 three thousand dollars, in 1844 one thousand dollars, making, in all, twenty-one thousand one hundred dollars; and at the time of the transfer of their accounts to the Board, at the end of 1845, we owed the society nearly two thousand dollars. The Tract Society had in like manner granted us, at the end of 1845, thirteen thousand eight hundred dollars, and were then in our debt three thousand five hundred and seventy rupees.

It is evident that, as these large sums have been employed in sending out pure truth on the printed page, far and wide, the influence cannot have been small. We know not whether, under the new arrangement, similar grants may be expected; but we have no hesitation in saying that they are needed. We expended last year, as will be seen by our accounts, nearly the whole of what was due the Bible Society; and, deducting a grant of five hundred dollars from the Tract Society, we added to the former debt eight hundred and sixty-two rupees. We have, it appears, a similar grant of five hundred dollars this year; but it will do very little towards printing what we absolutely need, to say nothing of keeping the press in proper work; and if that be the principal object of the mission, so that it is considered mainly a book manufactory, it would seem plain that it should be kept in full work. We do not wish it so considered, as we think the mission in other respects equally important with other missions in proportion to its size; but we give the printing establishment a leading place.

The importance of the press here as the instrument of diffusing scriptural truth, whether in English or the native languages, can hardly be over-estimated. Our brethren of other societies are aware of its value, and one and another have frequently and gratefully said, "What should we do in Madras without the American press?" We have heretofore presented this subject, and, therefore, only allude to it in passing; but we may say that had the Church mission press been sold to a private printer, as was in contemplation, the whole printing for the Bible and tract societies of Madras, to speak of no other, would have been probably about one third higher than it now is, and have been executed slowly and in an irregular manner. But for this mission, so far as we can judge, the entire Tamil Bible in one volume, printed at the joint expense of the Madras Bible Society and the American Bible Society, and also the Tamil New Testament with references, printed in the same way, would not have been published. An impulse is given by the mission, in various ways, to the operations of the press among others by the active distribution of its productions; and a stronger body is needed for this purpose, as well as to prepare suitable books for publication. In the want of living agents to go through the length and breadth of the land, the importance of supplying the deficiency, as far as possible, by these silent messengers cannot well be overrated.

We must plead for the means to make the printing establishment really and permanently efficient. We do not speak of what is expected of us in regard to school books, though this is very important, or even the great work of bringing out the contemplated Tamil and English Dictionary, which will occupy some years, but simply of religious publications. They alone require more strength than we have at command, and their necessity cannot be denied. Without them the missionary is much like the mechanic without his tools. Help us then, brethren, that we may be able to help those whom you send into the field, not forgetting even missionaries from other bodies. The Madura mission looks to us for the greater part of its Scriptures, if not also for its tracts and other religious books.

The Wants of the Mission.

Having presented the various considerations which show the necessity of a speedy reinforcement of the mission, our brethren conclude with

the following statement of their precise wants. Will not some of our young ministers, and candidates for the ministry, listen to the appeal which is herein addressed to them?

We need then to be strengthened; and we must be strengthened, or languish and die. We have lately spoken of enlargement, by the addition of a country station or two; and we would here repeat that if the Committee find it difficult to bring their minds to make much enlargement in the town, where they may think English or Scotch missionaries may have more advantages, we would say, "Let us then be well strengthened in the country, according to the tenor of our last letter, and let us see if we have not as promising stations for labor in the country as any other missions." We know no better place than Arnee, or its vicinity, concerning which we have recently written. There is to be a rail-road to it in due time; and then it will be but a few hours' distance from Madras. Probably the same line will eventually be continued to Madura and Tinnevelly; though, of course, the prospect of that result is somewhat remote, but when realized Madura will be much nearer to us, for all practical purposes, than it is to Jaffna.

We need for Madras at least four missionaries, one to assist Mr. Winslow, taking the secular concerns of the mission and the superintendence of the English school at Chintadrepettah, one in the Washermen's pettah, west of Royapoorum, where an English school is now in operation; one in Black Town; and one to accompany Mr. Henry M. Scudder to Arnee, or that vicinity, when Doct. Scudder shall have returned from Madura. This is a very small supply. Are there not means of furnishing it? Will not the young ministers of our favored country acknowledge the claims of the seven hundred thousand souls in this city, (most of whom must perish, notwithstanding any aid now rendered to them,) and feel the constraining love of Christ, till they shall not be satisfied without a serious, candid and prayerful consideration of the double question of duty and privilege as to this field as well as others? When the question shall not be, "*Must* I go to the heathen?" but "*May* I have the privilege thus to be conformed to my Savior, and truly and practically have sympathy with him in the travail of his soul for a lost world;" and when every Christian asks what may I give of the Lord's substance intrusted to me as a steward for this work; men and money will not be wanting! And when ministers and people, missionaries and converts, unite with one heart in wrestling prayer for a blessing, then may we hope that the Spirit will be poured upon us from above, and this high place of heathenism become a garden of the Lord.

Proceedings of other Societies.

Foreign.

SCOTCH MISSION TO THE JEWS.

The Free Church of Scotland has taken a deep interest in the conversion of the Jews, ever since its separate existence commenced. One of its "Schemes" is for this object. It sustains four missions at the present time; one of which is in Berlin, one in Pesth, one in Constantinople, and one in Jassy. Connected with these are nineteen male laborers, ten of whom have received ordination. From a recent statement of "the Committee for the Conversion of the Jews," the following interesting sketch of the different missions is taken:

There are discouragements in every work undertaken in the name of the Lord, for Satan ever opposes the overthrow of his kingdom; and even where the work has made some progress, there will be disappointments, for it must needs be that offences come. We would not conceal that we have experienced such trials in some of our stations; but these on the whole, have been few, while we have ground not merely of thankfulness, but of adoring wonder, in the year that is past.

In our first station at Pesth, "the number of the public witnesses for the truth of the gospel from among God's ancient people has been considerably increased. An eminent rabbinical student, a Jewish family, a young Israelitish teacher, and a young man, the brother of the first convert after the establishment of the Pesth mission, have all been baptized into the name of the Father, Son, and Holy Ghost." The history of these cases has brought out, in a remarkable manner, the enmity of the carnal mind against the truth as it is in Jesus; the power of God's truth fastening on the heart to lead the whole man captive to Christ; the Lord's providential guiding, upholding and delivering of those whom he is calling to himself; their willingness to forsake all for Christ's

sake; and their joy unspeakable and full of glory in that Redeemer, whom, having not seen, they love.

Jassy, long benighted and desolate, even with our mission in the midst of it, shining as a light in a dark place, is now full of promise that this people walking in darkness may yet see a great light. To this date there have been seven Jews baptized at this station, and eleven are at present under regular instruction as candidates for baptism; while "men in the prime of life, and the very ardor of its business, are coming in numbers to ministers of the gospel of express purpose to converse on topics of religion."

Constantinople presents a vast and most interesting field, and the Lord has been giving us laborers to occupy it. During the course of the past year Mr. Allan's hands have been strengthened by Mr. Thomson; who has for the present been obliged to devote much of his time and energy to our schools. The German Jews he reports as being in a most interesting state, the zeal of the children being quite astonishing, and their progress very great. Mr Denniston, a minister of many years experience, and long favorably known to the Committee, has also been appointed to this station, for which he will soon set out and he will be followed by Mr. König, a licentiate of the Prussian Church, who has lately arrived in this country, having brought with him an interesting letter from six converted Jews, expressive of gratitude for the gospel of Jesus Christ which you have been privileged to send to them.

Mr. Schwaatz is "prosecuting his labors assiduously at Berlin, and has gathered about him a select company of proselytes, who meet regularly for worship and religious instruction, in which they have made great progress."

In speaking of the baptisms at Pesth, it will be seen, the Committee mention the case of "an eminent rabbinical student." A further notice of this individual may be interesting. The following narrative was prepared by Rev. Mr. Wingate, one of the missionaries at Pesth.

In 1842, Mr. Friereich had long interviews with our dear father, Dr. Duncan, and was at first mainly attracted by his knowledge of rabbinical literature. Many opportunities were in this manner presented of bringing him in contact with the great doctrines of redemption, and their relation to man's everlasting destiny. Mr. Friereich was a Pharisee, proud of his nation, his language, and his religion. He long sought to defend the unity of the God of the Jews, the unchangeableness of the Jewish dispensation, and the efficacy of ceremonial observances, if accompanied with devotion, moral conduct and penitence, to procure salvation, at least for all the natural descendants of Abraham. All this time he looked forward to the office of Rabbi, and his pride was further flattered by an invitation from his brethren to write in defence of the synagogue, and silence the new disturbers of the peace of Judaism. Several days elapsed before he gave any answer to their invitation. Meanwhile, he had drawn out the plan of a work, in which he proposed, from the Old Testament, to demonstrate the impossibility of a further revelation, and to endeavor to set aside the divine origin of the New Testament. Full of hopes of success, he very gravely announced his purpose to us, which afforded several new opportunities of repeating more fully and solemnly the great truths of the gospel; the impossibility of the intellect of man inventing a history which should fulfil such a varied and seemingly inexplicable chain of prophecy as the Old Testament contains; the sudden destruction of the Jewish temple and Jerusalem; the dispersion of his nation throughout the world, &c.; and finally, the possibility at least that the guilt of rejecting "Jehovah our Righteousness" might be the sin which had drawn down such remarkable national judgments, unprecedented in the history of the world. He paused. Conscience uttered its voice loudly and distinctly. He announced to the synagogue, "I cannot accept your invitation."

The breach with the synagogue threw him back more decidedly on the testimony of the word of God. He now visited us very frequently, attended the public ministrations diligently, and at the same time acquired the English language, chiefly by studying the Psalms in the English Scriptures, the beauty and faithfulness of the translation often calling forth remarks. For two years he continued studying Christian theology. Our Catechism, Confession of Faith, and Boston's Fourfold State, were his almost constant companions. At times we thought we observed a spiritual knowledge of the wickedness of the natural heart pressing in upon him, and that the self-righteousness of man's proud heart was yielding to the righteousness of Jesus, beginning to be seen and apprehended by faith. At other times he seemed to be satisfied with a human reformation, and was pleased with the idea of being able by self-government to prepare himself for eternity. In public, however, we found he was defending the gospel in opposition to the cavils of the Jews, and often brought up his acquaintances to speak with us, whom he had persuaded to come and hear "the new way of life." Some of these (at that time scoffers, while he on the contrary was solemnized by the revelations of the Gospel) were become decided followers of the "meek and lowly Jesus;" while he still remained without any sense of reconciliation with God through the blood of Christ, "our passover sacrificed for us."

One day, in the course of instruction, the passage in Daniel, "I saw in the night visions," &c., seemed to give him a view of the divine glory of the Redeemer, as King of kings and Lord of lords; and he came under more powerful impressions of divine truth than we had yet seen. There seemed

still, however, a great want of spiritual perception as to his personal guilt and sin, and no consciousness of earnest personal covenanting with a Savior freely offered to the chief of sinners. This happened more than a year ago. Shortly afterwards he relapsed into a state of comparative indifference, and, offended that he had not been received into the church, he suddenly took leave, and went to a city in the interior of Hungary, where few or no Jews reside. Here he continued a year, mastered the Hungarian language, and obtained an appointment in the family of a nobleman. Here he was a favorite, and surrounded by all the luxuries and enjoyments in which the world places happiness.

He, however, felt no sympathy with all which was going on around him. His conscience was ill at ease. Pesth was ever in his thoughts. To the astonishment of the family, he declared his intention of leaving them and returning to Pesth. He even resumed his inquiries after saving truth, and with more earnestness than ever. The total depravity of human nature, the unity of the Trinity, the divinity of Christ, his own personal responsibility, guilt, and sinfulness, and consequent exposure to the divine wrath, were now clearly and distinctly acknowledged. There was at the same time an increased solemnity in his whole demeanor; and we felt that some remaining points with reference to Christian practice, on which we differed, would have speedily disappeared before increasing diligence at the throne of grace, and enabled us thankfully to receive him as another trophy of the Redeemer's grace.

Meanwhile, some circumstances occurred which appeared to press him to an immediate public confession of Christ; and having applied to the Rev. Mr. F——, of the Helvetic Confession, he was at once received and baptized. We trust that this amiable and interesting young man will yet evince more decided evidence of a work of divine grace, and be made useful in the promotion of the Redeemer's kingdom. He is at present publishing the first English and Hungarian grammar which has been printed in this country, and has made a translation of Dr. Cappadose's conversion into the native language of Hungary. We commend him to the special prayer of the Lord's people.

Mr. Wingate has furnished a brief notice of another of the recent converts at Pesth. It is as follows:

The next case is that of W. R. Brown, who, with his wife and five young children, has been baptized in Buda, opposite side of Danube, by our dear brother, the Rev. J. Banhoffer. Brown, a hard working tradesman, has been visiting us, and especially our dear brother, Mr. Saphir, for nearly a year. Latterly, the gospel seemed to be making a powerful impression on his heart; and on the Saturdays many Jews used to visit him, to whom he read tracts, and communicated his religious opinions. This soon drew down their enmity, which was evinced in endeavors to ruin him in his business. Brown, however, was enabled to look up to the Lord for deliverance, and hold on his way. Prayer and reading the Scriptures were no longer strangers to him; and on examining him we found a very intelligent knowledge of the great truths of the gospel. While in this deeply awakened state of mind, a numerous deputation from the synagogue of Buda suddenly entered his humble dwelling. They began with exhortations, threats, scoffs, and blasphemies, to endeavor to restrain him from a public confession of the Lord Jesus Christ. The Lord, however, suddenly strengthened him, and enabled him, for about two hours, to refute their arguments, while he solemnly declared that Christ was the true Messiah, the only Savior of mankind; that now he felt true peace of conscience, and, though poor, would not exchange his position that day for anything which it was in their power to offer him. The effect was a division of his enemies into two parties; the one continuing to revile, the other maintaining he was a clever honest man. To the commendations of the latter he replied: "I am an ignorant unlettered man; it is not I who have spoken, but God's holy Word, which is testifying against you. May the Lord give you grace to think and believe as I now do!"

On the following day, for the first time in the history of this humble family, he was summoned from his children by a warrant from the magistrate, on a charge of being a disturber of the peace. He attended the court, but his accusers failing to appear, the magistrate suffered him to return home. Next day, he was again, at an early hour, called into court. Three charges were preferred against him by the rulers of the synagogue: 1. He was a Bohemian, without leave to trade in Hungary! 2. He had a child, ten weeks old, neither circumcised nor baptized!! 3. He had not paid the Jewish capitation-tax for the current year!!! (not yet due.)

The first charge the magistrate dismissed; he ordered his child to be either circumcised or baptized within three days; and requested him to pay the tax. The elders then demanded two pounds fourteen shillings as the amount of his assessment (five shillings for a man in his station would have been the correct demand). The magistrate reproved the elders for such an exorbitant charge; when they restricted it to eighteen shillings, still a large sum for a poor man. He now left the court, rejoicing to be counted worthy to suffer for Christ. Three or four hours elapsed before he reached home. In the meantime, he repaired to the synagogue, paid the eighteen shillings, and obtained their acknowledgment for the money. While there, he was again taken before the elders, at first flattered, then plied with horrible blasphemies. Firm and peaceful, they asked him again and again what he was to gain, what he was to receive. Laying his hand on his

heart, he said: "God has promised in his word, and I have already received what I expected. I have it *here*. I have already received what God in his word has promised; more I ask not; more I expect not. On arriving at his own house, he found his wife and children in alarm. An officer had been for some time in his house prepared to lay an execution on his furniture for the eighteen shillings, supposed to be unpaid. On drawing the receipt of the synagogue from his pocket, the officer immediately withdrew.

After this faithful testimony he was baptized the following week, in the presence of about three hundred persons, Protestants, Roman Catholics, and Jews. Rev. J. B—— delivered an interesting exhortation, in which he alluded to Brown's state of mind, and that his appearance before them was not that of one in search of earthly but heavenly riches. A great part of the congregation were in tears, not excepting the minister. While quoting the prophecies from the Old Testament, concerning a suffering Messiah, who should bear the sins of his people, an elderly respectable-looking Jew was observed weeping. Who was he, as we afterwards learned, but one of the very elders who had dragged Brown before the magistrate!! We all thought "The Lord is about to begin a work among the Buda Jews." The spirit of inquiry has been awakened, and the question raised, whether Judaism or Christianity be the truth of God; and we doubt not God will show us, that here too he has his "elect ones," whom in his own time, he will choose as the vessels of his mercy, and prepare them for the Master's use.

Domestic.

SOUTHERN BAPTIST BOARD OF MISSIONS.

THE Board of Foreign Missions of the Southern Baptist Convention held its second annual meeting at Savannah, commencing May 14. From the report of this body it appears that the amount received into its treasury during the eleven months which preceded May 1, was $16,111; the balance on hand, June 1, 1846, $9,504; and the sum available from other sources, $1,854, making a total of $27,469. The disbursements amounted to $15,274, leaving a balance of $12,194.

The Board is intending to employ laborers, for the present, only in China and Africa. It has one mission in operation at Canton; and another is to be commenced at Shanghai, as soon as the missionaries now on their way thither shall have reached their port of destination. The Canton mission has four ordained missionaries, (two of them married,) assigned to it; and also five native assistants. Two missionaries sailed for Shanghai, March 12; another April 26; and still another (also a physician) will follow soon. The Board has obtained a colored man, one of the colonists in Liberia, to engage in missionary labor among the Bassa tribes.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—On the 4th of June Mr. King received from the Greek government a citation to appear in person, on the 25th of June, (O. S.) before the criminal court at Syra, to be tried for the charges heretofore brought against him by the Holy Synod. He had supposed that, should there be any trial, it would take place at Athens. "Judge then of my astonishment," writes Mr. King, June 5, "to find that I am to go to Syra to be tried, where I was placed last year in such imminent peril; this being known, moreover, to the government, as it is a matter of public notoriety, proclaimed by the first newspapers in Athens. Besides, on my return from Syra I wrote to the Prime Minister, Mr. Coletti, informing him of the danger to which I was exposed on that occasion." He considers this a citation, therefore, not to a fair and candid trial, but as a summons to certain destruction. "They might as well condemn me," he says, "to the guillotine at once, as to send me to Syra. If I do not go, I shall of course be condemned and sent to prison; and there I shall be completely in the power of my enemies; which, in the present state of things here, is not very desirable." Two pamphlets, Mr. King was informed, had been written against him, and they might make their appearance just at the critical moment, and incite the multitude to some act of violence. The writer of one of these pamphlets is the individual who caused so much excitement last year at Syra. The writer of the other has been heard to say that if the government did not take Mr. King in hand, there was a band of thirty men at Athens who would.

On the 10th of June, Mr. King wrote again, saying that he had had interviews with both the Prime Minister and the Minister of Justice, and had remonstrated against the injustice of his being sent to Syra for trial. They acknowledged the propriety of the objection; and the Minister of Justice also said that the citation was without his knowledge and contrary to his opinion. Still, for some reason which is unexplained, the King's Attorney determined to issue the summons for a trial at Syra, as mentioned above.

Constantinople.—The intelligence from this station continues to be very animating. On the 6th of June seventeen persons (twelve of them being females) were received into the church. "This is a larger number," says Mr. Dwight, June 7, "than were ever before admitted at any one time, and we bless the Lord for it." Four of the males and three of the females are members of the seminaries under the care of the station.

Syria.—The Protestants of Hasbeiya, some time since, sent one of their number to Constantinople, with an interpreter, to lay their trials and grievances before the Sublime Porte. After presenting a statement of their case, the agent was informed, in due time, that the business had been attended to, and that the Pasha of that district had been instructed to protect the Protestant portion of the community. No paper was given to him; but the Hon. Mr. Wellesley, the English Ambassador at Constantinople, has a copy of the document which has been sent to Syria; and he says that it is very satisfactory. It should be stated, however, that the business was transacted without the intervention of any representative of a foreign power. After its termination the British Ambassador made some inquiries respecting the case, and received a copy of the document which has been already mentioned.

Ahmednuggur.—In a letter which is dated April 23, Mr. Ballantine briefly describes "an interesting tour," made in February and March, to Wudaley and the villages in that neighborhood. The Lord's supper was administered by him at Wudaley, there being twenty-two communicants present. Mr. Ballantine baptized eleven children of native Christians, and examined one candidate for admission to the church, with whom he was much pleased.

Subsequently, April 11, four women were received into the church at Ahmednuggur. Three of them were the wives of native Christians; and the husband of the fourth is a candidate for admission to the privileges of Christ's house.

Ceylon.—A letter from Mr. Minor, dated May 5, states that four persons were admitted to the church at Batticotta, about a fortnight previous. Two of them were adults from the village, and they were regarded as cases of interest; the other two were pupils in the seminary.

Nestorians.—Several communications have just been received from this mission; and the contents are highly interesting. Mr. Perkins says, under date of April 15, "It is impossible to communicate to you and the churches a full impression of the cheering incidents and aspects around us, which betoken the advancement of Christ's kingdom among this people."

Choctaws.—Mr. C. C. Copeland states, under date of June 1, that ten persons were admitted to the church at Mount Pleasant a few days before.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 23d of June the following persons sailed from Boston for Smyrna, in the barque Catalpa, Captain Watson:—Rev. Joseph G. Cochran, of Springville, Erie County, New York, and Mrs. Cochran, of Lodi, Erie County, New York; Rev. William A. Benton, of Tolland, Connecticut, and Mrs. Benton, of Worcester, Massachusetts; Rev. Isaac G. Bliss, of West Springfield, Massachusetts, and Mrs. Bliss, of West Springfield, Massachusetts; and Miss Mary Susan Rice, of Lincoln, Massachusetts.

From Smyrna Mr. and Mrs. Cochran and Miss Rice will proceed immediately to join the Nestorian mission; Mr. and Mrs. Bliss will accompany them to Erzeroom, where they are to be stationed; and Mr. and Mrs. Benton will go to Beirût, to connect themselves with the Syria mission.

DONATIONS,

RECEIVED IN JUNE.

Board of Foreign Missions in Ref. Dutch Ch. W. R. Thompson, New York City, Tr. (Of wh. to cons. Miss Mary McGillivrar an H. M. 100;) 854 51

Berkshire Co. Ms. Aux. So. T. Green, Tr.
South Adams, Cong. ch. and so. 15 00
West Stockbridge Centre, do. 7 00
Williamstown, Williams College, faculty and students, 90 50—112 50

Boston, Ms. S. A. Danforth, Agent, 348 36

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, La Fayette-st. pres. ch. 41 51
East Avon, s. s. 1 25—42 76

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. 30 00
St. Johnsbury, 2d do. 46 19—76 19

Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Dublin, Ch. 16 00
Gilsum, m. c. 11 63
Jaffrey, Ch. 2 50
New Alstead, do. 8 46
Roxbury, do. 4 50
Stoddard, do. 8 00
Swanzey, m. c. 18 00—69 09

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, H. P. Hickok, 30; S. Hickok, 25; 55 00

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Ipswich, Mr. Fitz's ch. and so. 107, 59; la. 20,35; a mem. of ch. for *Dorcas Adams*, Ceylon, 20; 147 94
Salem, Crombie-st. m. c. 14,85; coll. 97,18; 112 03—259 97

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Horse Neck, A friend, 25 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Bellona, Cong. ch. 32 20
Newark Valley, Mrs. Sarah Taylor, dec'd, wh. cons. Ozias Slosson an H. M. 100 00
Rushville, Cong. ch. 40 29
172 49
Ded. disc. 49—172 00

Grafton Co. N. H. Aux. So.
Bristol, m. c. 9 22
Hanover, Dartmouth College, 127 14—136 36
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Springfield, S. ch. juv. sew. so. for ed. of a child at Ahmednuggur, 20 00
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
E. of N. 50 00
Northampton, Stoddard and Lathrop, profits on Herald Agency, 27 49
South Hadley, s. s. class for Miss Fisk's sch. Oroomiah, 2; do. for Miss Lovell's sch. Constantinople, 1,50; 3 50
Williamsburgh, A friend, to cons. Rev. SAMUEL C. WILCOX an H. M. 50 00—130 99
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
East Hartford, m. c. 20 37
Hartford Centre, so. m. c. 29 12
West Avon, Coll. 11 25
West Hartland, Mrs. L. G. Merrill, for *Elizabeth G. Woodbridge*, Ceylon, 25 00—85 74
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Brookline, Cong. ch. and so. 26 25
Greenfield, Evan. " 15 00
Hollis, Benev. so. 79,42; Mrs. E. R. Jewett, 10; 89 42
Manchester, 1st ch. and so. 37,26; N. Baldwin, 6; Mrs. N. Moore, 10; 53 26
Mason, Cong. ch. and so. 11 34
Mont Vernon, La. 31,41; juv. asso. 5,70; 37 11
Milford, Cong. ch. and so. 15 00
Nashua, Olive-st. ch. 32 94
S. Merrimack, 1 00—281 32
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, T. Harward, for *John Patten Harward*, Ceylon, 20; C. Crooker, for *Charles Crooker*, Ceylon, 20; 40 00
Litchfield Corner, Cong. ch. m. c. 20 00
Wiscasset, A. Boynton, 50—60 50
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Norfolk, Cong. ch. and so. 130 00
Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, 1st cong. so. 150 00
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Salisbury, Cong. ch. and so. 18 12
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, La. benev. rea. so. for Choc. miss. 11 00
Lincoln, Indiv. for Miss M. S. Rice, Oroomiah, 65 00
Southboro', Pilgrim evan. ch. 9 31—85 31
Middlesex Asso. Ct. S. Silliman, Tr.
Millington, Gent. and la. benev. so. 14 00
Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, Brick ch. 1,000; s. s. for *Frances M. Burchard*, Ceylon, 20; 1,020 00
New Haven City, Ct. Aux. So A. H. Maltby, Agent.
New Haven, Yale coll. m. c. 8,11; 3d ch. do. 11; Broadway, col'd s. s. for Zulu miss. 33,85; 52 96
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
North Haven, Cong. ch. and so. 59,90; m. c. 1,39; 61 29
New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
West Haven, Cong. ch. s. s. for Mr. Chandler, Madura, 10 00
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, for miss'y travels of Rev. E. Smith, 50; New Haven, Ct. Miss E. R. for do. 50; wh. cons. EDWARD ROBINSON Jr. an H. M. Rev. W. H. Bidwell, 100; C. N. TALBOT, wh. cons. him an H. M. 250; Union theolog. sem. so. of inq. 5,23; Rev. Dr. Linsley, 5;) 946 17
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Canton, Evan. cong. ch. 5 00
Dedham, 1st cong. ch. and so. coll. and m. c. 105 70
Dorchester, 2d do. gent. 83,50; la. 90; Dr. Codman, 100; m. c. 14,51; 288 01
East Medway, Ch. and so. 210 85
Foxboro', Cong. ch. and so. 9,36; a girl to ed. chil. in Ceylon, 33c. 9 69
Medway, Village ch. and so. to cons. ABIATHER L. SHAW an H. M. 102 85
Milton, A friend dec'd, av. of a gold watch, to cons. her husband an H. M. 50 00
Roxbury, Eliot ch. and so. gent. 90; m. c. 12,56; 102 56
West Medway, Ch. and so. to cons. Rev. JOHN DWIGHT an H. M. 64 00—938 66
Oneida Co. N. Y. Aux. So. J. Dana, Tr.
Boonville, Pres. ch. 7 00
Camden, Cong ch. 53; la. 2,75; 55 75
Utica, 1st. pres. ch. m. c. 6 08
Westminster, Pres. ch. 22 27
Whitesboro', do. 41 43—132 53
Orange Co. Vt. Aux. So. J. Steele, Tr.
Newbury, Centre s. s. for *G. W. Campbell*, Ceylon, 10 00
Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Glover, 18 00
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, La. sew. so. 20; O. H. Eldredge, 10; 30 00
Exeter, 3 10
Middlefield, 15,08; la. benev. so. 20; 35 08
New Berlin, 40 00
Springfield, 1st pres. ch. 44,13; la. sew. so. 9; 53 13—161 31
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. 67,75; la. 51,85; m. c. 24,40; S. par. E. Whitman, 40; E. and R. Torrey, 5; Rev. Mr. Powers, 5; M. F. 1; E. par. gent. 21,50; la. 18,50; 235 00
Braintree and Weymouth, Un. so. gent. and la. 32,22; m. c. 29,85; 62 07
Bridgewater, Trin. so. m. c. 33; two friends, 1,75; 34 75
Cohasset, 2d ch. m. c. 5 00
East and W. Bridgewater, Un. so. 14 54
Hanson, Cong. so. 26 50
North Bridgewater, Gent. and la. 72, 65; m. c. 8,94; 81 59
Pembroke, A friend, 50
Randolph, 1st par. gent. 67,14; la. 26,35; 93 49—553 44
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st par. m. c. 15,48; Hammond-st. ch. 66,36; James H. Crosby, 3; 84 84
Brewer, 1st ch. and so. 43 13
Foxcroft and Dover, m. c. 7 50
Orono, 1st ch. and so. 21 84
Patten, Two chil. 08
Springfield, M. R. Wright, 50—157 89
Rhode Island, Aux. So.
Barrington, m. c. 5,50; la. benev. asso. 11; 16 50
Little Compton, Gent. and la. 43 00
Providence, Mrs. E. D. Rathbone, for *Emily M. Jones*, Ceylon, 20 00—79 50
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Brentwood, L. T. Robinson, for ed. of chil. in Ceylon, 35
Hampstead, Gent. and la. 26 00
Salem, W. H. Hayward, 3 00—29 35
South Western For. Miss. So. Rev. W. Potter, Agt.
(Of wh. fr. Fayetteville pres. ch. and cong. to cons. Rev. W. C. DUNLAP an H. M. 50;) 283 87
St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.
Heuvelton, Cong. ch. 15 50
Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Meriden, Indiv. 56,50; m. c. 30,18; s. s. 3,55; 90 23
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 509 00
Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.
Miss Bailey, 2 00
Western Reserve, O. Aux. So. By T. P. Handy, Tr.
Akron, 2d cong. ch. 31 63
Burton, Pres. ch. 9,42; P. H. 10; 19 42
Cleveland, 2d ch. 3,50; Mrs. C. 5; 8 50
Kirtland, La. 8 47
Newburgh, C. Reeves, 10 00
78 02
Ded. disc. 2 07—75 95

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, Gent. and la. wh. cons. Rev. A. HUNTINGTON CLAPP an H. M. 126,81; m. c. 23,71; 150 52
Brattleboro' West, Coll. 71,75; m. c. 32,62; C. Hayes, dec'd, 5; 109 37
Wilmington, A friend, 50
Windham, Gent. and la. 19 03—279 42
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Springfield, Cong. so. coll. and m. c. 60 00
Woodstock, Cong. so. 68 00—128 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lebanon, Cong. ch. and so. 5 35
Limerick, do. do. m. c. 43 11
Saco, 1st par. benev. so. 75 00—123 46

Total from the above sources, $8,806 25

VARIOUS COLLECTIONS AND DONATIONS.

Friends, for Miss M. S. Rice, Oroomiah, 40 00
Albany, N. Y. 4th pres. ch. to cons. SYLVESTER HALE an H. M. 100; 3d do. 30; J. B. Jermain, 10; 140 00
Amsterdam Village, N. Y. s. s. of 2d pres. ch. for *Chandler Bartlett* and *Maria Douchy*, Ceylon, 40 00
Ann Arbor, Mich. 1st pres. ch. m. c. 21 00
Athens, Ga. L. Clark, 25 00
Baltimore, Md. 5th pres. ch. 90 00
Bedford, Ms. Cong. ch. and so. m. c. 16,11; fem. char. asso. 11; contrib. 22,89; wh. cons. Rev. OREN SIKES an H. M. 50 00
Belfast, Me. N. ch. 75 00
Beloit, W. T. Mr. and Mrs. Merrill, 10 00
Bethlehem, N. Y. Pres. ch. 57,75; J. Clemence, 10; 67 75
Bloomington, Iowa, Cong. ch. 4 00
Birmingham, Pa. Pres. s. s. miss. asso. for *Sarah Hare*, Ceylon, 20 00
Braceville, O. G. Lyman, 1 00
Brighton, Ms. A friend, 20 00
Brunswick, N. J. R. Proudfit, for Dr. Scudder, 1 00
Cambridge, Ms. Shepard ch. m. c. 46,53; a friend, 2; 48 53
Canaan Centre, N. Y. Cong. ch. m. c. 16 00
Canterbury, N. Y. Pres. ch. 38 00
Chatham Village, N. J. La. for *Hannah Cockrem*, Ceylon, 20; av. of gold ring 1; pres. ch. 3,50; 24 50
Chelsea, Ms. Winnisimmet ch. m. c. 42 78
Cleveland, O. Mrs. M. A. B. 1 00
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Erie, Pa. Pres. ch. s. s. for Dr. Scudder, Madras miss. 20 00
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Madison, N. Y. do. 26,01; juv. miss. so. 17, 81; 43 82
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Mecklenburg, N. Y. H. B. Palmer, for Mr. Powers, Trebizond, 5 00
Milo, N. Y. A friend, dec'd, 1 75
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Newark, N. J. 3d pres. ch. a bro. and sister, 1 00
New Jersey, A friend, 25 00
New Orleans, La. Dr. Scott's ch. 185 60
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Oberlin, O. La. av. of silver tongs and gold ring, 5 53
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Amount of donations and legacies acknowledged in the preceding lists, $12,779 62. *Total from August 1st to June 30th,* $187,589 07.

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Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Nestorians.

LETTER FROM MR. PERKINS, APRIL 15, 1847.

The New Testament in Modern Syriac.

SEVERAL communications have been lately received from this mission, which show that the anticipations excited by its history during the last few months are not to be disappointed. The fruits of the revival of 1846 are seen, not only in the Christian walk of a large number of hopeful converts, but in the general progress of the work which our brethren are endeavoring to carry forward. The gospel is published in districts which formerly were seldom, if ever, reached by the living preacher. And even where it has been made known with some degree of regularity and frequency, for several years, it is now heard, in some instances at least, with a seriousness and apparent interest which were once sought for in vain. And it is certainly not the least gratifying fact, that a few of the natives seem to be actuated by a strong desire to carry the tidings of redemption, even to remote and almost inaccessible regions. May the God of missions accompany and bless them in all their labors!

The April number of the Herald contained a letter from Mr. Perkins, announcing that the last sheets of the New Testament in modern Syriac, were passing through the press. In the present communication he describes the feelings with which it has been received by the Nestorian people.

The New Testament which, as you are aware, we are now giving to the Nestorians entire, for the first time, in their spoken language, meets with great favor. It is several months since we finished printing it, but only a small part of the edition is yet bound. It is very eagerly sought and highly prized by all the readers. The beautiful type in which it is printed, and the large size to which the two languages in parallel columns swell the volume, render it a very attractive book to the eye; but its appearance is not its principal charm. The Nestorians as a people cherish a strong reverence for the Bible, and the pious among them have a very ardent love for it.

To each of the Nestorian Bishops, and each of the brothers of the Patriarch, our mission have presented a copy of this New Testament, as a token of our friendly regard, and as an exponent of the character and object of our labors. Those copies were received with lively satisfaction. We have also appropriated a copy to a church in each of the villages, (at least in those where churches exist,) to be kept and used in that church. These copies are labelled as follows: "This New Testament is presented by the American missionaries as a true index of their labors among the Nestorians, and a testimony of their faith and their doctrines, to the church of ———, in the hope that it will be daily used for the instruction and admonition of the people,

and that both readers and hearers may be led by its sacred contents to true repentance and a living faith in our Lord Jesus Christ, the Lamb of God which taketh away the sin of the world."

Our object in placing these copies permanently in the churches, is to have them always ready for the use of members of our mission and our native helpers, when we go to preach in those churches, and to promote the reading and expounding of the Scriptures in the vernacular tongue, in connection with the stated religious worship of the Nestorians. The copies thus appropriated are very thankfully received by the people, as the most precious boon that could be deposited in their sanctuaries.

The rule which the mission have adopted in distributing the New Testament among the people generally, is to sell it to those who are able to pay for it, and to give it to readers who are too poor to purchase it.

To each of the members of our two seminaries we have promised a copy, on their committing to memory the Scripture references of our biblical catechism which was prepared some time ago by Doct. Wright. This catechism consists of questions and answers, the answers being given wholly in Scripture language. To commit to memory this book, which contains about twelve hundred verses of Scripture, selected as proof texts from the whole Bible, and in answer to questions on a great variety of subjects, might seem a formidable task to some; but the pupils in both seminaries are now engaged in it, in connection with their other studies, with great eagerness and zest. Some of the oldest girls and several of the boys accomplished the task in about three weeks; and many others are advancing very successfully in the undertaking. The cheerfulness and interest with which they make this effort, is a gratifying token of their strong desire to possess the New Testament; the exercise itself is a good discipline for their minds; and their success is a pleasing index of their capacity to learn. Their minds are also, as the highest consideration in the matter, thus stored with an excellent compendium of religious truth. And many of them are much gratified to be thus furnished with Scripture armor for their own spiritual warfare, as well as with ready materials for teaching their people the way of salvation, and answering the many inquiries on religious subjects which our pupils now every where meet with from all classes.

Hymn Book—The Revival.

In this connection Mr. Perkins mentions another of the publications issued by the press at Oroomiah, which seems to be exerting a very happy influence upon the Nestorian community.

We have recently printed a new edition of our small hymn book, increasing the number of hymns to about sixty. Next to the Holy Scriptures, this little book is a favorite with the pious, and with multitudes who are not pious, among the Nestorians. Our pupils and others readily learn to sing our tunes; and, in some instances, they sing these hymns in the native tunes and chants of their church service. Wesley's funeral hymn for instance, commencing,

> How blest is our brother, bereft
> Of all that could burden his mind, &c.

they propose to connect with their service in a native chant, at the interment of any who may have given such evidence of piety as to warrant its use at their funerals.

Mr. Perkins concludes his letter with some interesting statements, bearing upon the general progress which the truth is making among the Nestorians.

The lights of true piety kindled at various points on the plain of Oroomiah, and in the neighboring mountain districts, are brightening and extending. And we have more and more evidence of the pungency, power and extent of the glorious revival of the last year. Indeed in its great and blessed effects, this revival has never yet ceased, but has been, and still is, constantly advancing. We frequently hear of new cases of religious interest; and where the good work has taken the strongest hold, the mass seem to be pervaded by its influence. At Geog Tapa, for instance, the period at the close of the long Nestorian fast, (Easter Sunday and the following days,) which is usually spent in feasting and wild festivity, was this season devoted to hearing the gospel. The large church was crowded from day to day, and several times in a day, with attentive and solemn listeners to the plain and pungent proclamation of the gospel by pious native ecclesiastics. And the communion season there during that period, is said to have surpassed any that had previously occurred, in solemnity and interest.

Some of our native evangelists are itinerating in remote districts of this province, and with encouraging success. I hope you may, at a future time, have some detailed account, at least of John's interesting excursions.

It is impossible to communicate to you and the churches a full impression of the cheering incidents and aspects around us, which betoken the advancement of Christ's kingdom among this people. The Lord is clearly doing his own work here, and we marvel that he condescends thus graciously to smile upon instrumentalities so weak and unworthy. We trust, however, that the churches do understand the state of our field sufficiently to have their prayers enlisted in its behalf. Indeed, we have evidence of this in the cheering progress of our work; and, as we have often done, we would only remind them of (what they doubtless to some good extent understand) the very intimate connection that exists, in the divine economy, between their prayers and the bestowment of the divine blessing on their missions.

LETTER FROM DOCT. WRIGHT, APRIL 30, 1847.

Visit to Shebani—Hakkie.

THE object of Doct. Wright, in the present letter, is to give some account of an excursion which he recently made to the districts of Tergawer and Baradost. This whole region, it will be remembered, is in the mountains; and till lately it had the benefit of but very little labor from the missionaries or their assistants. The revival of 1846 has been the means of introducing, to some extent, the good seed of the Word; and the fruit which has already appeared, is of the most hopeful character.

Doct. Wright was accompanied by priest Dunka. Leaving Oroomiah late on Friday afternoon, they reached Shebani, the nearest village in Tergawer, just before night-fall.

Our welcome by the Nestorians was most cordial. We had scarcely dismounted when most of the men of the place had assembled around us, and all insisted upon kissing my hand, as they are accustomed to kiss the hands of their own ecclesiastics. We were made the guests of the deacon of the village. A simple repast was soon set before us, of which we partook; and then most of the villagers came in. A New Testament was brought forward by the deacon and laid on a stool before us. The women and children of the house left their work and gathered around, and we expounded a portion of Scripture to eager listeners. Afterwards conversation was continued on a variety of religious topics. A few persons present appeared to be earnest inquirers after the truth.

We repaired to the *meeana* in the stable to spend the night. Early the next morning the villagers assembled again, and quite crowded the place where we were. A variety of motives drew them together. Some were anxious to hear the word of God; others wanted medicine; and others were led in by curiosity. After attending to the requests of those who needed medical assistance, Priest Dunka remarked, "Now is a good time to preach." The Testament was brought, and the whole company, knowing what this indicated, uncovered their heads, and put themselves in a position to listen to the word. A portion of Scripture was read and expounded, followed by prayer.

There is a school in the village, consisting of nine pupils; but the teacher, though amiable and well disposed, has but little knowledge and but little aptness for his office. As Doct. Wright and his companions left the place, the people gathered around them and thanked them for the visit, and especially for the Word of life which they had heard. Arriving at Bâlulan, Doct. Wright's services were immediately put in requisition by the chief man of the village, whose son was very sick. The school had only six scholars, but they had been well taught; all of them read the New Testament in the spoken language, correctly and easily, while some were able to translate the ancient Syriac. At Hakkie, the next village, a school having ten pupils was found; all being able to read the modern Syriac with ease.

In this village we spent the night, and were entertained by the priest in the church, as his house was only large enough to accommodate his own family. It being Saturday evening, when the Nestorians usually leave off their work earlier than on other days, (as they regard the Sabbath as commencing then,) all the people assembled in the church for prayers an hour before sunset. After the conclusion of the native service, we were expected to preach; which we, of course, were most happy to do. And such was the eagerness with which the gospel was listened to, while we discoursed on the words of our Lord, "Except ye

repent, ye shall all likewise perish," that we continued speaking until the shades of evening gathered around us, and we were admonished by the darkness that the congregation should be dismissed.

After supper many of the villagers came in, and remained with us till bedtime, listening to the reading of the Scriptures and religious conversation. At daybreak the next morning we were aroused by persons coming in to attend prayers. The whole village assembled, and the daily prayers being finished before sunrise, we had another opportunity to speak the words of life to this poor people.

"The mountain deacon," as he has been called, lives in this village. He was absent from home on an excursion in some of the neighboring districts, when we were there, seeking the lost. We saw evidence that he was not idle among his neighbors. Several persons in the village appear to be consistent Christians, living with their lamps trimmed and burning, and their light shining.

Umbie—Bâlulan—The mountain Deacon.

From Hakkie Doct. Wright and Priest Dunka rode to Umbie, four or five miles distant.

A congregation assembled in a few minutes after our arrival, filling a room in the house of the malik of Tergawer, who resides here. We discoursed on a portion of the first chapter of John, especially on the twelfth and thirteenth verses; and the attention to the Word was cheering to our hearts, the more so, as the chief men of this village have manifested more opposition to the truth than has been shown in any other place in the district. In some cases our native assistants have not been allowed to preach; and in others they have met only with caviling.

In the afternoon of the same day Doct. Wright and Priest Dunka rode to Bâlulan, the village which was mentioned above.

The son of the chief man of the place had been benefitted by my prescriptions of the previous day; and now, as we entered the village, his venerable father, bent with age, met us, and, throwing his arms around my neck, kissed me, and invoked upon me the "blessing of the God of Abraham, Isaac and Jacob." The people assembled readily, and it was pleasant to stand up in the ancient church of the village, and declare the unsearchable riches of Christ to so attentive a congregation. We spent the evening with several priests, deacons and others who had assembled there, and sat up till a late hour, engaged in conversation on such subjects as were adapted to the spiritual state of the company.

On the morning of the following day, Doct. Wright and his companion were joined by "the mountain deacon."

In his wanderings he heard of our being in Tergawer, and hastened home to meet us. Though he had been absent a week or more and was tired, he proposed at once to accompany us and act as our guide to Baradost, a district adjoining Tergawer on the north-west, and like the latter lying along the foot of the Koordish mountains. After an early breakfast we set out.

The deacon interested us as we rode along by giving us an account of his recent tour, and relating how the Lord had opened the hearts of the people whom he had visited to receive the Word. He is a poor man, and travels on foot, taking nothing with him "save a staff," and a New Testament, nicely put up in a leather bag, and slung over his back.

On our way we reached a rough, wild region, far from any settlement, when he remarked, "This place I remember. I was going last winter to Baradost, when the snow was very deep, and the weather very cold. In this wild spot I was overtaken by a snow storm; and, being alone I was fearful of an attack from wolves; for I knew that they were numerous in these parts. For a few minutes I was in great agitation; but thinking that it might be a device of Satan to turn me back from my errand to Baradost to preach the gospel, I kneeled down in the snow and prayed; and then, thanks be to God for his goodness to me, a poor sinner! I went on with a cheerful, happy heart, having no fear of wolves or of any thing else."

The village of Gangarchin, in Baradost, was reached about two o'clock in the afternoon. The only school in the district is at this place; and this has been open only four months. The pupils, however, appeared to be making rapid progress.

We remained in Gangarchin until the next morning, preaching thrice in the mean time. We received a most cordial welcome, and were surrounded by most of the people of the village during nearly all the time of our stay in it. We were urged to remain another day, and it was proposed to send to the surrounding

villages in which Nestorians are scattered, that they might assemble in one place to hear the word of God. But duty called us away; and so, bidding adieu to the kind, simple-hearted people, we reached home after a ride of eight hours, having preached nine times during our excursion. We were deeply impressed with the truth, however, that Paul may plant, and Apollos water, but God giveth the increase!

LETTER FROM MR. STODDARD, MAY 14, 1847.

The Seminary—Diligence of the Pupils.

THIS letter of Mr. Stoddard is mainly devoted to two topics. The condition of the seminary under his care is first reported; after which he proceeds to state some very encouraging facts, showing what efforts are in progress to introduce the gospel among the mountains lying west of Oroomiah.

The friends of missions will be glad to learn that the revival which was enjoyed by the seminary last year, has already yielded so much fruit. Seldom, it is believed, has the power of God been more signally displayed in institutions of learning in our own country. And the importance and value of such a work of grace, in the prospective operations of the mission, can hardly be overrated.

That part of the present letter, however, which describes the labors of some of the native assistants in the mountain districts, will be read with the liveliest emotions. One of the most difficult questions which the mission have had before them, has been, "How shall a spiritual Christianity be introduced among the poor Nestorian mountaineers?" Much labor has been expended, and several lives have been lost, in attempting to work out this problem, and all to very little purpose; and now God, in his own mysterious and perfect way, appears to be furnishing the solution!

The general character of the seminary has been quite satisfactory. With the exception of a few, who are not hopefully pious, our pupils have to some extent endeavored, according to the direction of the Apostle, to be "not slothful in business, fervent in spirit, serving the Lord." In respect to those few, though they still remain away from the Lord Jesus Christ, the revival a year ago had a great effect in removing their prejudices against true religion, in improving their habits, and in raising their tone of moral feeling. I have rarely seen, and I could hardly desire to see, more diligence than is manifested by the whole school in the acquisition of knowledge. As they have gathered around me from day to day, with beaming eyes, eager to catch every word of instruction, I have felt that I had a rich reward for all my efforts in their behalf. Especially is this true of our biblical exercises, which form so important and interesting a branch of instruction in the school. Much time has been spent, during the past winter, in the careful study of Paul's epistles; and it has been delightful to see what zeal our pupils have manifested. It is uncommon to find any one, even the youngest of them, weary of the employment. On the contrary, they are often desirous of proceeding, when fatigue or some other cause has induced me to desist.

The information conveyed in the following extract, has been in part anticipated by the letter of Mr. Perkins. Still, as some additional facts are stated by Mr. Stoddard, the reader will doubtless be glad to read the account which he gives of a very hopeful and instructive incident.

A considerable portion of the leisure time of the pupils has been spent, for a month or two past, in committing to memory a small but very excellent system of biblical theology, prepared for the use of the natives by Doct. Wright. As the New Testament, recently published, is sold for about a dollar a copy, and our pupils have no ready means of procuring such a sum, we proposed to them that they should commit the Scripture proofs contained in this manual, amounting to about twelve hundred, and receive, each at the completion of his work, a New Testament as an assurance of our regard. The proposal was readily acceded to, and the labor at once commenced. And so zealous were they in their efforts that from morning to night, when the school was not in session, little was heard around us but the hum of their voices, as they bent over their books. Many of them rose before daylight, and were with difficulty prevailed on to retire to sleep at their customary hour, from a desire to secure the utmost possible time for study. The more intelligent advanced at the rate of four hundred verses of Scripture a week; and in about three weeks we were enabled to present each of them with a copy of the New Testament, which they received almost with tears of joy. It is now less than two months since this

proposition was made to the school, and only a few remain who have not completed their work.

The members of the female seminary have been equally zealous to commit to memory this manual of biblical theology; and about twenty had secured the promised reward at the date of the present letter. Mr. Stoddard also says, "It is pleasant to see the interest with which the friends of these pupils look upon their success. Parents will come to the schools, and, finding that their sons and daughters have obtained a Testament, will clasp them with tearful eyes and affectionate pride to their bosoms. And on the dispersion of the girls for a short vacation, a few days since, some of their parents were unwilling to welcome or receive them to their homes, because they were not yet entitled to bring the New Testament with them."

Prospective Influence of the Seminary.

The benefit to be derived from such sacred studies and acquisitions does not terminate with those who are engaged in them. It should be remembered that our seminaries are constantly thronged with visitors, who probably, in most cases, carry away some new views of religious truth. And whenever the pupils are permitted to go abroad, (as they do occasionally during their vacations,) and to hold meetings in the villages on the Sabbath, they are glad of the opportunity thus afforded of instructing those who are in darkness. In this way the seminaries are each a centre, from which goes forth a strong religious influence in numerous and ever widening circles.

But this is not all. We look confidently to the time as near, when these young persons will occupy stations of importance, as the religious guides of the people. One of our pupils left us during the past week to teach a village school. And as he came to bid me farewell, and thank me for my instructions, and ask me to unite with him in prayer that God would bless him in his new sphere of labor, I was affected by conflicting emotions. Unwilling as I was, on some accounts, to part with him, I could not do otherwise than bid him "God speed," and rejoice that he had a heart to go out and labor for the salvation of this people.

In this connection it may be interesting to state that those teachers of village schools who, while temporary members of the seminary last summer, were supposed to have been born again, are trying to do good, so far as we can learn, in their respective villages. Several of them, in particular, are adorning the doctrine of God their Savior; and they are able to reach by their influence places which we seldom visit ourselves. Thus in various ways, by means of the pious members of our seminaries, and the pious teachers in our village schools, as well as our native preachers, a very great change is taking place in the mass of the people. If we look back only one or two years, we are startled ourselves by the rapid progress of light and truth; and we are encouraged to make renewed effort for the conversion to God of this entire Nestorian Church.

Mr. Stoddard regrets to be obliged to report, that there has been no revival in the institution under his care during the last few months. At one time, however, unusual seriousness pervaded the school; and "most of the pupils," Mr. Stoddard says, "have been constant in secret prayer. Only two or three of the thirty, for whom we entertained a hope one year ago, have gone back to the world; and the others, we believe, are the children of God, loving his Word, and in general walking in his commandments."

Before passing from that portion of this letter which relates to the seminary, it may be well to state that it has been deemed advisable to change its location from the city of Oroomiah to Seir. Preparations were in progress, at the date of this communication, for effecting the transfer as soon as practicable.

John's Visit to Jelu.

The remainder of the letter is devoted to the itinerating labors of John and others in the mountain districts.

During the past year John, our much esteemed evangelist, has been very active in making tours into distant and almost unexplored portions of our field. He has thus successively visited (in most cases travelling on foot) the districts of Tergawer, Gawar, Jelu, Sooldoose, Ooshnoo, Mergawer, Baradost and Somai, and preached the gospel faithfully in them all.

Jelu is a populous mountain district, some five or six days' journey from Oroomiah, in the heart of Koordistan, which had not previously been visited by any of our native helpers, nor by any member of the mission. As John was aware that there was to be a "shâhra," or great religious festival, at a particular church in that district, when large numbers would assemble from the surrounding country, he requested permission to

go thither. He accordingly left us on foot, dressed in very humble mountain clothes, that he might attract but little attention from the Koords, and be less exposed to robbery.

Having joined in Gawar a small company of Nestorians who were also going to the festival at Jelu, and who were full of noisy mirth and profaneness, he set himself about doing them good. Fearing lest, if he began at once to preach the gospel, he should not get a hearing, he proceeded more cautiously. When they had stopped for the night, he sat down in a corner, and, taking out a handsomely bound English Testament, which he thought would attract their attention, he began silently to read in it. Several, from curiosity, soon gathered around him, and asked him what beautiful book he held in his hand. He told them, and offered to gratify their curiosity still farther by translating a few interesting passages. They readily assented, and thus afforded him an opportunity of preaching to them Christ and him crucified. And every successive evening, he held an interesting religious meeting with the company, and had the satisfaction of seeing some light break in upon their dark minds.

On reaching the church where the shâhra was to be held, he found a scene fitted deeply to sadden the heart of the Christian. About a thousand strangers had come from different quarters, many of them from a distance, and the church yard was filled with young men and women, dancing, singing, and beating their rude instruments of music. A shâhra (that is, watching) is said in the early times to have been an occasion on which Christians assembled for watching and mutual prayer; and probably more nearly resembled a Methodist camp meeting, than any thing else in America. Now, however, these seasons have degenerated into scenes of mere riot and dissipation, and perhaps serve as much as any one Nestorian custom to disgrace the religion of the cross among the Mohammedans. In Oroomiah, by the united influence of the mission, the patriarchal family, some of the Bishops and most enlightened priests, something has been done to stop these abuses and even to put an end entirely to such assemblies. But among the mountains of Jelu, all is still shrouded in midnight darkness; and on this occasion riot and confusion seemed to reign.

John, however, succeeded at length in obtaining an opportunity to deliver his message. He was heard by the strange and rude assembly which he saw around him, with marked attention; and he was subsequently invited to remain among the people and become their spiritual guide. A young Bishop of Jelu, who has a large diocese and considerable influence in Koordistan, urged him to remain and teach some of his people how to read. The impression which this faithful laborer received during his visit, was, "that the door was wide open for the preaching of the gospel, and that the people would be disposed to listen with seriousness to the truth."

Gawar—The Smaller Jelu—Baradost—Somai.

Soon after returning from this long and arduous tour, John applied for permission to make another excursion into Koordistan. His heart seemed to be deeply moved at what he had seen of the ignorance and degredation of the people, and he could have no rest till he secured our approbation of his plan, and was fairly on his way.

During this journey, he spent considerable time in visiting the different villages of Gawar, and met with much encouragement in his work. In the village of Deacon Tamu particularly, which has been alluded to in previous communications, he found a delightful state of feeling, and a number who appeared like truly converted persons. Proceeding from Gawar to the "smaller Jelu," where the pure gospel had never before been preached, so far as we know, he found many prepared to hear him with interest and wonder.

One man there, a worker in pipe clay, had already been in some measure awakened by visiting the village of Deacon Tamu in Gawar; and John thought, notwithstanding his ignorance on many important points, that he saw in him something of the image of Christ. Like the disciples whom Paul found, he hardly knew whether there was any Holy Ghost, and had never heard that it was wrong for him to sell his pipes on the Sabbath. Yet as soon as he became enlightened on any point, he manifested great tenderness of conscience, and a desire to do the will of God. And when John left, he could not but indulge the hope that this individual, in his humble dwelling in central Koordistan, away from light and privilege and the sound of the gospel, would be guided by the Spirit of God and grow in grace and ripen for glory. Such instances of solitary conversion, in distant places, and

under peculiarly unfavorable circumstances, have come to our knowledge, several times during the past year, and filled our hearts with joy.

John was met by a party of Koords, on his way to Oroomiah, who took from him some of his clothes and a few other articles of small value. "They used also such menacing language that he supposed they were almost minded to kill him." But the Lord delivered him out of their hands; and he was not in the least deterred from continuing his labors for the poor mountaineers.

In a more recent excursion to Baradost and Somai, two other mountain districts, from which John returned a short time ago, he had an opportunity of witnessing the effects produced there by the labors of Deacon Guergis of Tergawer. This indefatigable man has several times during the winter braved severe cold and driving snow-storms, while going from village to village in those wild regions, and proclaiming the gospel to persons who had never heard it in their spoken language. And his efforts have been blessed. Here and there an awakened convicted sinner, or a rejoicing convert, may be found. The ground has much of it been carefully ploughed and sown, and the few blades which are already shooting up, promise, with the blessing of God, a rich and joyful harvest.

Another Excursion to Koordistan.

But God put it into the heart of this young evangelist to devise even more liberal things for his countrymen in the mountains.

John had hardly time to rest his weary limbs after this journey, before he was planning another and still longer one. The other day he came up to Seir, where I am now residing, to consult Mr. Perkins and myself on the subject. And though he had encountered a severe shower on the way, which had given him a thorough drenching, his ardor did not seem at all cooled. He hastened to make his proposition, which was, that Deacon Tamu, our second teacher in the seminary be excused from his regular duties for a time, and permitted to accompany himself and Deacon Guergis on an extended tour through the mountain districts. And fearing lest I, as superintendent of the seminary, should be unwilling to have Tamu even temporarily leave his post, he had fully prepared his argument, and he began to present it with the greatest earnestness.

I wish I were a painter, that I might portray to the life this interesting native helper, as he sat down by me on that occasion, and begged me, for the sake of his poor countrymen who were perishing, to allow Tamu to go to the mountains. He urged that his place might be supplied here, while no one could find so ready an access to the people of Koordistan, adapt himself so well to their prejudices, or speak so fluently their dialect as Deacon Tamu, he having spent most of his life among them. These reasons appeared quite convincing to his own mind, and he was delighted when he found that he had carried his point with Mr. Perkins and myself. He had previously consulted the brethren at the city.

Mr. Stoddard thinks, and justly, that it ought to be considered as no common evidence of the piety of these three young men, (Tamu, Guergis, and John,) that they are not only willing to engage in such an enterprise, but that they are themselves found originating the plan and begging permission to carry it into execution; "and this too, when one of their number has been already robbed by the Koords, and there is some danger of their all meeting with similar misfortunes, if not greater."

After considering the subject in different lights, we had not the heart to detain these young laborers in the gospel, and so gave our consent to the journey. In their course and the length of time they will be absent, they will endeavor to be guided by Providence; but they may perhaps make a tour of several months. It seems to be now pretty certain that the dominions of Bader Khan Bey will be invaded this season by a strong army of Turks; but such a war will not probably at first affect, if at all, the districts in this part of Koordistan; unless, indeed, it produce somewhat more lawlessness and confusion. And though there is always some risk to us and our native helpers in traversing these wild mountain regions, yet in the present case the good which we hope for, outweighs the evil that may result.

Messrs. Stocking and Wright had an interview with these three native brethren previous to their departure, at which they gave them suitable advice in reference to their plans, and commended them to God. They have now left us on their mission of love, to bear life and light, as we trust, to many of their countrymen, who, but for such labors, would never know the true way of salvation by Christ Jesus. May the great Shepherd of the

sheep watch over them, protecting them from all evil, making their way prosperous before them, and using them as the honored instruments of turning many to righteousness!

No one can witness the Christian enterprise and zeal of these young disciples, without indulging some bright anticipations for the future. The hope cherished at the first establishment of this mission, that it might ultimately become a centre of missionary operations to all the countries around, is not a visionary one. It is, indeed, already beginning to be realized. Not only are our native helpers penetrating distant and almost inaccessible districts; but in some instances they have preached the gospel with acceptableness to the savage Koords of the mountains. And were once the principles of religious liberty to be recognized in Persia, as it is possible they may be at no distant day, I have no doubt that the gospel would soon be proclaimed in its purity and power to these millions of Mohammedans. In this point of view, we hail with joy any indications in these hopeful converts of a true missionary spirit. And we would earnestly implore the prayers of the churches, that the work so auspiciously commenced here may be carried on with increasing power, till these lands shall all be white to the harvest, and filled with joyful reapers.

Trebizond.

LETTER FROM MR. BLISS, MAY 25, 1847.

State of the Church—Opposition.

THE subjoined extracts from the letter of Mr. Bliss will exhibit the condition of the missionary work at Trebizond. The opposition to evangelical sentiments, it will be noticed, still continues. It may be hoped, however, that its greatest severity has passed; and yet we have no reason to anticipate that our Armenian brethren will be entirely exempt from annoyance. Although the new Governor of Trebizond has hitherto manifested a desire to rule justly and impartially, there are many ways of persecuting the friends of the missionaries which do not come under the cognizance of tribunals of justice.

There has been no marked change in the state of things in Trebizond since I wrote to you in January. The members of our little church, we hope, are growing in grace, and becoming rooted and grounded in the faith. If our hearts are sometimes pained at manifestations of a spirit which is but partially sanctified, this only makes more sweet and precious the joy we experience, in seeing them striving against, and, by the grace of God, overcoming their easily besetting sins.

Our congregation remains much the same as when I wrote you last, in respect to numbers and interest. Once in a while we see a new face; but it is seldom. Many, we know, would be glad to come, but are prevented by their fears. The tide of opposition to evangelical truth is still too full and strong for any one to attempt breasting it, unless he has made up his mind to hazard all for Christ. But the fierceness of this opposition is, we hope, somewhat abating. Our brethren are treated with more respect in the streets, and find themselves able to resume social intercourse with individuals and families who, a year ago, would have scorned, or at least feared, to speak to them. We hope that thus a way is preparing to extend the influence of the gospel in the community. For the past two years we have had but very little religious intercourse with any persons out of the families of the avowed friends of the truth. But while we take some encouragement from the signs of the times, we feel that our great need is an abundant outpouring of the Holy Spirit upon ourselves and our native brethren, to make us more active and zealous in the service of our Master.

The last week has been one of great excitement in Trebizond, in consequence of a government requisition for ten young men, from the Christians living here, for the arsenal and navy yard at Constantinople. You may be aware that in this country none but Mohammedans are taken for actual military service in the army, but that, from time to time, the different Christian communities are called upon to furnish recruits for labor in the public works at Constantinople. This service is very much dreaded by all classes, for reasons that will at once occur to you. In this case the Greeks were required to furnish six, the Armenians three, and the Catholics one. The Armenian rulers, having taken counsel over the matter, determined to send their proportion from the ranks of the Protestants, and thus deal a blow at heresy, at the same time that they complied with the demands of the government. "Let us destroy them in this way, if we cannot in any other."

Accordingly three of our young breth-

ren were arrested and thrown into prison, preparatory to being sent to Constantinople. One of the three was a servant of Mr. Powers, and on that ground his release was demanded by the English Consul. This functionary took occasion also to represent to the Pasha the injustice of sending the other two away from their families, of which they were the only support; and, moreover, he showed his Excellency that the Armenians, in the method they had adopted to procure their recruits, were rendering themselves liable to the charge of religious persecution. The Pasha expressed so much displeasure, when informed of what the Armenians were doing, that they found it expedient to relinquish their plan and set the prisoners free. An attempt is now making to raise money in the nation to hire three recruits; and to this fund our brethren are of course willing to contribute their share.

Constantinople.

LETTERS FROM MR. DWIGHT.

Additions to the Church—Persecution.

THE emotions of the reader as he peruses the following communication, (dated June 7,) will doubtless be of a varied character. He will rejoice that our brethren have so much evidence of the presence of the Holy Spirit, as seen in the conversion of some who were but recently "dead in trespasses and in sins;" but he will mourn that the people of God are still subject to such grievous trials. But even this tale of suffering and wrong may lead us to that promise which says, "All things shall work together for good to them that love God, who are the called according to his purpose." We know assuredly who has permitted these young disciples to be cast into the furnace; and we know also that one in form "like the Son of God" will be with them. Let us remember the request of Mr. Dwight, and cherish a feeling of sympathy with these persecuted friends of our common Lord, praying always that they may persevere unto the end.

For some time past there has been no very striking incident to record respecting the work of God in this metropolis. I think we may say that there has been a constant progress of truth and righteousness; although it has been slow, and at times not immediately perceived. We have, however, two very clear and satisfactory proofs that God's Spirit is still working here upon the minds of men. One is that conversions are actually taking place from time to time, and names are added to the church "of such (we trust) as shall be saved."

Yesterday was the regular season of communion, and seventeen new members were admitted, five of them being males, and twelve females. This is a larger number than were ever before admitted at any one time, and we bless the Lord for it. Four of the females and three of the males are members of our seminaries, and fruits of the revival reported to you some months ago. The whole number of church members in this city is now about eighty, and there are others to be examined for admission at the next communion season.

The services yesterday were peculiarly solemn and affecting; and many of the church members were melted to tears at the sight of so many coming out from the world, and joining themselves to the people of God. May the Lord enable them all to hold on their way!

The second proof of progress to which I referred, is the constant activity of the Patriarch and his agents in opposing the reformation. In the nature of things such activity could not be thus perpetuated without some constantly working stimulus; and that stimulus is furnished by the conquest of the truth over new minds in the Patriarch's ranks.

I wrote you, a long time ago, about the imprisonment and trial of the owner of the Protestant house in Constantinople, where the Sunday morning preaching service is held. The same individual has been since repeatedly addressed by some of the rich bankers of the Patriarch's party, with the most liberal promises of pecuniary recompense, and the most earnest entreaties, to induce him to return to his Church. Finding all their efforts vain, they got up another lawsuit; more than three hundred men signing a paper charging this brother and eight others with kidnapping and retaining by force thirty of their children, and with being, in other respects, disturbers of the peace! These nine individuals have been twice tried on these charges before the great police court of this city, and nothing could be proved against them.

Besides this case, there are almost numberless others of petty persecution occurring continually. A man of evangelical sentiments who, at the first opening of the vials of the Patriarch's wrath in January, 1846, subscribed the idolatrous confession of faith through fear,

after spending months of mental agony in consequence of thus sinning against the light God had given him, comes out, and, fearless of all consequences, takes his stand with the people of God! He is a silk merchant by trade, and owns the shop in which he transacts his business and procures a livelihood for his family. But in consequence of his forsaking the ranks of the Patriarch, the latter finds means to close his shop and throw him into the greatest distress, and this under a show of legality, though in reality the whole proceeding is most iniquitous and cruel.

Another man of precisely the same class, after openly avowing his determination to live and die in the evangelical faith, is taken before the Turkish courts by his Armenian neighbors, who fear to disobey the injunctions of their spiritual rulers; and the most vigorous effort is made to eject him from his own house into the street! Both of these men are sober, honest, industrious and quiet citizens; and they are called to suffer these abuses, merely because they choose "to follow the Lamb whithersoever he goeth." Another is prosecuted on a false claim of debt, and by false witnesses is made to pay heavy damages. Another loses his customers because the shopkeepers around him are of the Patriarch's party; and they warn every man whom they see approaching that he is an accursed heretic, and, therefore, it is a sin to transact business with him. Another is stoned in the street, spit upon, and otherwise insulted. And still another's house is attacked by a mob, and the life and limbs of his wife and children are put in jeopardy. These are all real cases, and it is impossible for me to enumerate half of those of a similar kind which are continually occurring, throwing our brethren into the greatest distress.

Nor can I possibly put on paper the excellent spirit many of them manifest under these sore trials, encouraging our best hopes for them, that by the grace of God they will be enabled to endure even unto the end. It would be no matter of surprise, however, if some out of the whole number should prove to have no root in themselves, and should fall away and perish, under such a succession of tribulations and persecutions.

My particular object, in dwelling upon this subject, is to lead our more favored brethren and sisters at home to sympathize more deeply with those who are thus suffering for the cause of Christ. I could, if necessary, give a catalogue of names of men and women who are at this moment in circumstances of real suffering from poverty, some of them on beds of sickness; and their distress is chiefly occasioned by what may be called petty persecutions, which, through the untiring perseverance of their enemies, become almost intolerable, and, especially, since the method of infliction, now generally adopted, is such as to render the case intangible by the civil authorities. The Lord, however, knows how to sustain his people under trial, and how, also, to bring the greatest good to his cause out of the most deep and wicked designs and doings of his enemies; of which we all have been many times eye-witnesses.

It is matter of devout thankfulness that hitherto no effort of the Patriarch has availed to close the place of worship opened in the city proper by our evangelical brethren. On every Sabbath the pure gospel is preached there by the pastor to from seventy to eighty hearers of both sexes, no one offering any molestation. We bless the Lord for this liberty; and we do fully believe that the everlasting truth of God, which has thus gained a foothold in this city of multiform errors, will never again be rooted out.

An interesting Death.

The following letter is dated June 16. It mentions only a single incident; but that will excite emotions of thankfulness in the hearts of all who sincerely love that Savior in whom this young believer trusted. On account of her sickness, she was never able to make a public profession of her faith in the gospel of Christ; but the missionaries have no doubt that "she was a true member of the invisible church, and as such has been added to the general assembly and church of the first born, whose names are written in heaven."

We have to record another death in the little Protestant community in this city. One of the lambs of the flock has been removed from the devouring wolves. She was called Mariam (Mary), and was a member of our female seminary. She was one of those who gave us reason to hope that she had been renewed by the Holy Spirit during the recent religious awakening in that institution.

She has long been in delicate health, and, for some time past, it has appeared very evident that her disease was the consumption. Possessing naturally a reserved disposition, she was not free to speak of her own religious experience while on her sick bed; and this led some

of her Christian friends to fear that she had not that lively interest in the subject which a truly converted person always must possess, and, especially, when near the end of life.

As the period of her departure, however, approached, she seemed to be endued with new grace from above; and, breaking over all the restraints of her natural disposition, she proclaimed aloud to all who approached her the delightful peace of mind she enjoyed in anticipation of so soon meeting her Savior in his kingdom. About a week before her departure, she sent for her pastor in the night, and made to him a most interesting disclosure of her feelings. She said that the Savior had graciously manifested himself to her; that she felt his presence in that room, and that she was sure she was soon to be with him in his kingdom.

On the following day I called upon her, and rarely have I looked upon a more angelic countenance. I asked her if she was happy in her Savior. She replied, "Yes. To-day I am going to be with him in heaven." I asked her who gave her this assurance. She replied, "My Savior." I asked her if she expected to go to heaven on account of her own righteousness. She said, "No, but through the righteousness of Christ." I said to her, "You are still quite young, (she was not more than thirteen or fourteen years of age;) if it were given you to choose now, would you rather live or die?" She replied, "I wish to die, that I may go to be with Christ." She lived nearly a week after this, much of the time in great suffering, but uniformly exhibiting the same lovely spirit of assured faith in Christ. And thus she fell asleep in Jesus; and we cannot doubt that she has indeed gone to be with him, "where he is." She was visited often in her sickness by her teachers, Miss Lovell and Mrs. Everett, as well as by Messrs. Goodell and Everett, and by the officers and several of the members of the Evangelical Church.

Her mother, who is still in the Armenian Church, was sent for. When she came to the bedside weeping, Mariam said, "Oh do not weep for me, my dear mother, but rather rejoice; for I am soon going to be with Christ in heaven." Other friends were also present who are still of the Armenian religion; and, for the first time in their lives, they saw a person, in full possession of her reason, and with a full knowledge of the fact that she was about to go into the other world, still without fear; and not only so, but even exulting in view of her speedy removal. This must have been still more strange and impressive to them, from the fact that the dying person was a very young female. May the Lord sanctify this providence to their salvation!

LETTER FROM MR. EVERETT, JUNE 7, 1847.

Presence of the Spirit—Persecution.

MR. EVERETT, it will be remembered, sailed from this country, February 25, 1845, and arrived at Smyrna, April 18. It was expected that he would remain permanently at that station; but the mission have since changed his location, and he is now connected with the brethren at Constantinople. It is for this reason that he alludes to the "impressions" made upon his mind during his brief sojourn in the latter city, in respect to the remarkable work which is in progress among the Armenians of Turkey.

I have often intended to give you my impressions of the great and glorious reformation going on among the Armenians of this city and vicinity. But I will only say now, in a word, that the past year has been a most delightful year to me. I have continually felt myself carried back to apostolic times, and seen the power of the glorious gospel as it was then seen. I have witnessed its blessed influence in leading men to choose Christ and his service in the face of bitter persecution. I have several times seen the triumphant consolations of the gospel exhibited on the bed of sickness and death. I have enjoyed sweet Christian communion with our native brethren, in the public meeting and in the private circle. And I have been led many times to say, in the language of the Apostle, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies," I see and experience them here among these afflicted and persecuted members of Christ's body. And I can also say that if the fruits of the Spirit are any evidence that persons have the spirit of Christ; if a holy life is any evidence that a man has the truth within him; and if facts and an experience in exact accordance with the revelations of our blessed Savior, are any proofs that his power is seen and felt, then the work that is going on among the Armenians of this land, is of God, and cannot be overthrown.

The following extract shows that the enemies of evangelical truth are still active in their persecution of Christ's people.

But we must ever be aware that the conflict has but just commenced. The powers of darkness and gross superstition are but just beginning to be aroused. The enemy are almost daily devising some new plans of persecution. The government is now making recruits for the navy and army; and opposers are ready to seize this opportunity to vex the Protestants by pointing them out as bad men, and thus causing them to be seized and pressed into the service of the government; as the still undefined political position of the Protestants does not forbid this mode of procedure by the enemy. Our brethren at Nicomedia, some weeks ago, were thrown into great fear and trepidation, as you may have heard, in consequence of the forcible seizure by Turkish soldiers of Baron Garabed, a young man of an excellent spirit, the son of one of the oldest members of the church, and one of those who were received into the church when Mr. Hamlin and myself were there. He was sent in the company of two vagabond Armenians to this city, and placed in the arsenal to labor for the government. We have good evidence to believe that this brother was pointed out to the Turks as a bad man by the Armenian Bishop. We learn that the Patriarch has succeeded in liberating one of the men belonging to him, and has also sent to Nicomedia for the names of all the Protestants. We have some reason to expect that this violent persecutor is meditating another outrage on the members of Christ's flock there; but the Lord will defend and deliver in his time!

Under date of June 14, Mr. Everett wrote again as follows: "Not long after Baron Garabed was seized and safely placed in the service of the government, Baron Baltazar, one of the most active brethren of Nicomedia, was arrested by the soldiers while in the market, and hurried on board the steamer that was just on the point of leaving for Constantinople. He was first sent to the navy. The Capitan Pasha saw that he did not appear to be so bad a man as he had been represented, and asked him if he was a Protestant. Baron Baltazar boldly acknowledged that he was; whereupon the Pasha laughed and made no reply. He has since been sent to the place where Garabed is. There are four Protestants now in that place. They are allowed, however, to come out to the service on the Sabbath, and also once during the week, if they please."

When the case of Baron Garabed was made known to the Minister of Foreign Affairs, he directed that the Armenian brother should be released; but when the order was presented to the Capitan Pasha, the latter said it was impossible, inasmuch as Ali Effendi had no authority to make it. The British Minister is understood to have expressed the opinion that no more Protestants will be seized at Nicomedia and Ada Bazar, and that those who have been already arrested, will be discharged. Still, other modes of annoyance will be devised, and the wrath of the enemy must be endured for a season.

Bombay.

LETTER FROM MR. HUME, MAY 14, 1847.

State of the Mission.

THE design of Mr. Hume in this letter is to take a survey of the recent operations of the mission. No material change, however, has occurred since the reports which our brethren had previously furnished.

The number of persons admitted to the church, during the year 1846, was three; two of whom came from other churches. The case of the third is referred to in the remarks of Mr. Hume on the Bombay female boarding school. "They are all females," says Mr. Hume, "who give credible evidence of piety." Public worship has been sustained in two places on the Sabbath; the average attendance at one having been about two hundred, and at the other about forty.

The mission had in operation, during the year, five boys' schools, in which two hundred and fifty scholars received instruction. There were also four girls' schools, containing sixty pupils; and three of these schools were taught by females who had been educated by the mission. The two boarding schools for girls at Bombay and Malcolm Peth, heretofore reported, have been continued; the former with eighteen pupils, the latter with thirty. Respecting the state of these institutions, Mr. Hume speaks as follows:

The expense of both the female boarding schools was, to a considerable extent, met by the avails of work and special donations from persons in this country. The boarding school in Bombay has been more interesting than usual, perhaps, during the past year. The scholars not only made good progress in their studies, but some of them have manifested a pleasing solicitude in regard to their spiritual welfare. One of them was admitted to the church on profession of her faith at our last communion season; and of some of the others we

are encouraged to hope that a good work has been begun in their hearts. As the school is in a part of the house with ourselves, the pupils are very much separated from the heathen around us. In addition to the religious exercises in the school, they attend family worship with us once a day.

During the past year, owing to Mrs. Graves' illness, she has not been able to do as much for her school as usual. Still there were among the pupils many indications of good, and she cannot but entertain a hope that some of them may have been truly born of the Spirit. By means of this school, much knowledge of the truth has been communicated to many families in this vicinity. May it prove instrumental in making ready a people prepared for the Lord!

The state of the mission has not allowed our brethren to make any extensive tours, for the purpose of preaching the gospel, during the past year. Still they have visited a number of villages in the vicinity of Bombay. "As in former years," says Mr. Hume, "we found a readiness to listen to the gospel, and perhaps an increasing desire for books." The reader will be glad to learn from the following paragraph, that a partial change has been introduced in the mode of bringing the publications of the mission to bear on the population around them.

We have lately sought, more than formerly, to put our books into circulation by sale, rather than by gratuitous distribution. For this purpose a room has been hired in the heart of the city, where a regular book-store is kept, and where copies of all our tracts, as well as the Scriptures in various languages, are exposed for sale at fixed prices. The experiment thus far has fully equalled our expectations.

We regard it as very desirable to put religous books into circulation by sale, if possible. Where they are distributed gratuitously to all who are able to read, there is danger that they will soon be regarded as of little worth. The very fact that a book is sold, rather than given away, often leads people to regard it with greater interest, and creates a desire to obtain and peruse it. Books thus obtained are not likely to be destroyed nor thrown aside as useless. The fact that money has been paid for them gives them a value in the eyes of the owner.

Besides, in such a place as Bombay, many who wish to know more about Christianity, may be willing to pay something for Christian books at a bookstore, who may feel unwilling to go and ask for them from the missionary. Last year we sold about two thousand of our tracts and portions of the Scriptures, in addition to what we gave away. And already, during the present year, we have sold some fifteen hundred.

The mission have undiminished confidence in the operations of the press, as a means of affecting the Hindoo mind. "Native books," writes Mr. Hume, "from the tract of a few pages to large sized volumes, are now becoming common, as well as newspapers, in the native languages. These generally exert a pernicious influence; but as a desire for books, and a habit of reading, are thereby promoted, the effect in the end may be to prepare the way for a much more extensive diffusion of Christian publications."

The circulation of the native magazine (the Dnyanodaya) has somewhat increased. We are convinced that it exerts a very beneficial influence, and that it is an important instrumentality in the work of propagating the gospel in this country. It is regarded with interest both by the friends and enemies of Christianity. The latter, of course, do not rejoice in its success, regarding it, as they do, as an engine of evil. We have, however, a considerable number of native subscribers, who are led to take it for various reasons. They get from it much useful information, and they feel considerable interest in the discussions of religious subjects.

Madras.

LETTER FROM MR. WINSLOW, APRIL 13, 1847.

Admissions to the Church.—A joyful Communion.

THE arrival of the Flavio at Madras has been already noticed in the Herald. The following account, however, of a deeply interesting service has not been published.

Since my last, we have admitted to the church one native female, who was a caste heathen; for a little time, however, she had been in one or two of our mission families, and now, for many months, she has been an attendant on our preaching service at Chintadrepettah. She was baptized by the name of Anna at our communion, March 28; when we had the privilege of sitting down at the Lord's supper with all the dear brethren

and sisters by the "Flavio," making, with us, sixteen in number, and about twenty native brethren and sisters, several being absent. It was a season of joyful yet tearful solemnity. All the remaining members of the "Indus band," who left Boston, eight in number, in 1819, were once more together, after several years' separation; and there were five of the eight in comfortable health, with the sweet assurance also that the three, not with us, were enjoying a richer feast above. Nearly twenty-eight years have passed since we left our native land; and yet more than half of us are still in the mission field. This is a great mercy. There were, moreover, two sons from this band present with their wives; and we could indulge the hope that in others also, as well as in these, the promise, "Instead of the fathers shall be thy children," will be fulfilled. And there were other newly arrived brethren and sisters to sit down with us at this table spread in the wilderness, and to look around with us upon a few gathered from among the heathen, and made to sit together in heavenly places. This they and we felt to be a privilege and an earnest of future good.

The bungalow chapel was quite full of children and youth from the schools, male and female, and about one hundred adults, principally heathen, who had turned aside, as it were, to see this great sight, the emblems of the broken body and shed blood of the King of kings and Lord of lords. The number of missionaries present was an evidence to the people of our earnestness, or the earnestness of Christians in America, in prosecuting the work of the mission. It had an effect upon the youth of the schools, and served, with the exercises of the occasion, to bring a member of the first class in the English school to decide on casting in his lot with the people of God.

He came the next day to offer himself as a candidate for baptism. After putting him off for a few days, and finding that he was quite resolved, by the grace of God, to follow Christ, whatever of persecution might come, and that the relatives were likely to arouse themselves in opposition, I sent him on trial to Royapoorum, to be, in the first place, in the house of the catechist, Samuel Downer. This was breaking his caste. As the friends followed him there the next day, and gave indications that they would use force to remove him, he was conveyed by Mr. Scudder to the mission house, where he has been ever since. He seems decided and happy in his choice. We cannot as yet say whether he may have strength given him to persevere, but we commit him to the Lord in hope.

This event, together with the more important one of five girls, in the Free Church schools of our Scotch brethren, leaving their friends and seeking the protection of the missionaries, near the close of last week, has alarmed the parents of the children in our schools, who have removed many of them, especially of the girls. Some may return, but nearly half are now scattered.

Madura.

LETTER FROM MR. RENDALL, APRIL 20, 1847.

Dindigul—Villages—Mr. Whittelsey.

Mr. Rendall belonged to the company of missionaries which sailed in the Malabar, November 12, 1845. He has been at Dindigul for a number of months; and the present letter relates to the interests of that important station.

Mr. Rendall has a confident belief that "the work of the Lord is steadily advancing." He regards the schools as in a prosperous state; and the attendance at the church on the Sabbath has been good. "We have reason to believe," he says, "from the attention given to the preached Word, that the seed which is now sown, will bring forth fruit hereafter."

In regard to the villages, I cannot speak so particularly as I could wish, as I have not yet been able to visit them much. Those which lie north and east of Dindigul, present a new field for missionary labor; comparatively little having been done for them by the brethren who formerly occupied this station.

As often, however, as I have been able to visit them, I have found great reason for encouragement. The people seem glad to see the missionary, and anxious to hear what he may have to say to them, about the new religion. All who can read, appear to be desirous of obtaining books which explain the plan of salvation. Lately I have been preparing a small library of select books in Tamil for each of the out-stations, to be used by the Christians of the place and all others disposed to inquire after the truth.

My attention has also been directed to the growth in grace of the catechists, Christian schoolmasters, and other professors of religion under my care; and

I feel assured that my efforts in this respect have not been entirely in vain. Some seem to realize more the responsibility which rests upon them, and, apparently, are desirous of taking a higher stand as Christians than they have heretofore taken.

In the villages there are at present very few who have formally renounced idolatry, and come over to us for instruction. As was remarked before, this field is quite new. Several families, however, have lately expressed a willingness to renounce their former religion and embrace Christianity. And I am not without a strong hope that, by the blessing of God, after visiting the villages and conversing frequently with the people about the great salvation, many may be induced to forsake idolatry and come to us for instruction. Opposition to Christianity and to those who are ready to embrace it, seems to increase with the progress made in our work. Inasmuch as many of those who have come over to us, are from the Roman Catholic population, the priests in this vicinity have become very much enraged, and are doing all in their power to hinder the good work. They continually threaten their own people, who seem inclined to listen to us, and try to lead away from the truth those who have come under our instruction.

The death of Mr. Whittelsey, late of the Ceylon mission, at Dindigul, March 10, was announced in the July Herald. Mr. Rendall makes the following reference to this event.

Our brother Whittelsey, as you have already been informed, died of inflammatory fever, brought on, as is supposed, by previous fatigue and exposure while on his way from Madura to Dindigul. While he was with us he showed that his heart was deeply engaged in the missionary work.

On one occasion, before he was confined to his bed, he remarked that he had not the least desire to leave the work in which he was engaged. He also said, "I would much rather be a missionary in this dark land, pointing these ignorant heathen to Christ, than be in America, enjoying all the pleasures of a civilized and Christian country." During his sickness, he frequently manifested some anxiety to recover; and it was evident to us all that his anxiety resulted from an earnest desire to continue his labors among this people. Although he had much severe pain, from the commencement of his sickness to its termination, he bore it patiently, without uttering a murmuring word. We all had some hope of his recovery until the day before his death; and when it was manifest that our brother must soon leave us, he felt calm and composed in view of his change. He was evidently ready to say, "Not my will, but thine, O Lord, be done."

LETTER FROM MR. TAYLOR, APRIL 27, 1847.

Villages around Tirupoovanum.

THIS letter is devoted mainly to the encouragement which the missionaries have to prosecute and extend their labors in the villages around them. The facts stated below will undoubtedly be read with interest.

In the course of the quarter, I have made a number of excursions to villages near by; and, though I have but a very inadequate knowledge of the language, I can generally make the people understand the great truths to be communicated. In no case have I gone out thus, and not come back with a gladdened heart.

On one occasion, when returning from a distant place, I met some of the leading men of a village, three miles from here, who inquired where I had been, and what had been my business. On being informed, they expressed surprise that I had gone so far, while there were many villages nearer, and said, "If you do not preach to us, how can we tell which is right, your religion or ours?" I told them I would come and preach to them if they wished. With one voice they said, "Come." The promise to do so was afterwards fulfilled, though under unfavorable circumstances, in company with Messrs. Muzzy and Rendall.

Mr. Whittelsey of the Jaffna mission, during the short time he was at the station, went out with me twice. He expressed himself strongly respecting our encouragements to perform this kind of labor. He noticed particularly the attendance of the women, as well as that of the men, and said he had not before seen such readiness to hear and assent to the truth.

Early in March I made a tour of about seventy miles, taking along with me four native helpers and one of the boys of the seminary. I passed partly into that section of the field where labor had not

been previously bestowed. One evening, while in this region, not being able to reach in season the place which we had appointed for lodging, we halted before a large village, four miles short of it. A crowd soon collected, and recommended their place as convenient, and as furnishing all that would be necessary for us. They commended also the public road which the government had made past their village. The conversation soon turned upon the road from this world to heaven. "That road," said they all, "is not known to us." They were pointed to a large idol of stone, which stood prominently before us, as their way. Most of them agreed that this was no way; but a few defended it. The conversation soon grew warm, my helpers joining in it, and taking the lead; for they could talk as fast and as loud as the defenders of idolatry. I stood by to decide some disputed points, and help by a word now and then. This conversation lasted a full hour, bringing under review the leading points of both systems, when we parted for the night. They were evidently convinced on most points; indeed, they yielded many, and parted in a friendly manner.

In the morning I left before light; but my helpers wished to remain and converse more with these people, feeling confident that good would come from it. I readily assented; but I was as much surprised, as they were rejoiced, to find, when they came up, that the whole village had promised to leave their idolatry and embrace our religion. I had not before seen my helpers so animated as they were at this time.

I immediately drew up and sent to them a short and simple confession of faith, and the usual agreement which we make with the people of our Christian villages, that they should, in case of again drawing back to idolatry, refund the money expended for their benefit. In that agreement, as none of them were previously acquainted with us, some thought they saw a snare, and pointed to the judge in Madura, in whose hands they might soon be, in case they should sign it. Their conclusion was, that I was laying on them a burden which they could not assume; though they still affirmed that if I would send them a teacher, their children should learn, and they also would both learn and do, according to their ability. I have not since heard from them, and the circumstances of my family prohibit my return to them soon. I visited on this tour the Christian villages of the station, and found them not without drawbacks, but still showing signs of progress.

From such facts Mr. Taylor concludes that, with suitable cultivation, a noble harvest might soon be gathered in the Madura district. But he fears that the requisite men and means will not be furnished. "Had we these," he says, "I believe the people would soon come in great numbers, saying, 'We will go with you,' as they have already done, in the field directly south of us, and as they are beginning to do at all our stations, especially in the Dindigul valley. Our recent reinforcements encourage us, but they are inadequate."

Ceylon.

REPORT FROM THE MISSION CHURCHES.

The churches connected with this mission have an ecclesiastical organization, called "the Consociation of the American Mission Churches in Jaffna." This body held its annual meeting at Manepy, January 7; and an abstract of the reports submitted on that occasion has just been received, the reason of the delay not having been communicated. It should be stated, however, that in consequence of a change in the time of holding the annual meeting of the Consociation, the period embraced in these reports is eighteen months.

Varany.

As there has been no resident missionary at this station, it has been committed to the oversight of Mr. Fletcher; he, however, in consequence of ill health, has been able to visit it but once. The native assistants have been removed, with the exception of John Lawrence. This individual and his wife (Mary Sweetser) are the only members of the church remaining at the station. Lawrence is in the habit of collecting the schools on the Sabbath, and also on one day of each week, and conducting a religious service for their benefit.

Chavacherry.

Mr. Fletcher resides at this station. The exercises on the Sabbath are a preaching service, and a prayer meeting for the benefit of the church members. A prayer meeting is also held each morning, at half past six o'clock. The Sabbath congregation averages only about seventy-five, few being present except those who are required to give their attendance.

The number of resident church members is twelve; and among them are the following persons:—Eunice W. Worcester, Joseph Emerson,

Ann Judson, Charles A. Goodrich, Lydia M. Goodell, Peter R. Hoyt, Thomas L. Hamner, and John Porter. One of these, Lydia M. Goodell, is under censure. A suspended member, Jedediah C. Parmelee, has died of the cholera; his conduct, however, had been regular for some time, and it is hoped that he was a Christian.

Manepy.

Mr. Meigs removed to this station in May, 1846. Since that time there has been stated public worship on the Sabbath, and a church meeting every Friday; the monthly concert having been observed on the day after the first Monday of each month. There has also been preaching in the villages on Sundays and Thursdays. "The attendance and attention," says Mr. Meigs, "both at the station and in the villages, are encouraging. A few have expressed a desire to unite with the church." Only four have received baptism, namely, William Minor, Lucy Minor, the wife of Charles Jenkins, and the wife of Joel R. Arnold.

The present number of church members is eighty, twenty-four of whom are females. Three have been married, eight have died, one has been suspended, and one excommunicated. One suspended member has been restored, and three remained under suspension at the commencement of the year.

Oodooville.

This church has been under the supervision of Mr. Meigs since May, 1846. Mr. Poor has usually spent one Sabbath each month at the station; but most of the pastoral labor has been performed by Mr. Niles, a native preacher, "who has shown himself much of a man in the important sphere in which he has been called to act." He has sustained two services on the Sabbath, when no missionary was present, and attended a church meeting on the afternoon of every Friday. Mr. Meigs adds the following item: "Mr. Poor and myself spent the fourth day of last November in special labors at the station. In the forenoon we held meetings with various classes in the boarding school; in the afternoon, Mr. Poor preached to quite a company of females; and in the evening he addressed a large audience of all classes. The day was one of interest, and good impressions were apparently made on many minds."

The present number of church members is sixty-two; forty-four of whom are females, twenty-seven being pupils in the boarding school. Fifteen have died of the cholera; eleven (all scholars in the Oodooville seminary) have been admitted to the church; eight have been married; and none have been excommunicated or suspended. There is a class of inquirers, sixteen or eighteen in number, who profess a strong desire to be received into the church.

Panditeripo.

This station is still in charge of Mr. Smith. The gospel has been preached regularly on the Sabbath, at the church and in several of the neighboring villages. In the latter, not unfrequently, the attendance has been good; and the truth has been listened to with apparent interest; but the quickening influences of the Spirit have been withheld.

The number of communicants is twenty-four, some of whom have joined the church by transfer of relation, during the period now under review; but no additions have been made by profession. One person has expressed a desire to unite with the church, but the evidence of his faith in the Lord Jesus Christ has not been altogether satisfactory.

Of two members who were suspended in 1842, one has been restored, and one (T. Emerson) excommunicated. Four suspended members of the Batticotta church have been transferred to this church, two of whom have been restored, while the other two (D. L. Dodge and C. Pitkin) have been excommunicated. Four have died of the cholera, namely, John, Joshua, Eliza Brend, (wife of Joshua), and Pranchy. The latter had neglected the ordinances of the gospel for many years before his death.

Batticotta.

The report from this church has the signature of Mr. Hoisington attached to it. He has been assisted, however, in its supervision, at different times, by Messrs. Cope, Whittelsey and Howland. The gospel has been preached as usual at the station, and more or less in the neighboring village. "The church," says Mr. Hoisington, "has enjoyed no season of peculiar refreshing during the year 1846; though it is hoped that the members have, in some degree, advanced in grace and knowledge. The seminary has had some seasons of partial awakening; and the pious students are, it is believed, looking more and more steadily at the work of preaching the gospel, as a worthy and most important employment for life."

The records of the church have the names of ninety-five members, only sixteen of them being females, while thirty-one are pupils in the seminary. Of the whole number, seven are suspended. From July to December (inclusive) of last year, nine persons were admitted to the church on profession of their faith in Christ; and one suspended member was restored. On the other hand, one died, two were suspended, and five excommunicated.

Tillipally.

This station is still in charge of Mr. Poor. The routine of preaching services, on the Sabbath and

on week days, has been the same as in former years. The meeting at the English school at Mallagam on Sunday afternoon, has been attended by more than one hundred children of both sexes.

The weekly reading of the school masters and native assistants is continued. Within the last eighteen months, the following works have been read; namely, Rhenius's Body of Divinity, a volume on the parables, the New Testament, and the Morning Star.

The number of communicants is fifty-three, seventeen being females. In addition to these, there are three suspended members; only one of whom, however, has been brought under censure since the last report. Six suspended members of the Batticotta church have been transferred to this church. Their names are Benjamin Niles, David Riggs, David K. Ellis, Charles Cleveland, Samuel Hemphill and Benjamin Stanton. The first two are still suspended; Hemphill has been restored; and the other three have been removed to their final account. Only one other death has occurred in the church during the period under review. Charles Hodge, a native catechist, died of cholera, January 21, 1846. "He had been connected with the mission," says Mr. Poor, "from the first week of my arrival. He labored as a school master for many years; was admitted to the church by profession, July 18, 1824; and was formally licensed as a catechist in 1832, in which capacity he acted till his death. He was much respected by natives of all classes. He was naturally of a timid disposition, diligent in his business, and at the same time trustworthy. His piety, however, was only of a negative character."

As a part of Mr. Poor's report to the Consociation, he transcribes an entry made in the records of the church after the quarterly private communion of February 22, 1846. This entry is as follows:

The preceding week was regarded as a season of special preparation. In the course of the week, beside the usual preparatory lecture, which was well attended, the pastor had a free conversation in private with almost every male member of the church, respecting his religious state, his manner of life in the family, and respecting the affairs of the church generally. This was a "new measure," in regard to its extent and specific design.

The results of the week's inquiries were a clear perception, on the one hand, of great and glaring deficiencies in the church, and of the necessity of further efforts to separate between the precious and the vile; and, on the other hand, a sustaining belief that the Church at Tillipally is a vine which the Lord has planted, and that there is ample encouragement to prune and cultivate it, in the assured hope that it will ultimately "bear much fruit." If this be, indeed, a church of Christ, it is the high privilege of its members and pastor to avail themselves of all the rich promises which the great Head of the church has made for our encouragement, sanctification, and joy in the Holy Ghost.

In my closing remarks at the communion table, in full view of the cross of Christ, I insisted upon two points. 1, That, whatever might be the deficiencies of the members of the church as Christians, they should allow it to be no longer doubtful, in the view of their countrymen, as to whether they have renounced idolatry in all its deadly forms, (including caste,) or whether they were still Hindoos at heart, cherishing doctrines utterly subversive of the oracles of truth. 2, That they should allow it to be no longer doubtful as to whether they had embraced Christianity on its own merits, with all their hearts, or not.

This series of special efforts to rouse the members of the church to a higher degree of spirituality, was made while the Lord was passing before us in terrible majesty, sweeping thousands around us by the prevalence of the cholera to an untimely grave. The second verse of the third chapter of Habakkuk has been regarded as a most appropriate portion of Scripture for the season: "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." The members of the church were, in some degree, aroused; and transient impressions seemed to be made upon the minds of the heathen; but no permanent or saving results appeared.

In the months of April and May, several individuals, adults of both sexes, made application for admission to the church. The evidence of their piety, however, in view of all we have seen of the Hindoo character, was not deemed sufficient, either by the pastor or native members for their reception; nor was it a clear case, in one or two instances, that they should be rejected.

Christian Congregation at Tillipally.

The fact mentioned in the last paragraph, with various other considerations, led to the formal organization of a "Christian congregation," to be connected with the church at Tillipally. Such

a measure has been in contemplation at all the stations, at different times; and some steps tending to the same result were formerly taken, both at Tillipally and Panditeripo; but nothing of a permanent character was effected. The reasons for an intermediate place between an idol's temple and a Christian church, Mr. Poor thinks, will appear from the following rules for a Christian congregation.

The basis of this congregation is the command of the Lord Jesus Christ, which he gave to his disciples after his resurrection from the dead, and just before he ascended to heaven to sit as Mediator at the right hand of God. That command is written in Mark xvi, 15, 16, and in Matthew xxviii, 18–20, and is as follows:—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded. And, lo, I am with you always, even unto the end of the world."

The mode of introducing persons into the "Christian congregation" is next described.

Whereas some persons who wish to join the church, do not give satisfactory evidence of repentance and faith in Christ; and whereas there are others who, though they think they ought to renounce idolatry and become Christians, do not fully understand the nature of Christianity and the usages of a Christian church; therefore, for the benefit of such persons, this introductory society is formed, into which all may be received, who give in public their consent to the following declaration, to wit:

In the presence of God and this congregation, I hereby promise to leave the worship of Sivan, Pullyar, and such like gods, and worship only the one true God, according as he has revealed himself in the Christian Scriptures. Moreover, that I may know more fully the true Scriptures, walk according to them, and thereby secure the great salvation which is by Jesus Christ, I hereby acknowledge it to be my duty daily to read or hear the Scriptures, to pray to God through Christ, to attend public worship, and to keep holy the Sabbath day.

The church and pastor, on their part, make the following promise:

As you have joined the congregation by making the aforesaid declaration, we, the church members and pastor, promise to watch over you and to assist you, according to the Christian rule, in fulfilling your promise; and that when you give satisfactory evidence of repentance and faith in Christ, we will receive you into the church by baptism, and treat you as brethren, members of the body of Christ. May God the Father, for the sake of Jesus Christ his Son, graciously bestow all needed gifts of the Holy Spirit, to enable both the church and congregation to perform the vows they have now made to each other and to God.

One of the regulations of the "Christian congregation" is, that "Children under age, whether male or female, will not be permitted to join the congregation without the full consent of their parents." The following rules apply to those who have become members:

1. Adults who join the congregation, if they would secure the highest advantages, should labor to bring all their household and all their kindred to join it. This will have a favorable bearing upon the education, marriage, and settlement of their sons and daughters. It will also open the way for the church and pastor to render further assistance, by visiting the family in seasons of sickness, death, and on other occasions.

2. That this congregation may be truly a moral society, no notoriously quarrelsome persons, liars, drunkards, sorcerers, whoremongers, or such like characters, will be admitted; and if any who have been admitted, show themselves to be such characters, they will be suspended.

3. As no one who joins the congregation, can with propriety expend money in idolatrous celebrations or offerings at the idol temples, it is expected that they will contribute, according to their ability and according to the word of God, for the support of Christian worship, and for the establishment of the kingdom of God in this land.

4. It is recommended that all who join this preparatory congregation enter upon the regular study of the formulary of the American mission churches, which contains the articles of faith, the covenant, and the rule of life.

Within two months from the organizing of this congregation, forty-three persons were received.

Twenty-eight of these were children, nine boys and nineteen girls.

As an application from the parents, as well as from the children, was essential to the admission of the children, a very novel sight was presented, that of heathen parents earnestly requesting that their children might be received into a Christian congregation.

On closely pressing them for their reasons for so doing, it appeared that they were influenced mainly by the importunity of their children, and by the hope that it would fare better with them in a temporal point of view, in consequence of their connection with the mission. They have an impression, in view of what they have witnessed of the excommunications from the church on account of heathen marriages, that in reference to the marriage and settlement of their children, the parties concerned should be of the same religion and of a similar standing. This is a pleasing mark of progress, in the feelings of the community, in favor of Christianity.

On pointing out to the parents the inconsistency of initiating their children into a religion which they themselves reject, their excuses were various. It is evident that in regard to themselves and their offspring they are wishing to go with the current. I do not fail to stipulate, in behalf of the children who join the congregation, that they shall not be kept by their parents at home from conducting themselves as Christians, in accordance with the profession they make in public. It remains to be seen to what an extent these children may be benefitted by the new relation which they sustain to us.

Two of the adults, who were most anxious to join the church, have not been able to endure the opposition which they met with from their friends, in consequence of joining the congregation. They have almost entirely withdrawn from our meetings, and have thus shown themselves to be unworthy of admission to church fellowship.

The state of things at Tillipally has been the occasion of much solicitude to Mr. Poor. In July, 1846, he used the following language: "My feeling is, that I can no longer proceed without making a solemn pause, and asking why it is that we are permitted, year after year, to preach the gospel so extensively, and in such a variety of ways, without seeing more marked evidence of saving results." He seems to have been somewhat encouraged, however, in the use of the means hereafter mentioned.

Summary.

The following table exhibits the most important facts embraced in the foregoing reports:

Churches.	*Dead.*	*Excommunicated.*	*Received on profession.*	*Mem. in good standing.*	*Suspended Members.*	*Total.*
Varany,				2		2
Chavacherry,	1			11	1	12
Manepy,	8	1	4	77	3	80
Oodooville,	15		11	62		62
Panditeripo,	4	3		24		24
Batticotta,	1	5	9	88	7	95
Tillipally,	4			53	3	56
	33	9	24	317	14	331

Concluding Remarks.

To this exhibition of the state of the churches in connection with the mission, Mr. Poor appends the subjoined reflections: "From the foregoing reports, it will be seen, that under the continued preaching of the Word, with the regular administration of the ordinances of the gospel, and with the usual attendance on the means of grace, as a body of churches and as a mission, we are languishing for want of those special refreshings from on high, to which our attention has long been directed, and which we confidently believe will be vouchsafed to us in due time. While presenting our condition in this unfavorable aspect, however, we request a continuance of the prayers and intercessions of the American churches. And in view of similar lamentations which come to us from them on this subject, may we not mutually remind each other of the fact, that 'the Lord turned the captivity of Job when he prayed for his friends'?"

LETTER FROM MR. HOISINGTON, APRIL 10, 1847.

Batticotta Seminary.

Mr. Hoisington is still able, though in feeble health, to retain the charge of the seminary at Batticotta. The information contained in this letter, will be particularly interesting to those who have contributed to the support of young men in that favored institution.

Our term commenced on the 18th of March. All came promptly, and have entered with zeal upon their appropriate duties. The native teachers manifest a disposition to relieve me from every burden in their power to assume.

There is nothing very marked in the present religious aspect of the seminary. I have just propounded one student, Colby C. Mitchell, and two elderly men in the neighborhood, as candidates for

admission to the church. They have all for several months given us reason to hope that they have been born again.

I have been called to an unpleasant case of discipline this week, which resulted in the dismission of two lads from the first class in the normal department.

The dismission of one of them, however, I regard as only temporary. The name of the other is G. A. Stocking. They were dismissed for an act of immorality, which I would hope is only an exception to their general character. I had hoped that Stocking was a converted boy, though not a member of the church. It is still possible that he is a Christian; and this discipline may prove salutary. I send herewith a descriptive catalogue of the students; and a list of names not appropriated. I hope this plan of reporting will be satisfactory to all.

The unappropriated names are the following: David B. Ayres, William W. Belden, Constantine Blodgett, Russell Clark, J. W. Ellingwood, Ira Gould, William J. King, Albert Manson, M. A. Sheldon, William H. Wheeler. In respect to Ira Gould, Mr. Hoisington says, "One Ira Gould has been through the seminary; perhaps this is the same."

The reason why so many names have not been appropriated, is that there are no more lads in the institution who have not Christian names. "We cannot expect," writes Mr. Hoisington, "to appropriate these names, and others which may come in the mean time, before October, 1848, which is the time for taking a new class into the seminary." It is probable that the foregoing list is incomplete, inasmuch as names may have been given, and the fact may have been announced in the Herald, and yet the information may not have reached Ceylon prior to the date of this letter.

Catalogue of the Seminary.

The descriptive catalogue of the students at present in the seminary is as follows:

Names.	*Residence.*	*Religion of Parents.*	*Class.*	*Scholarship.*	*Religious and moral character.*
Joseph Abbott,	Tranquebar	Christian	Second	Fair	Impenitent.
Jacob Abraham, 1	Manepy	Father a Christian	do	do	do
John Adams,	Tillipally	Heathen	do	Good	do
Edward A. Anketell,	Batticotta	do	Junior	Fair	Church member.
W. B. Anketell,	Wannarponny	do	do	Good	Serious.
F. Armstrong,	Walany	do	First	do	Well disposed.
John C. Backus,	Oodooville	do	Second	do	Impenitent.
Rowland C. Bailey,	do	do	Senior	do	Church member.
Jacob Bailey, 2	Wannarponny	Father a Christian	First	do	do
Charles Bartlett,	Batticotta	Heathen	Senior	Fair	do
David Ball,	Tillipally	do	First	Poor	Impenitent.
Edward Beecher,	Mallagam	do	Second	Good	do
George Beecher,	Tillipally	do	do	Fair	do
Joshua Belden,	Chavacatchey	do	First	Good	Serious.
John H. Bevier,	Manepy	do	do	do	Impenitent.
Amos D. Bissell, 3	Tillipally	do	Select	do	Church member.
Joab Brace,	Panditeripo	do	First	Fair	Impenitent.
Robert Breckenridge,	Tillipally	do	Select	Good	Church member.
Isaac Brayton,	Wannarponny	do	Second	do	Impenitent.
Abijah Blanchard,	Sangany	do	Senior	Fair	Church member.
Abner Bryant,	Tillipally	do	do	Good	do
Robert Bronk,	Wannarponny	Father a Christian	First	Poor	Impenitent.
Samuel Buel,	Batticotta	Heathen	Senior	Fair	Serious.
Artemas Bullard,	Tranquebar	Christian	First	do	do
Alexander J. Burr,	Point Pedro	Roman Catholic	Second	Poor	Impenitent.
Harvey Bushnell,	Panditeripo	do	First	do	do
George W. Campbell,	Colombo	Heathen	do	Good	do
Frederick E. Cannon,	Wannarponny	do	Second	do	do
Albert T. Chester,	Manepy	do	do	Poor	do
John Chambers,	Wannarponny	do	do	Fair	do
Charles C. Chapin,	Batticotta	do	Junior	Good	Serious.
Royal S. Chapin,	Tillipally	do	do	do	Church member.
John W. Chickering,	Mallagam	do	do	do	do
Daniel Christian, 4	Tillipally	Father a Christian	First	Poor	Well disposed.
James Fitch Cogswell,	Batticotta	Heathen	do	Fair	Impenitent.
James P. Cook,	do	do	do	Good	do
P. G. Cook,	Oodooville	do	Second	Fair	do
C. Catheravalae, alias Wyman, 5	Oodoopitty	Not Christian	Select	Good	Church member.
David H. Clark, 5	Manepy	Heathen	do	do	do
William Coit,	Batticotta	do	Senior	Fair	Serious.
R. W. Condit,	Manepy	do	do	Good	Church member.
Charles Crooker,	Oodooville	do	Second	Fair	Impenitent.
Warren P. Cornelius, 6	Batticotta	Christian	First	Good	Serious.
William Curran,	Wannarponny	Heathen	do	do	Impenitent.
Samuel Curtis,	Tillipally	do	Junior	do	Serious.

1 Family mostly Christian.
2 Father assistant in mission and educated.
3 Assistant in the Seminary.
4 Father a free school teacher.
5 Assistants in the Seminary.
6 Father teacher in mission school.

Names.	*Residence.*	*Religion of Parents.*	*Class.*	*Scholarship.*	*Religious and moral character.*
Joshua Danforth, 7	Sangany	Heathen	Select	Good	Church member.
Henry N. Day,	Oodooville	do	Junior	Fair	Serious.
R. N. Day,	Wannarponny	do	Second	do	Impenitent.
Christian Davis,	Oodooville	Christian	do	do	do
A. D. Eddy,	Panditeripo	Heathen	do	Poor	do
John S. Elliot,	Mallagam	do	First	do	do
Joy H. Fairchild,	Batticotta	do	Senior	Fair	Serious.
Abraham Gardiner,	Manepy	do	First	Poor	do
Joseph Garland,	Mallagam	do	do	Fair	Impenitent.
Samuel Gay,	Batticotta	do	do	Good	do
David E. Goodwin,	Oodoopitty	do	do	Fair	do
Alfred Goldsmith,	Panditeripo	Father was a Christian	do	Good	do
Alanson C. Hall,	Manepy	Heathen	Junior	do	Serious.
W. S. Hamilton,	Mallagam	do	Second	do	Impenitent.
Truman P. Handy,	Manepy	do	Junior	do	Church member.
Asa Hillyer,	Batticotta	do	First	Fair	Impenitent.
Timothy M. Hopkins,	do	do	do	Good	do
T. M. Hopkins,	Oodooville	do	Second	Poor	do
Walter Hubbell,	do	do	do	Good	do
Thomas P. Hunt,	Chavagacherry	do	Junior	do	Church member.
John W. Hyde,	Oodooville	do	Second	Poor	Impenitent.
H. V. Johns,	Batticotta	do	First	Good	do
John Johns,	do	do	do	do	do
Harry Johnson,	Manepy	do	Second	Good	do
Talbot Jones,	Mallagam	do	do	do	do
Ebenezer Kellogg,	Wannarponny	do	First	Fair	do
C. H. Kellogg,	Oodooville	do	do	do	do
Henry S. Kepler,	Oodoopitty	do	First	Good	do
Charles Kingsbury, 8	Tillipally	Christian	do	do	Serious.
Edward N. Kirk,	Oodooville	do	Second	Fair	Impenitent.
Thomas J. Lee, 9	Batticotta	Father pious	Select	Good	Church member.
Samuel W. Lee,	Miletty	Heathen	Second	Fair	Impenitent.
William Lyman,	Manepy	do	do	Good	do
Nathaniel Lyon,	Mallagam	do	do	do	do
John McLean,	Batticotta	do	Senior	Fair	Church member.
George McClelland,	Chavagacherry	do	First	do	Impenitent.
Charles McIntire,	Batticotta	do	do	do	Church member.
C. T. Miller,	Tranquebar	Christian	do	do	Serious. [church.
Colby C. Mitchell,	Nagapatam	do	do	Good	Candidate for the
Cowles Mead,	Batticotta	Heathen	Senior	do	Church member.
Silas Moody,	do	do	do	Fair	Serious.
Erasmus D. Moore,	Mallagam	do	do	Good	Church member.
Joshua Murdock,	Colombo	do	First	Fair	Impenitent.
Joseph Moses, 10	Oodooville	Father a Christian	Second	Good	do
John Neill,	Batticotta	Heathen	Junior	Fair	Serious.
John Nicholas, 11	Manepy	Father a Christian	First	Good	do
John Niles, 12	Oodooville	Christian	Second	do	Well disposed.
Daniel Niles, 12	do	do	do	Fair	do
John B. Park,	Batticotta	Heathen	Senior	Good	Impenitent.
Levi Parsons,	Tillipally	do	do	Fair	Church member.
Julius S. Pattengill,	do	do	Second	Good	Impenitent.
Isaac Paul,	Varany	do	First	Poor	Serious.
Alexander Perry,	Batticotta	Christian	Senior	Fair	Impenitent.
John M. S. Perry,	Sangany	Roman Catholic	do	do	do
George D. Purviance,	Manepy	Heathen	Second	Poor	do
Lewis Rousseau,	do	do	First	Fair	do
George Reid,	do	Father Tamil—Mother, Catholic	do	do	Serious.
Benjamin H. Rice, 13	Batticotta	Christian	Select	Good	Church member.
Thomas B. Ritter,	Manepy	Heathen	First	Poor	Serious.
David Seabury,	Mallagam	do	Second	do	Impenitent.
Ebenezer Seymour,	Manepy	do	First	Fair	do
Minot Sherman,	Batticotta	do	Junior	Good	Serious.
John Shepherd,	do	do	First	do	Impenitent.
B. W. Smith,	Colombo	do	Second	Poor	do
J. Stocking,	Wannarponny	do	First	do	do
Thomas H. Stockton,	do	do	Junior	Fair	Church member.
John Storer,	Batticotta	do	Second	Good	Impenitent.
Samuel H. Taylor,	Manepy	do	First	Fair	do
Simon Tissera, 14	Jaffnapatam	Father a Christian	Second	Good	Well disposed.
Joseph H. Towne,	Chavagacherry	Heathen	Junior	do	Church member.
Jacob Van Vechten,	do	Father Tamil—Mother Catholic	First	do	Impenitent.
Thomas Vose,	Batticotta	Heathen	do	Fair	do
Charles Wadsworth,	Tillipally	do	Second	do	Impenitent.
Samuel H. Walley, Jr.	Manepy	do	do	Poor	do
John L. Woart,	do	do	do	do	do
William Worrell,	Tillipally	do	First	Good	Church member.

7 Assistant in the English school.
8 Father assistant in mission and educated.
9 Assistant in the English school.
10 Father native free school teacher.
11 Father formerly native preacher, (deceased.)
12 These two lads are the sons of N. Niles, native preacher.
13 Assistant in the Seminary.
14 Father formerly native preacher, (deceased.)

LETTER FROM MR. POOR, MAY 4, 1847.

Introductory Remarks.

MR. POOR has been more than thirty years on missionary ground. It was on the 15th of October, 1816, that he commenced his labors at Tillipally, the station at present occupied by him. For some time past the subject of a visit to this country has been before his mind; and it is possible that he may return to his native land for a season, if God shall spare his life, after so long a service in the vineyard of his Master. Knowing that if this event should not take place, his departure from his field of labor (in the way that so many, who were once fellow-laborers with him, have left it) might be near, he prepared an address to the Tamil people, especially to those who live in the four parishes in which the schools under his care are established.

The topics discussed in the letter are described by Mr. Poor as follows: "1. A retrospective view of my labors among them for the space of thirty years, regarded as a body of evidence, or as a pillar of witness, to the truth of the gospel which I have preached among them. This presentation of the subject is in the form of an appeal to what they have seen and known, and, to a great extent, admitted. 2. A formal proposal to present to every family within the limits of my mission field a copy of the word of God, either in whole or in part, as a farewell present; to be kept as a memorial of my residence among them, as a messenger of the American churches, to declare unto them the glad tidings of salvation through the Lord Jesus Christ. 3. A summary of the gospel message, accompanied with palpable proofs that it is a message from God, dictated by infinite love and mercy, and addressed to the Tamil people; and that it is my wish and intention once more to deliver this message, as extensively as possible, to every individual in my field, either by myself in person, or through the agency of my native assistants. 4. A statement of ways and means, in the form of an address and appeal to the leading men of all classes in the country, showing how the institutions of idolatry may be quietly displaced by the institutions of the gospel, with unspeakable advantage to the country, both in a secular and spiritual point of view; that the requisite means for effecting this important object, and which are within the reach of every village which desires it, are the village school, the village church, and the village native preacher; that these establishments will naturally lead to the observance of the Sabbath, according to the appointment of God, to family visitation, by which the adult population may be instructed in the word of life, and to the education of children of both sexes in the principles of the gospel and in other branches of useful knowledge; and that this simple system of means, which God himself has ordained for transferring the province from the cruel bondage of the god of this life, and of filling it with "righteousness and peace and joy in the Holy Ghost," may be maintained at one half of the expense which is now incurred for the support of idolatry! In conclusion, some words of advice and consolation are addressed to the brahmins, that they may escape without delay from the wreck of the country *dhoneys*, in which they have been long embarked, and take refuge for their lives in the *royal steamers*, which God in his providence has now provided for them."

While engaged in writing this pastoral letter, it occurred to Mr. Poor that it might be profitable to hold a public celebration, for the benefit of the natives, of the thirtieth anniversary of the commencement of his labors at Tillipally. Preparatory to this step he issued a notice, the caption of which was as follows: "A four days' celebration of the thirtieth anniversary of the establishment of the mission-station at Tillipally, commencing on Thursday, October 15, 1846." As the contents of this notice will show what Mr. Poor proposed to accomplish by the contemplated services, it is given without abridgement.

Program of the Thirtieth Anniversary.

On Thursday, at ten o'clock in the morning, will be held in the mission church a public meeting for adults.

1. After the devotional exercises, adapted to the occasion, a historical discourse will be delivered by the missionary at the station, giving a brief sketch of the events of thirty years, as connected with the mission. This discourse will be closed with proposals in reference to the erection of small but neat and substantial village churches throughout the province, for the worship of the true God, and the publication of the gospel of peace.

2. Communications received from persons who are unable to attend the meeting will be read.

3. The audience will then be addressed by native members of the church and congregation, and by individuals from abroad, each one closing his address with such proposals as he may wish to make in reference to the proposed object of raising a fund for the erection of village churches.

4. A collection will be taken up for the erection of a village church and the establishment of a school in what may be found, on inquiry, to be the most destitute village in the province, where there may be a disposition on the part of the inhabitants to aid in the enterprise.

On Friday, at ten o'clock in the morning, a public meeting will be held for the boys now in the schools at this station, and for those who have at any time been under instruction in the schools from the commencement of the mission. After an address has been given suitable to the occasion, proposals will be made for forming the readers in each village respectively into reading associations, in a manner then to be specified. Proposals will also be made for forming temperance societies in each village, on a plan then to be submitted.

It is expected that every one will come to this meeting with a thank-offering, expressive of his sense of obligation for the benefit of education, which he (or his children) has received from the mission. The amount collected on this occasion will be expended in aid of the erection of an English school bungalow, in villages in which a Christian church may have been previously built.

On Saturday, at ten o'clock in the forenoon, a public meeting will be held for females; more particularly for those females who either now are, or who have been, under instruction in the schools, together with their mothers and sisters. At this meeting addresses will be given on the advantages of Christian education for females, whether to act the part of daughters or of mothers, whether for this world or for that which is to come.

It is expected that no one will come empty-handed to this meeting. A special effort will be made to raise a permanent fund, to be invested on interest for the benefit of poor aged widows, and of widows left in a state of destitution with young children.

On Sabbath at ten o'clock in the morning, after the usual exercises of the day, the ordinance of the Supper will be administered; in connection with which the church will formally renew their covenant and oath of allegiance to the great Head of the Church.

At four o'clock in the afternoon, there will be a season of thanksgiving in view of past mercies, followed by a prospective view of thirty years to come, so far as it may depend upon a faithful performance or a palpable neglect of duty on the part of the individual members of the church and congregation.

First Day's Meeting.

As might have been expected, the interest awakened by the novelty of the occasion secured an encouraging attendance on each of the four days of the meeting.

On Thursday, at the meeting for adults, the printed "pastoral letter," which was brought from the press on the preceding evening, was read as a substitute for the promised historical discourse and as being equally appropriate to the occasion. The same letter was read at the commencement of each of the public meetings held on the two following days, and a copy presented to each individual present who was able to read. After the reading of the letter, a plan was concisely stated for raising a fund for erecting small but substantial village churches in places where schools have long been maintained, on condition that the villagers would defray one half of the requisite expense of the building. My remarks were closed by proposing to contribute, in aid of the object presented, country tiles sufficient for covering the roofs of the first seven churches that might be built on the plan proposed.

I was then followed by Mr. Niles, who gave a spirited address, setting forth the specific object of a Christian church, its collateral benefits, and the reasons which should prompt every one to use means for having a church erected, if possible, in his own neighborhood. He closed with specifying the amount of his donation in aid of the general fund. Several members of the native church at the station addressed the meeting, and eighteen individuals on the spot specified the amount of their intended donations. Three individuals pledged the sum of fifteen pounds toward the erection of a Christian church in the village in which they resided. While we were assembled, a letter was received from the Rev. C. David, Colonial Native Chaplain, proposing to furnish, on certain conditions, one half the requisite sum for the erection of a church on the plan proposed.

The amount contributed by the natives in aid of the fund mentioned above was nearly two hundred dollars; and the sum given by Europeans was about two hundred and fifty dollars.

It is estimated that the cost of such a village church as is here contemplated will be from twenty to twenty-five pounds each. The sum already secured is sufficient to put the practicability of the proposed plan to the test. It must not, however, be supposed that the state of enlightened feeling among the Hindoo idolaters is, at present, such as will prompt them at once to comply with the proposed conditions of the proffered boon. But the subject is to be kept before

them, as means to an end. It is desirable that churches should be erected in about twenty villages, in which the schools connected with the stations have for a long time been in successful operation; and it is believed that there is now a foundation laid for the accomplishment of what is so desirable.

At the close of the meeting, a collection was taken up in favor of the most benighted and morally destitute villages in the province. The amount then collected, with what has since been received, is about ten dollars. This sum may suffice for the support of agents on a tour for discovering the benighted village to be assisted.

Meeting of the second Day.

Of the meeting on the following day,—for the benefit of the boys who were then, or had been at any time, in the schools at the Tillipally station,—Mr. Poor speaks as follows:

On Friday morning the school children, with their teachers, attended in number about five hundred. After the reading of the pastoral letter, I addressed the audience from the words, "My son, give me thy heart," endeavoring to show that the conditions of salvation are a concern between God and every individual, even every little child; and that if the individual be true to himself and to God, the opposition of men and devils cannot prevent a successful result. A collection of two shillings was then taken up in aid of mission schools. These two mites must not be lightly esteemed, but be regarded as the first fruits of an approaching harvest.

I then submitted a plan for the consideration of the teachers and school superintendents, to embody in classes, as far as possible, the young men in the several school villages who have finished their studies, to furnish them with books, and to bring them under an additional course of instruction, especially on the Sabbath day, that we may further reason with them of righteousness, temperance, and a judgment to come. After the meeting each child was made glad by the receipt of a nice rice cake and two plantains, gratuitously furnished by one of our neighbors in no wise connected with the mission, and who, it is to be feared, is far removed from Christianity, though once a member of our church.

Meeting of Saturday and the Sabbath.

The exercises of the succeeding meetings must have been of a very interesting character.

On Saturday a meeting was held for females, both children and adults. A few of the other sex, however, found their way to the assembly. This was the most novel and characteristic meeting of the three. The services were commenced by the reading of Psalms 127 and 128 and by prayer. After the reading of the pastoral letter, the meeting was addressed by Mr. Jordan Lodge, on the advantages of female education. He was followed by W. Parinpanayagan, Moodelier, a native Christian from Jaffna, and an interpreter in one of the courts. In his address, he delighted the audience by giving, in the way of contrast with what was then before him, a graphic view of what he saw at Tillipally when he visited it in his boyhood, and when it was dangerous to be found among so barbarous a people. The agreeable surprise and heartfelt gratification which his whole appearance presented on the occasion, were such as to produce a deep impression on all present that he was a true friend to his countrymen, and a genuine disciple of the Lord Jesus.

In the course of the exercises, the songs of Miriam, of Deborah, and of Mary, the mother of our Lord, were read, and accompanied with short and appropriate remarks by several individuals present.

The Moodelier, at my suggestion, made a second address on the nature and moral beauty of charitable collections, and exemplified the truth and beauty of his remarks by a donation of one pound in aid of any one or more of the objects that had been presented on the occasion. The sum of two pounds, including a few articles of jewelry, were contributed by native females in aid of poor widows; to this sum two pounds were added by other individuals. Two of the first four females who were received into the female boarding school in Tillipally, in 1818, were present with most of their children, several of whom, both sons and daughters, have been educated in literary seminaries, and give pleasing evidence that labor has not been bestowed upon them in vain. At the close of the meeting, notice was given that in future monthly meetings will be held in the church on Thursday and Friday evenings preceding the time of full moon, for the purpose of further presenting the three principal objects which have been brought forward at this thirtieth anniversary, namely, village churches and village preaching, Christian education and female instruction, both of children

and adults. This continues to be a monthly appointment, but with diminished interest.

The Lord's supper was administered on the Sabbath, it can readily be imagined, in circumstances of great interest. The text selected for the sermon on that occasion was, "In the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." At four o'clock in the afternoon, a church meeting was held according to the previous notice. Mr. Poor's account of it is as follows:

After taking a view of the past, enumerating the special mercies we have received, and formally renewing our oath of allegiance unto the Lord, we resolved to regard the twelfth chapter of the Epistle to the Romans, which is now in the press at Manepy, as our manual for the year. Three points were specified as worthy of our special attention as individuals, families, and church members.

1. Private prayer, between daylight and sunrise, in accordance with the command and example of our Lord, and the practice of those who would walk with God.

2. Family prayer in connection with the reading of the word of God at sunrise. This point was insisted on as one of fundamental importance, if we would testify for Christ in the sight of the heathen, and secure the blessing of God upon our families. The limited extent to which this important duty has been attended to by church-members, has long been a subject of painful solicitude. There are indeed many and great obstacles to the practice, situated as they are in the midst of their heathen relations; but the obligation must be urged. Having satisfied myself that this duty was not habitually attended to even by my native assistants, I have for three years past had them together at sunrise in the church as a family and a Bible class, Sabbath days excepted. They now appeared to be impressed with the importance of formally and regularly entering upon the duty anew.

3. Every one should be a source of light and Christian influence in his own family and neighborhood.

While engaged in these various duties, we were reminded that the day was spent, and that our meeting had been sufficiently protracted. Whatever may be the final results of the four days' meeting, the season will be long remembered by those who were in attendance; nor can the salutary impressions made be readily effaced.

Another Meeting.

On Monday forenoon Mr. Poor held a business meeting with the native assistants, for the purpose of reviewing the several points which it had been resolved to secure at the church meeting.

I requested each one formally to give his opinion on the two points of private prayer at early dawn and family prayer at sunrise. I insisted that every one should have a daily interview with his God at those seasons, whether he be a worshipper of God or Mammon, Jesus Christ or Swamy, Mars or Bacchus. He should know by a daily interview and communion what relations he sustains to his god, and what are his well grounded expectations from him for time and for eternity.

Lest nothing more than a temporary attendance on family prayer by church members should be secured, it was suggested that henceforth we regard the practice of family prayer as an important item in the requisite evidence of conversion in the case of heads of families who are candidates for admission to the church; and also that the neglect of it is palpable evidence either of backsliding or of apostasy on the part of those who are now church-members.

In order to carry out the proposals made for family prayer, it was necessary to release the native assistants from morning prayers in the church, and from the Bible class which immediately followed. To aid them in introducing a new and difficult practice, I gave notice that it was my intention to visit the church-members in rotation at their houses at sunrise, and to join with them in family worship. As a further aid to them in this important duty, I recommended to their notice an essay on family religion that is coming from the press at Manepy, accompanied with fourteen prayers, appropriate for each morning and evening through the week, and a variety of prayers for times and seasons. This is a beautiful volume, published by the Jaffna Tract Society, and comes most seasonably to hand.

At this meeting, also, arrangements were made for giving over more fully into the hands of native assistants specified school districts, for the threefold object of superintending the schools, holding meetings at the school bungalows according to their own appoint-

ments, and for visiting the pupils at their houses.

Mr. Poor states that in accordance with the foregoing arrangements, the affairs of the station were conducted, apparently, with more than usual interest and efficiency.

Family Visitation—Sabbath Attendance.

After visiting in rotation at sunrise the Christian families that are within a morning's walk of the mission premises, I commenced the practice of visiting in order the houses of the heathen, to give them a specimen of the manner in which Christians worship God in their families. Here a most inviting field, of wide extent, has unexpectedly opened before me, and which I shall scarcely be able to pervade, for the purpose of sowing the good seed of the kingdom, during the remnant of my days. The family visitation on which I have now entered, is attended with three peculiarities. 1. The orderly method in which it is conducted is worthy of notice. 2. The specific object of it is to give a specimen of Christian family worship, and to present a portion of the Scriptures as a memorial of my visit. 3. I would mention the encouraging reception I have met with, inasmuch as I have been rebuffed but in a single instance, in which a brahmin and his family hid themselves in the interior of their house, knowing that I was about to visit them. This course of morning family visitation among the heathen I have pursued for about four months, going on an average to very nearly one house a day; and I am now about to finish the visitation of the third village. An account of my labors in this department must be deferred to a more convenient season.

In the conclusion of his letter Mr. Poor describes a plan which was adopted in January last, with a view to increase, if possible, the attendance upon the Sabbath.

It has ever been for a lamentation to us that in a church where one records that, two centuries ago, he preached to a congregation of three thousand souls, we can succeed in assembling but a few hundreds, and these chiefly children from our schools.

In consequence of a special invitation previously given to headmen and other influential persons, we had almost an unprecedented congregation of adults. That there might be ample accommodations for them, all the school children were required to attend a separate service at an early hour. I addressed the large audience of adults with fresh interest, setting before them the nature of the gospel ministry and the institution of the Sabbath, and strongly urged upon them the duty of a regular attendance at the house of God. To obviate a difficulty which a man of consequence feels on entering a promiscuous assembly, I assigned different portions of the church to different classes of individuals, that each one, especially of the more influential men, might readily know where to find a seat. For several Sabbaths there was an unusual attendance; but there has since been a gradual falling off, so that the audience is nearly reduced to its former state; showing that as yet we have to do with a spiritually dead mass. One memento at least remains of the special effort, in a vacancy in the middle of the church sufficiently large to seat thirty individuals, and which was pointed out for the accommodation of the principal men of the parish. One or more individuals of that class are usually present, who serve as witnesses to the absence of those for whom the space is reserved. It is evident that a few mercy drops from on high upon those who are without, would give an impulse that would fill the church to overflowing. Whatever view we take of our work, we feel that it is our privilege to expect that there will be, "not many days hence," not merely such droppings, but also "the great rain of his strength."

Borneo.

LETTER FROM MR. STEELE, FEBRUARY 26, 1846.

Hope for the Dyaks.

THE history of this mission, it is well known, has been peculiarly trying, not only to the brethren who compose it, but to their friends and patrons at home. It is not strange, therefore, that the expediency of continuing the mission should have come under consideration, both in Borneo and in this country. Although there may seem to be no special propriety in the discussion of this question at the present time, this letter of Mr. Steele has its interest and its value.

We cannot, as do many whom we love, regard this field as hopeless. The term is misapplied; and we still look for the

day when the rising Dyak shall spurn the thraldom of the soul which Islamism in power imposes, and stand before the world in energy and moral worth. Now the immediate neighbors to our position are tamely wretched, and destitute of the manliness to secure by honorable toil a sufficiency of wholesome food; and at each annual recurrence of this particular season we are daily importuned by the very personifications of indolence, soliciting what they facetiously term "work." We use no concealment. There is much that is painful; and this circumstance, that so many with resolute sloth prepare for and encounter months of semi-starvation previous to every harvest, is an oppression to the heart. Still this desperate, this seemingly cherished poverty is the legitimate child of arbitrary taxation and wanton contempt. Much of the evil is purely political; and suitable appliances and change may rapidly raise from this state of syncope these people of our charge. To the eye of the most incurious observer the Dyak has far more of the man than the Malay; and hope concerning him may be less far from the change to heart-cheering fruition,than multitudes have determined to believe. Our opinions concerning him bide their time.

Are many heart-sick, that among them the cause of God has no apparent success? The same reason operates upon the Dyak which prevents good citizens at home from receiving, with the heart, that truth on which the conscience fixes its attesting seal. And if there be those who, four years from the date at which our houses rose amid this wilderness, can say, "Withdraw;" our reply is simple and but one. If hearing be essential to belief, and preaching be necessarily precedent to hearing, then, as we honor our consecration vows, he who has heard least or not at all of Christ and him crucified, may not with innocence be utterly debarred from gospel truth, while there is a constant increase of privilege in our geographically favored Union, so many of whose millions, as the Dyak, hear but to reject. This letter is written while the evening hours of your day of prayer for colleges are passing; and though recently informed that at our own school of the prophets, so late as September last, not one could be named who hoped to preach the gospel beyond his native land, we will hope while we have life. Lord and Master, may the past day's prayers meet with mercy's answer, to the glory of thy grace!

27 *

Trials of the Mission.

Still Mr. Steele would not have the candidate for the sacred office in this country join the mission in Borneo without counting the cost. Some of the trials to be encountered in this distant island are described in the following extract.

Should any purpose to embark to our aid, be it carefully pondered and distinctly felt that, in addition to requisite gifts and graces, a light heart in a sound, elastic body is an essential item of outfit for him who would endure the hills and heat of Kalamantan; while he who is habitually despondent, will most assuredly, if not as a man, at least as a missionary, perish. True, the race is not to the swift, nor the battle to the strong, if God's glory require that man's best estimates be put to shame; but subordinately we speak with confidence and not without trial.

Slightly to illustrate one feature of our position, we select the distance of Albany from New York city as representing somewhat nearly our separation from the seaboard. Paint to yourself the commercial emporium as a hut city of Asiatics, with no white inhabitants save the few in the employment of a foreign government. Let the Hudson be turbid as the Missouri, and tortuous as the lower Rio Grande; and let its current set seaward with the rush of "the Father of Waters." Sweep from its beautifully studded banks city, village and villa, and from its face the countless vehicles of commerce and travel, substituting for the one, here and there, amid the wild wood, a leaf-built hut, and for the other the rude "dug-out," paddled by a half-naked Malay, or still less encumbered Dyak. Having added day unto day in weary succession, and during some five nights secured in your small row-boat what repose you might, amid the assaults of insect myriads and the ceaseless song of the forest and the marsh, you turn from the often dangerous Landak, and enter a narrow and shallow but (when undisturbed) chrystal stream, and a few hours bring you to our forest-home. That Albany may represent this; the glittering domes and heaven-piercing spires, the beauty and bustle of the capitol-city, must give place to bark-built dwellings and solemn solitude.

Thus far, however, there has been much of magnificence; for taste may revel for hours during the upward passage, where no trace of man appears, but nature reigns in grandeur. In the solitary residence you have now found, we

will not enumerate the social trials known at every heathen post; memory of written experience will suggest them. We simply ask that you be busy, in-doors and abroad, in a climate whose average temperature, day and night throughout the year, is from one to two degrees above the summer heat of Fahrenheit, and spend years in it without success. In these circumstances you may be called to wait for religious intelligence until nearly two years after friends in Christian America have read the items for which your soul is longing. Would you appreciate the case? Let your now daily mail fail once, twice, thrice successively; and not so merely, but let each day of weeks, months, quarters, half years, go by without letter or printed sheet; and you will but have begun to appreciate it, for the thronging thousands and hallowing influences of a community in a Christian land are still yours to enjoy. At some missionary posts there are Christian families who speak the tongue of the toil-worn laborer and cheer him in his trials; at most are converts, the pleasing care of whom sustains his soul; while at many both these sources of pleasure are perennially open; and these are the very positions in which can be most easily received the additional solace of missives from the land that once was home. Not one feature of all this is ours.

Let not this, however, fall upon your ear as the tone of complaint; for with us praise for good spirits is an item of doxology. Still none can regard it amiss, if we suggest that we did not, on leaving the hearths and hearts of our birth-land, challenge exclusion from the range of social sympathies; rather, we hoped to know the working of the telegraph of Christian love, by which electric sympathy should interchange between us, despite of difference in longitude. To those who find it in their hearts to gladden our seclusion, however seldom, by the generous letter of remembrance, we present our undying gratitude.

And now this letter, written in weariness and exhaustion, must be closed. The soil we are sowing is perhaps no worse than that which, in many of your city by-ways, is assiduously cultivated by the daughters of piety and refinement. And if the lady tract-distributer, whose heart has been wrung by witnessing the extremes of brutality and vileness, who has often, perhaps, while engaged in angel ministrations to some dying child of sorrow, narrowly escaped rudeness from the inebriate reviler of Jesus' name; if she, instead of resolving never again to visit that precinct of the enemy, goes rather with her aching heart to God, and with him finds grace to visit it again, till oftentimes an issue of joy in heaven crowns her labor of indefatigable love; is there, with woman's challenge thus before us, any choice other than to persevere? Our aim being distinctness rather than amplification, we have done.

Miscellanies.

TRIBES AND LANGUAGES SOUTH OF ABYSSINIA.

THE Herald for February, it will be remembered, contained an article on the affinity of the African tribes south of the Mountains of the Moon, prepared by Rev. Joseph Tracy; and in the last number a communication from Mr. Wilson was published, showing that he had arrived at similar conclusions by means of an independent investigation. Rev. Dr. Robinson has kindly furnished the latest information respecting the natives on the eastern coast of Africa, referred to by Mr. Wilson; which will throw additional light on this interesting subject. Dr. Robinson introduces the information communicated by him with the following remarks: "I send you herewith a translation of an article by Prof. Ewald of Tuebingen, the celebrated Orientalist, recently published in the first number of the Journal of the German Oriental Society. It is founded on letters to him from the Rev. Dr. Krapf, the German missionary, formerly in Abyssinia with Messrs. Gobat and Isenberg, in the employ of the Church Missionary Society; but having been driven out of that country by the intrigues of the Romanists, he penetrated into the regions further south, where he is understood to be still laboring. In a previous article of the same Journal, Prof. Ewald had given a list of important Ethiopic manuscripts sent home by Dr. Krapf from Abyssinia."

The missionary Krapf, who sent home the Ethiopic manuscripts described in a preceding article, has attempted, since his last expulsion from Abyssinia, to open for himself a new field of labor in the parts of Eastern Africa further south, around the city and island of Mombas (Mombassa), in regions

not yet trodden or described by any educated European. In a letter to me written from Mombas, January 14, 1845, he communicates some information respecting the tribes and languages of that coast, which he had thus been led, for the first time, to examine with some care. I bring together here the most important parts of his communication.

The long extent of coast from Cape Gardafui, near Aden, to Cape Delgado, opposite the north end of Madagascar, has been for some years back claimed by the Imam of Muscat; not because he has conquered or otherwise acquired it; but because the European policy of our day does not care to see it in possession of any European power. The English have given back to him the island and city of Mombas; and have thus acquired a new title to his closer friendship. A few other places on the coast he has subdued; or they have voluntarily submitted to him, and obey him so long as he quietly permits them to govern themselves as before. The trade carried on along the coast by Europeans has thus far been profitable to them. Copal, costly skins, about six thousand elephants' teeth yearly, and from Zanzibar cloves, are exported; while all European wares are admitted. The trade of the natives goes to Madagascar, Arabia and India. The Imam himself, however, is the one great merchant of the country; and employs his twenty vessels of war, small and great, mostly in commerce. In spite of all his treaties with the English, he permits the slave trade along all this coast, because of its enormous profit. A slave on the coast may be had for two or three dollars; while he may be traded off at a profit of some forty or fifty dollars. The capture of slaves and the slave trade are excused by the Mohammedans on the ground that the slaves thus obtained the privileges of Islam. But experience shows, that this is a mere pretext to palliate their love of gain; and after a slave has become a Mohammedan, his masters, for the most part, treat him just as cruelly as before.

The inhabitants of all the narrow strip of coast, from the fourth degree of south latitude southward as far as to Mozambique, are called in Arabic, *Suaheli* (Sawahili, Sowhylee), i. e. *inhabitants of the coast;* and are Mohammedans. Their language, however, shows that this is their original seat; for although mingled with foreign words, yet at bottom it is kindred with other dialects spoken further in the interior. Formerly they made expeditions into the interior, either alone, or in connection with the Portuguese, in order to capture slaves or plunder other wares; but of late years the case is reversed, and the pagan tribes of the interior make inroads upon the coast, and have destroyed many maritime places. Even Melinda has been abandoned by the Mohammedans through fear of the Gallas. The religion of the prophet, therefore, which formerly made such progress in Africa, would seem at present, on this side at least, to be at a still-stand.

Nomadic and pagan Gallas are at present lords of the coast from the equator southward for four degrees of latitude. Their numbers may amount to eight or ten millions. The barbarism which makes those in Abyssinia an object of terror, is still more marked in this region. For example, they are passionately fond of the blood of goats, sheep, and other beasts. They even open the veins of these animals, in order to refresh themselves with this drink. Krapf himself saw among them lean goats, the condition of which was accounted for by this custom. The Gallas who follow agriculture in Abyssinia, have not this barbarous practice; indeed they are in other respects strongly distinguished from these nomades of the coast, in language, government, and many other things. These Gallas of the coast are, moreover, in a sort of dependence upon the more powerful tribes of Gallas who dwell in the interior; for whom, indeed, they act as guardians of the coast against the Mohammedans. Their caravans go sometimes thirty or forty days' journey into the interior, to a land said to be surrounded by a great river whither the Abyssinians also come. This is probably Jinjiro and Kaffa.

South of these Gallas, and back of the Suaheli, dwell the Wanika, Ukuafi, and Wakamba, tribes kindred with the Suaheli, but differing greatly from the Gallas in language, manners and customs, and also in power. The Ukuafi are the most barbarous. They do not bury their dead; but leave them for the wild beasts. The Wakamba go entirely naked; though they cover themselves slightly when they sometimes come down to the coast. The Wanika live in the forests; are about 200,000 in number; and are pagans, though without idols. They prepare a strong drink from the cocoa-nut; are much given to drunkenness and other vices; and delight in certain games of youth, in which a man must always fall a sacrifice. Still farther south dwell the Musambara; then, over against the island Zanzibar, the Msegûa tribe, through whose territory a caravan route leads far into the interior of Africa.

While among all those tribes there is scarcely a trace of civil order, and the chief of every place is like a king; the country itself south of the equator would seem fitted to stimulate its inhabitants to a higher culture. It is not, like the region north of the equator, a tract of sandy deserts; on the contrary, it is full of mountains and forests, and is fertilized by frequent rains. Krapf penetrated sixty English miles into the interior; and commenced here his difficult missionary labors. With great diligence he began to learn the dialects of these unknown tribes, especially those of the Suaheli and Wanika; collected a dictionary of the Suaheli containing more than 10,000 words; wrote a short grammar of the same; and translated Genesis, the Gospels, and the book of Acts. It costs no little pains to transport oneself into the multitudinous and flexible combinations of these tongues, so different from all others yet known to us.

We give here some of the characteristics communicated to us by Krapf; and subjoin his version of John i. 1–14; as also his comparative vocabulary.

"Some of the chief features specified as belonging to the Suaheli dialect," Dr. Robinson says, "are the following:"

1. The smooth succession and interchange of vowels and consonants; so that the language is very soft, and every word ends in a vowel.

2. There is no distinction of masculine and feminine, and no mark of gender whatever. On the other hand, the language distinguishes the living and the dead, the animate and inanimate, not only in general, but also in particular, and in many degrees. This is done by means of inseparable particles.

3. The genitive is formed by a particle prefixed, which obviously had originally the signification of a relative pronoun; and which, therefore, admits a certain degree of change according to the power of the preceding word on which the genitive depends.

"The Vocabulary," Dr. Robinson adds, "exhibits words of like signification from the dialects of the Suaheli, Wanika, Wakamba, Ukuafi, and Msegûa."

A copy of the version of the first three chapters of Genesis was presented by Dr. Krapf, in 1844, to Richard P. Waters, Esquire, Salem, Massachusetts, then United States Consul at Zanzibar. This has since been printed in the Journal of the American Oriental Society, No. III. Boston, 1847.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—In the last number of the Herald, it was stated that Mr. King had been cited to appear at Syra to answer the charges preferred against him. Subsequently, however, the King's Attorney recalled the citation, and nothing has since been done towards a final disposition of the case. Mr. King acknowledges himself under special obligations to the American Consul at Athens, as also to Sir Edmund Lyons, the representative of Great Britain, and to General Sir Richard Church, for their kindness to him. The American Consul proffered all the assistance in his power; and Sir Edmund Lyons made gratifying assurances of aid in case of need. Mr. King adds, "God raised up friends for me, even among the Greeks themselves, some of them belonging to the party most opposed to me. One of them, a lawyer, and I believe an intimate friend of the Minister of Justice, took up my cause with apparently as much interest as if he had been my hired counsel. A Greek lady of distinction exerted, as I have reason to believe, both in private conversation and by letter, a happy influence in my favor." Our missionary brother is confident that good will come out of all his trials. "A Greek who holds an important situation here," he writes, "said to me a few days since, 'Your book, though you have suffered much in consequence of it, and your life has even been in danger, has given a turn to public opinion.'"

By the most recent letters from Mr. King, dated July 5, and July 20, it appears that he has suffered much annoyance from individuals; and that threats of serious injury to himself and his children have been uttered. One person has been arrested and punished for his treatment of Mr. King. But this does not seem to check the malice of his enemies; and there is evidently some danger to be apprehended from their lawlessness. The conclusion of his last letter is as follows: "I have enjoyed, both yesterday and to-day, great peace of mind. I feel that my Lord and Master has called me to this combat; and though it seems to be waxing hotter and hotter, so long as my Captain and Leader lives, I have nothing to fear."

CONSTANTINOPLE.—Mr. Hamlin says, under date of June 3, "Our seminary is in a pleasing and healthy state, though there are none of those indications of special interest which existed in the winter. It is difficult to say whether any conversions have occurred during the past winter or not. Three have joined the church whose characters were previously marked by seriousness. They appear well; and we have a confidence in their piety which we had not before."

Mr. Schauffler, having recently visited Salonica, has written a letter, urging the immediate commencement of operations at this important place in behalf of the Jews. An effort will be made without delay to comply with this request.

AHMEDNUGGUR.—In a letter dated May 14, Mr. Burgess writes, "I think we are making steady progress, though it is not so rapid as we could wish, and perhaps not so rapid as our friends and patrons have hoped and expected. I can see that the advance of the mission, in some respects, has been very considerable during the two years of my absence."

CANTON.—Letters have been received from Messrs. Bridgman and Bonney, giving an ac-

count of the steps recently taken by Sir John Francis Davis, to secure a compliance with the treaty stipulations heretofore made by the Chinese. The British force was successful in every onset; and Canton was saved from a bombardment only by the timely concessions of Keying. The most important concessions are as follows: 1. The city of Canton is to be opened to British subjects, April 6, 1849. 2. British subjects may roam in the neighboring country, for exercise or amusement, returning the same day; and any persons molesting them are to be severely punished. 3. Certain offenders against the rights of Englishmen are to be made examples. 4. Land for the erection of dwellings and warehouses is to be allowed to British merchants and others, on the Honan side of the river. 5. A site is to be granted on lease for a church near the foreign factories in Canton; also a lot for a cemetery at Whampoa.

Messrs. Bridgman and Ball, with their families, retired to Whampoa for two nights, while Canton was threatened by the British. In all other respects the labors of the mission have been uninterrupted. What effect this demonstration will have upon the people of Canton, cannot be predicted with confidence. The Chinese government is doubtless ready and anxious to fulfil its stipulations; but the inhabitants of the city are exceedingly hostile to foreigners. It is evidently the design of Great Britain to open the gates of Canton at all hazards; but it is not easy to see how balls and bayonets can change enmity into friendship; and a residence in the midst of an excited and angry populace will be any thing but pleasant. Still, there can be no doubt that God intends to introduce the gospel of his Son into this immense city, and he will effect it in his own way. Some of the Chinese appear to understand already the difference between missionaries and other foreigners; and Americans are less obnoxious than the English.

Fuh Chau.—Letters have just been received from Mr. Johnson, in which he speaks very encouragingly of the advantages for missionary labor which he finds in this great city. He considers it the most healthy of "the five ports," and its population is said to be next to that of Canton.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 31st of July the following persons sailed from Boston for Bombay, in the ship Goodwin, Captain Kennard:—Rev. George Bowen, of New York; Rev. William Wood, of Henniker, New Hampshire, and Mrs. Wood, of Groton, Massachusetts. All of them are expecting to labor in connection with the Bombay mission. Messrs. Bowen and Wood are both graduates of the Union Theological Seminary, New York. Mr. Wood is also a graduate of Dartmouth College.

CLOSE OF THE FINANCIAL YEAR.

The receipts of the Board for the financial year which terminated on the 31st of July last, from all sources, amounted to $211,402; while the expenditures during the same period were $264,783. The balance on hand at the commencement of the year, August 1, 1846, was $21,764; the debt, therefore, with which we have entered upon the current financial year, amounts to $31,617.

The receipts for the year ending July 31, 1846, from all sources, were $262,073. If we compare this sum with the receipts of the year which has just closed, we find a deficiency in the latter of $50,671. The difference is chiefly, however, in the legacies. The income from this source during the year which terminated July 31, 1846, exceeded that of the year which has just closed (including the Waldo legacy) by $46,888; while the difference in the donations was only $2,391.

These statements will suggest some very grave inquiries to all who take an interest in the prosperity of the missions. For it should be kept in mind, that we have not only entered upon the new year with a heavy debt; but the ordinary expenditures of the Board have been materially increased by the large number of missionaries and assistant missionaries (forty in all) sent to different parts of the world since the last annual meeting. In addition to this circumstance, some twelve or fifteen young men, already under appointment, are expected to go forth in a few weeks; and they will still further swell the disbursements of the current year. We cannot hope, therefore, to throw off the debt which now burdens the treasury, and meet all the demands which will be made upon it before the 31st of July next, with less than about $300,000! Whence is this sum to be obtained?

ANNUAL MEETING OF THE BOARD.

The *Thirty-eighth annual meeting of the American Board of Commissioners for Foreign Missions* will be held in Buffalo, New York, to commence on Wednesday, the 8th day of September, 1847, at nine o'clock in the morning. Rev. David Magie, D. D., of Elizabethtown, New Jersey, is expected to preach the annual sermon on the evening of that day. The meeting will probably adjourn on Friday.

DONATIONS,

RECEIVED IN JULY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr.
(Of wh. fr. Miss M. B. Kittle, Stuyvesant, for *Isabella Kittle*, Ceylon, 20;) 399 12

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr. for Broosa miss. 600 00

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Cornwall, Juv. miss. so. for *Jedediah Bushnell*, Ceylon, 10 00

Auburn & Vic. N. Y. T. M. Hunt, Agent.
Auburn, 1st pres. ch. m. c. 106,35; Theolog. sem. m. c. 13; 2d pres. ch. 25,30; 144 65
Genoa, 1st Cong. ch. m. c. 9; H. W. I. for Dr. Scudder, 1,50; Miss M. R. I. for do. 2; 12 50
Junius, Cong. ch. 6 63
Ludlowville, Pres. ch. m. c. 25 00
Morrisville, 1st cong. ch. 7,04; Rev. Mr. Harrington, 5; 12 04
New Haven, Cong. ch. m. c. 16 00
216 82
Ded. disc. 1 07—215 75

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Eastham, Cong. so. m. c. 10 00
N. Falmouth, Gent. and la. 20 00—30 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Becket, Cong. ch. and so. 32,05; la. fem. char. so. 17,95; 50 00
Hinsdale, Cong. ch. and so. 139 00
Lee, Gent. 170,61; la. 72,39; m. c. 25,37; 268 37
Monterey, Cong. ch. and so. 27 50
New Marlboro', N. cong. so. wh. cons. Rev. CHESTER FITCH an H. M. 58 37
North Adams, Cong. ch. and so. 58 00
Peru, Cong. ch. and so. 29,23; s. s. for Dr. Scudder, 6; 35 23
Richmond, Cong. ch. and so. 47 70
Sheffield, do. 143 93
S. Tyringham, Mrs. A. Hale, 1 00
Stockbridge, m. c. 36 59
W. Stockbridge Village, Cong. so. coll. and m. c. 35 00
Windsor, Cong. ch. and so. wh. cons. Rev. GEORGE R. ENTLER an H. M. 50 00—950 69

Boston, Ms. S. A. Danforth, Agent.
(Of which fr. Miss M. B. Herring, 25; a friend, 5; L. B. H. 5; m. c. in Penitent fem. Refuge, 9,75;) 583 84

Caledonia Co. Vt. Aux. So. E. Jewett, Tr.
Danville, Cong. so. 70 72

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 40 00
Edisto Island, Pres. ch. a mem. 20 00
60 00
Ded. disc. 30—59 70

Chautauque Co. N. Y. Aux. So. J. D. Carlisle, Tr.
Portland, Cong. ch. m. c. 4 00
Westfield, O. N. 1 00—5 00

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. m. c. 13 31
Jericho Centre, Indiv. 3 12—16 43

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Alna, m. c. 11 00
Baldwin, m. c. 17 43
Bingham, La. 3 00
Durham, O. S. 5 00
Falmouth. 1st par. la. 13 66
Gorham, m. c. 36 16
New Gloucester, Cong. ch. 33,76; juv. miss. so. 2; 35 76
North Bridgton, m. c. 3 45
Passadumkeag, Indiv. 2; a friend, 50c. 2 50
Portland, 2d cong. ch. 195; m. c. 40,73; High-st. 234,25; m. c. 33,48; an indiv. 5; 508 46
Scarborough, 1st par. 20 18
Solon Village, M. Bodwell, 3 00
Windham, Cong. ch. 25 00—684 60

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills Village, Mr. Mordough's so. 40 00
East Haverhill, m. c. 11 00
Haverhill, Miss Ruby Cary, dec'd, 100 00
Newbury, Belleville, m. c. 16 04
Newburyport, 1st pres. church, gent. 116,62; la. 151,38; m. c. 102; Mr. Dimmick's so. m. c. 27,67; 397 67
West Amesbury, Mr. Smith's so. coll. 66,71; m. c. 33,29; wh. cons. ALFRED E. GOODWIN an H. M. 100 00
West Newbury, 1st par. 26,04; Mr. Edgell's so. 33,05; 59 09—723 80

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynnfield, Cong. so. 10 00
Marblehead, Mater. asso. for Madura miss. 4 00
Rockport, Miss. sew. cir. for a child at Wailuku, 20 00—34 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. s. s. 50 81

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 27,11; la. 30,35; 57 46
Charlemont, 1st cong. so. m. c. 26 92
Deerfield, Mrs. R. Clary, dec'd, 5 00
Greenfield, 2d cong. ch. and so. m. c. 12 78
Leverett, 1st do. m. c. 11 81
Montague, m. c. 11 23—125 20

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Binghamton, Pres. ch. 95,34; cong. ch. 23,64; 118 98
Burdett, Mrs. Mary Woodward, dec'd, wh. cons. H. H. WOODWARD an H. M. 100 00
Chenango Forks, Cong. ch. 18 00
Coventry, Coll. 42,85; G. D. Phillips and fam. 50; Porter and Foote, av. of wallets, 17,25; 110 10
Geneva, Pres. ch. a friend, 400; H. Dwight, 50; 450 00
Greene, Pres. ch. 10 00
Guilford, Cong. ch. 63 52
Hector, Pres. ch. 23 00
Lisle, Indiv. 28,90; fem. cent so. 18, 50; 47 40
Lisle Centre, Cong. ch. 14 50
McDonough, Pres. ch. 3 50
Newark Valley, Rev. M. Ford, wh. and prev. dona. cons. EDWARD I. FORD an H. M. 50 00
Norwich, Pres. ch. 60 02
Ovid, do. 8 75
Plymouth, J. Sheldon, for *Martha J.* and *Mary A. Sheldon*, Ceylon, 10; D. M. 1; 11 00
Preston, Pres. ch. 20 00
Sherburne, Coll. 105,64; young la. miss. so. for *Mary Rexford*, Ceylon, 50; wh. cons. Rev. CHARLES LITTLE an H. M. Mrs. William Newton for *Maria Newton*, Ceylon, 20; s. s. miss. asso. 14,36; 190 00
Smyrna, Cong. ch. 15,75; J. Foot, 20; juv. miss. asso. 3,56; 39 31
Triangle, Cong. ch. 8 00
Union, Pres. ch. 18 09
1,374 17
Ded. disc. 48—1,373 69

Grafton Co. N. H. Aux. So.
Littleton, Cong. ch. and so. 19,12; m. c. 19,21; s. s. for schs. at Madura, 3,17; a girl's dying gift, 50c. 42 00

Greene Co. N. Y. J. Doane, Agent.
Durham, Rev. Dr. Williston, 20 00
Lexington Heights, Pres. ch. m. c. 10 00—30 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of Amherst college, for a telescope for sem. at Bebek, 80 00
Cummington, 1st cong. so. 2 15
South Hadley, Mt. Holyoke fem. sem. teachers, 167; pupils, 304,65; wh. cons. Miss LUCY M. CURTIS of S. Hadley, and Miss MARGARET MANN of Boston, H. M. Mrs. E. Reed, 5; 476 65—558 80

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro' Evan. cong. so. m. c. 23 31
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
E. Windsor, Theolog. Ins. m. c. 18 00
S. Windsor, 1st so. 35 00—53 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Nashua, E. Parker, 150 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. ch. m. c. 30 00
Richmond, A fam. m. c. 1 00
Warren, 2d cong. ch. 10 00—41 00
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Litchfield, 1st so. H. Murray, 10 00
Michigan, Aux. So. E. Bingham, Tr.
Albion, Pres. ch. 24,05; Allegan, Cong. ch. 7,17; Barry, do. 15; Battle Creek, pres. ch. 2; Carlisle, I. S. 1; Clinton, cong. ch. 7; Concord, Pres. ch. 6,06; Dearbornville, do. 11; Detroit, do. 62; Dr. S. 1; Eckford, do. 7,65; Galesburgh, do. 5; Gull Prairie, do. 8,93; Kalamazoo, Cong. ch. 55; Kensington, Pres. ch. 8; La Porte, Ia. do. 15; Leonidas, do. 1,83; Lima, 1; Michigan city, Ia. Cong. ch. 32,36; Monroe, Pres. ch. 27,15; Nankin, Rev. Reuben Armstrong, wh. and prev. dona. cons. him an H. M. 25; Oakland, pres. ch. 11,02; Otsego, Cong. ch. 3; Pontiac, do. 1; Rochester, do. 7,91; Schoolcraft, do. 4; Troy, A. S. W. 5; Union city, Cong. ch. 29,50; White Pigeon, Pres. ch. 32,84; ded. ack. twice, fr. Kalamazoo, 5; Commerce, 1,50; Flat Rock, 75c.; Monroe, 21; Nankin, 1,40; 387 82
Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.
Ashby, asso. 6 89
Shirley, do. 20 85—27 74
Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Hopkinton, La. 4 50
Middlesex Asso. Ct. S. Silliman, Tr.
Essex, A friend, 10 00
Killingworth, Mrs. Medfield's bible class, 2 00
Middle Haddam, Pine Brook, cong. ch. m. c. 12 32—24 32
Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, 1st pres. ch. 163,88; Brick do. 100; Washington-st. do. 75,62; Mrs. S. Ray, 30; 369 50
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, N. ch. s. s. for Mr. Stoddard, Nestorian miss. 24; union m. c. 26,95; m. c. 3d ch. 13,88; Yale college, do. 7,93; Church-st. ch. do. 13,83; Miss H. L. R. 2,32; a friend, 5; 93 91
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Madison, Gent. 50 00
New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. A. G. Phelps, for African miss. 1,000; J. L. Hale, 100;) 2,700 88
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dorchester, Village ch. 105 87
Roxbury, Eliot ch. gent. 65; la. 13; m. c. 18; 96 00
Walpole, Ortho. so. 30 00
Wrentham, Cong. so. 20; M. Everett, 10; 30 00—261 87
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Bozrahville, 36 00
Franklin, Gent. 5,34; la. 13,56; 18 90
Jewett city, Gent. 34,70; la. 18,80; m. c. 15; 68 50
Lebanon, 1st so. gent. 39,88; la. 47, 77; m. c. 15,35; Goshen so. 75,39; 178 39
Ledyard, 25 50
Lisbon, Hanover so. 9 10
Mohegan, 14 00
Montville, 31 50
North Stonington, Cong. ch. and so. to cons. Rev. Myron N. Morris an H. M. 50 25
Norwich, 1st so. gent. 40,77; la. 33, 50; m. c. 50,44; 2d and 5th chs. 625,37; 5th so. 85; m. c. 91,56; Mrs. L. [McCall, 61; Greenville, cong. ch. 31; a boy, to ed. hea. chil. 1; unknown, 9,81; (of wh. fr. Miss F. A. Cleaveland, to cons. Rev. John W. Schermerhorn and Rev. Charles C. Darling of New York city, H. M. 100;) 1,029 45-1,461 59
Old Colony Ms. Aux. So. H. Coggeshall, Tr.
New Bedford, Trin. ch. wh. cons. Rev. George L. Prentiss and Mrs. Elizabeth Prentiss, H. M. 175 00
N. Rochester, Rev. I. Briggs, 15 00
Wareham, Gent. 23; la. 24,06; m. c. 27,95; 75 01—265 01
Oneida Co. & Vic. N. Y. Aux. So. J. Dana, Tr.
Madison, Fem. cent so. 23 63
New York city, Pres. so. wh. cons. Rev. N. D. Graves an H. M. 95 00
Utica, 1st pres. ch. m. c. 9 78
Vernon, A friend, 3 00—131 41
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, s. s. miss. so. for Cherry Valley sch., Madura, 25 00
Cooperstown, La. 42 00—67 00
Palestine Miss. So. Ms. E. Alden, Tr.
Easton, m. c. 23 12
S. Braintree, Cong. so. m. c. and coll. 39 09
S. Weymouth, Union par. coll. 5 00—67 21
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
Monson, Cong. ch. m. c. 19 50
Rhode Island, Aux. So.
Kingston, Cong. so. 7 00
Scituate, do. m. c. 10 00—17 00
Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 913 73
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.
Brentwood, Mrs. A. Thyng, for *Mary Ann Morrill*, Ceylon, 20; by Rev. J. Boutwell, 1; 21 00
South Western For. Miss. So. Rev. W. Potter, Agent, 375 00
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Dover, Cong. ch. and so. 70 00
Ossipee, Centre, do. 30 00—100 00
Taunton & Vic. Ms. Aux. So.
Norton, m. c. 18,45; Miss L. Bradstreet, 15; 33 45
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 144 25
Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Montpelier, m. c. 33,30; la. 41,50; 74 80
Waitsfield, Cong. ch. and so. 25,91; m. c. 8; 33 91—108 71
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Amherst, 20; Aurora, 25; Burton, Rev. D. Witter, 10; Canton, 42,18; Mr. Van Gilder, av. of cloth, 3,09; Cuyahoga Falls, 3; Eddenburg, Benjamin Carter and Mrs. Sally Carter, for cir. New Tes. in Madura and Oroomiah, wh. and prev. dona. cons. them H. M. 100; J. Eddy 10; Freedom, 20; Geneva, 4,20; girls' miss. so. 80c.; Greenfield, G. Bugbee, 18,36; Hinckley, 8; Hudson, Wes. Res. coll. 9,38; Huron, 18,75; Miss E. Brewster, for sup. of a teacher near Tirupoovanum, 5; Lower Sandusky, 25; Mantua, 5,75; Maumee city, 65,55; Painesville, 7; Perrysburg, 14,69; Peru, 7; Randolph, O. C. Dickinson, 8; Ravenna, s. s. class, 84c.; Richfield, M. and N. Hammond, 10; Sharon, C. M. Johnson, 10; S. Amherst, 4; Rev. J. Ells, 3; Tallmadge, G. Wolcott, 6; R. Fenn, 10; C. Fenn, 5; Toledo, 36,88; Twinsburg, 2,87; T. Parmelee, a thank off'g, 10; Vienna, 2; av. of articles sold, 31c. 531 6
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' West, Two indiv. 2; East, m. c. 16,25; coll. 5,82; 24 07
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.
Thompson, Cong. ch. m. c. 12 00
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.
Weathersfield, C. Jarvis, 5 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lyman, Cong. ch. wh. and prev. dona. cons. Rev. William Pierce an H. M. 25; chil. of do. 1; 26 00

Total from the above sources, $15,085 58

VARIOUS COLLECTIONS AND DONATIONS.

A friend, to cons. WILLIAM L. RICHARDS an H. M. 100 ; do. 78,36 ; do. 68,85 ; an Episcopal friend, 27 ; A. 1 ; 275 21
Albany, N. Y. Mrs. K. 1 00
Angelica, N. Y. E. Ewers, 10 00
Bath, O. Rev. S. D. Taylor, 5 00
Bedford, Ms. Mrs. A. Simons, for *John Webber*, Ceylon, 20 00
Bellport, N. Y. Cong. ch. m. c. 16 34
Bennington, N. H. 2d cong. ch. and so. 40 00
Brighton, Ms. Evan. cong. ch. and so. wh. cons. SAMUEL DEARBORN an H. M. 149 40
Cambria, N. Y. 1st cong so. 21 00
Castine, Me. Gent. 45,34 ; fem. miss. so. 26,96 ; 72 30
Charlestown, Ms. Winthrop ch. and so. 555 00
Charlotteville, Va. Miss F. R. Shaw, 15 00
Chelmsford, Ms. C. J. White, 2 00
Chelsea, Ms. Winnisimmet ch. and so. 30 50
Cherry Tree, Pa. Ch. 10 00
Chester, O. 1st pres. ch. 46,84 ; m. c. 3,16 ; youths' contrib. 7 ; 57 00
Clapps, N. C. Indiv. 3 00
Dawfuskie Island, S. C. J. Stoddard, 100 00
Dugudine, Ill. Rev. J. Wood, 7 00
E. Cambridge, Ms. Evan. ch. m. c. 5 00
E. Lincklaen, N. Y. Cong. ch. 6 00
E. Whiteland, Pa. 1st pres. ch. 26 00
Elgin, Ill. Cong. ch. 6 00
Elyria, O. Pres. ch. 17 00
Erie, Pa. 1st do. 62 00
Essex, N. Y. s. s. 10 00
Friendship, N. Y. L. A. Hicok, wh. cons. LEWIS A. HICOK an H. M. 100 00
Gainesville, Ala. Pres. ch. 120 00
Galena, Ill. 1st do. m. c. 50 00
Greenville, Ill. Pres. ch. m. c. 4 00
Grenada, Miss. F. S. Ely, 10 00
Homer, N. Y. Cong. ch. m. c. 30 00
Ithaca, N. Y. 1st pres. ch. 100 ; J. D. 5 ; 105 00
Jamaica, N. Y. Pres. ch. m. c. 13 53
Jonesboro', Tenn. Pres. ch. juv. miss. so. 10 ; m. c. 10 ; for a youth in Ceylon, 20 00
Lisbon, Ill. Cong. ch. 11 00
Marshall, N. Y. Cong. ch. 17 00
Meadville, Pa. 1st pres. ch. 32,25 ; Zavan Sacket, dec'd 10 ; 42 25
Mendon, Ill. s. s. for two chil. at Madura, 20 00
Meredith Bridge, N. H. Cong. ch. and so. 80 00
Minersville, Pa 1st pres. ch. wh. and prev. dona. cons. Rev. C. D. MARTIN of New Derry, Pa. an H. M. 45 02
Newark, N. J. 3d pres. ch. m. c. 32,03 ; a bro. and sis. 1 ; 33 03
Philadelphia, Pa. Fem. union miss. mite so. wh. and prev. dona. cons. Mrs. AGNES P. HURLBUTT and Miss ELIZABETH L. HILL, H. M. 113,91 ; la. so. for sup. of fem. boarding sch. at Wailuku, 50 ; Rev. D. Malin, to cons. Miss MARY S. P. HUDSON of Penn Yan, N. Y. an H. M. 100 ; 11th pres. ch. m. c. 100 ; coll. 56,05 ; 419 96
Pittsburg, Pa. 3d pres. ch. (of wh. fr. a friend, to cons. Mrs. ELIZABETH RIDDLE an H. M. 100 ; B. A. Fahnestack, to cons. Rev. GEORGE D. WOLFE of Baltimore, and Rev. S. M. SPARKS of Pittsburg, H. M. 100 ; L. R. Livingston, to cons. Rev. WILLIAM GILBREATH of Freeport, an H. M. 50 ; John Bissell, to cons. Mrs. JOHN BISSELL an H. M. 100 ;) 972,98 ; less disc. 5,97 ; 967 01
Pottsville, Pa. 1st pres. ch. JAMES C. OLIVER, wh. cons. him an H. M. 100 ; R. Adams, 75 ; indiv. 18,50 ; s. s. 50 ; 243 50
Reading, Pa. 1st pres. ch. m. c. 100 ; s. s. wh. and prev. dona. cons. HENRY P. RAIGUEL an H. M. 75 ; W. Darling, wh. and prev. dona. cons. THOMAS S. DARLING an H. M. 40 ; W. Strong, 20 ; indiv. 23,87 ; s. s. No. 3. 50c. 259 87
Rhinebeck, N. Y. A friend, 6 00
Riverhead, N. Y. Fem. cent so. 15 50
Romeo, Mich. Cong. ch. 10,50 ; chil. of mater. asso. 3,45 ; 13 95
Savannah, Ga. Male and fem. miss. so. in Indep. pres. ch. 175,28 ; juv. miss. so. in s. s. 20,65 ; 195 93
Schaghticoke, N. Y. Pres. ch. and so. 60 00
Schenectady, N. Y. F. A. Cobb, 5 00
Silon Creek, Mich. J. Sillick, 10 00
Snowhill, Md. A lady, 5 00
South Haven, N. Y. J. G. Floyd, 10 00
South Reading, Ms. Rev. D. Clayes, 5 00
Stow, Vt. Cong. ch. and so. 20 25
Troy, N. Y. 1st pres. ch. (of wh. fr. G. G. Wilder, for *George G. Wilder*, Ceylon, 20 ;) 225 00
Waterford, Pa. Rev. P. Chamberlain, 10 00
West Newton, Ms. A friend, 15 00
Winchester, Ill. Pres. ch. m. c. 8,30 ; s. s. 2,25 ; 10 55
York, Pa. United m. c. 78,45 ; Lutheran cong. m. c. 45,17 ; int. 2,70 ; la. miss. so. 41,45 ; Rev. Dr. Cathcart, 30 ; indiv. in pres. ch. 45 ; 242 77

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ahmednuggur and Seroor, in 1846, m. c. Rs. 92, 7, 7, for girls' boarding sch. 235 ; B. Hutt, 200 ; Gen. Tompkyns, 100 ; E. H. Townsend, 100 ; J. P. Larkin, 50 ; Captain Ward, 50 ; Capt. Gibune, 11 ; Sattooba Christian, dec'd, 9,12 ; T. Graham, 5 ; Dr. Hockin, 5 ; Rs. 858, 3, 7 ; 410 00
Fort Gibson, m. c. 8 31
Park Hill, m. c. 9,06 ; A. N. Chamberlain, 5 ; W. S. Butler, 5 ; 19 06—437 37

$20,485 32

LEGACIES.

Boston, Ms. Miss Elizabeth Hayward, by L. Shaw, Ex'r, 100 00
Camden, Me. Ebenezer Stark, by J. Hodgman, Ex'r, 100 00
Hadley, Ms. Miss Asenath S. Dickinson, by J. B. Porter, Ex'r, (prev. rec'd, 700 ;) 300 00
New York city, Mrs. Mary Davenport, by A. Davenport, 100 00
Pike co. O. William Hampton, by N. K. Clough, (prev. rec'd, 300 ;) 375 ; less disc. 68c. 374 32
Stockholm, N. Y. Wells Colton, by C. T. Hulburd, 17 50
Thetford, Vt. Miss Ann Kingsbury, by E. White, Ex'r, 100 00
Waterloo, N. Y. A legacy, with int. fr. Jan. 7, 1836, 199 00

$1,290 82

Amount of donations and legacies acknowledged in the preceding lists, $21,776 14. *Total from August 1st to July 31st*, $209,365 21.

GENERAL PERMANENT FUND.

Danville, Pa. James Longhead, by A. Best, Ex'r, 200 00

DONATIONS IN CLOTHING, &c.

A friend, a box of boots.
Boston, Ms. Books for library, fr. Rev. Dr. Jenks, 20 00
Campton, N. H. A box for Mr. Wheeler, Ojibwa miss. 51 35
Canton, O. Cloth fr. Mr. Van Gilder, 8 45
Charleston, S. C. A box, fr. la. of Dr. Post's ch. for Mrs. Coan and her sch. Hilo.
Hudson, O. Boots and shoes fr. S. Tracy, 6 25
Nelson, O. Clothing fr. sew. so. 8 00
Portland, Me. A box, fr. indiv. for Mr. Bond, Kohala.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. OCTOBER, 1847. No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-EIGHTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-eighth annual meeting in the First Presbyterian Church in Buffalo, New York, September 8, 1847, at nine o'clock in the morning.

CORPORATE MEMBERS PRESENT.

THEODORE FRELINGHUYSEN, LL. D.
THOMAS S. WILLIAMS, LL. D.
LYMAN BEECHER, D. D.
JOHN CODMAN, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
RUFUS ANDERSON, D. D.
LEVI CUTTER, Esq.
Rev. HENRY DWIGHT.
ELISHA YALE, D. D.
Rev. JOHN W. ELLINGWOOD.
BENJAMIN TAPPAN, D. D.
JOEL HAWES, D. D.
GEORGE E. PIERCE, D. D.
MARK TUCKER, D. D.
THOMAS FLEMING, Esq.
DAVID MAGIE, D. D.
RICHARD T. HAINES, Esq.
EUROTAS P. HASTINGS, Esq.
BELA B. EDWARDS, D. D.
R. H. WALWORTH, LL. D.
ANSON G. PHELPS, Esq.
DAVID H. RIDDLE, D. D.
Hon. SETH TERRY.
Hon. WILLIAM DARLING.
Rev. HARVEY COE.
Rev. WILLARD CHILD.
EBENEZER ALDEN, M. D.
DAVID H. LITTLE, Esq.
ARTEMAS BULLARD, D. D.
HIRAM H. SEELYE, Esq.
CHARLES MILLS, Esq.
Rev. CHAUNCEY EDDY.
Hon. ALFRED D. FOSTER.
CHAUNCEY A. GOODRICH, D. D.
Rev. THOMAS PUNDERSON.
JOHN W. ADAMS, D. D.
ALVAN BOND, D. D.
CHARLES M. LEE, Esq.
Rev. JOHN C. SMITH.
Rev. JOSEPH STEELE.
HENRY WHITE, Esq.
WALTER HUBBELL, Esq.
SAMUEL C. AIKEN, D. D.
SWAN L. POMROY, D. D.
WILLIAM W. STONE, Esq.
BENJAMIN C. TAYLOR, D. D.
ASA T. HOPKINS, D. D.
Rev. SELAH B. TREAT.
ASA CUMMINGS, D. D.
Hon. WILLIAM J. HUBBARD.
BAXTER DICKINSON, D. D.
CALVIN E. STOWE, D. D.
Hon. LINUS CHILD.
Rev. HENRY B. HOOKER.
Rev. THOMAS SHEPARD.
JAMES CROCKER, Esq.
Hon. CALVIN T. HULBURD.

CORRESPONDING MEMBER.

Samuel S. Ward, Esq.

HONORARY MEMBERS.

Maine:—

Rev Carlton Hurd, Fryeburg.
Rev E. Thurston, Hallowell.
Rev Josiah W. Peet, Gardiner.
Woodbury Storer, Portland.
Rev A. J. Copeland, East Brewer.
Rev John O. Fiske, Bath.
Rev Asa T. Loring, Phippsburg.

Massachusetts:—

Rev J. E. Woodbridge, Boston.
Rev George A. Oviatt, do.
George E. Hill, do.
Brown Emerson, D. D., Salem.
Samuel M. Worcester, D. D., do.
Richard P. Waters, do.
Ralph Emerson, D. D., Andover.
Rev James Kimball, Oakham.
A. W. Porter, Monson.
Rev Oren Sikes, Bedford.
Rev Thomas C. Biscoe, Grafton.
Rev E. Carpenter, Southbridge.
Francke Williams, M. D., Newburyport.
Rev Sewall Harding, East Medway.
Calvin Hitchcock, D. D., Randolph.
Rev Austin Cary, Sunderland.
Rev Samuel Ware, South Deerfield.
Rev Theophilus Packard, Jr., Shelburne.
Rev James W. Ward, Abington.
Rev J. H. Pettingell, South Dennis.
Rev Asahel Cobb, North Falmouth.
Rev Joseph Haven, Jr., Brookline.
Rev Hiram Bingham, East Hampton.
Rev Wm. T. Eustis, Jr., South Woburn.
Rev J. W. Tuck, Ludlow.
Rev Simeon Miller, West Springfield.
Rev William I. Budington, Charlestown.
Rev Eber L. Clark, Richmond.
Rev George C. Partridge, Brimfield.
Rev David Andrews, Pepperell.

New Hampshire:—

John Richards, D. D., Hanover.
Rev Samuel Lamson, Nashua.

Connecticut:—

William G. Hooker, New Haven
Rev Joseph Eldridge, Norfolk.
Lewis Weld, Hartford.
James M. Bunce, do.
Rev Samuel Spring, East Hartford.
Rev John Beecher, Ellsworth.
Rev T. A. Leete, Windsor.
Rev Amos S. Cheeseborough, Chester.
Rev J. Brace, Newington.
Joel Camp, New Preston.
Rev Adam Reid, Salisbury.
William Mather Smith, Sharon.
Rev Theodore M. Dwight, Wethersfield.
Rev S. B. S. Bissell, Greenwich.
Rev Israel P. Warren, Hamden.

Rhode Island:—

Rev T. T. Waterman, Providence.
William B. Spooner, Bristol.

New York:—

Robert Baird, D. D., New York.
Almon Merwin, do.
Rev Austin Dickinson, do.
Rev John Marsh, do.
Milton Badger, D. D., do.
Rev Charles Hall, do.
Rev W. H. Bidwell, do.
Hon. P. Bennett, Buffalo.
Rev G. W. Heacock, do.
Rev F. W. Graves, do.
John C. Lord, D. D. do.
R. B. Heacock, do.
Rev H. A. Parsons, do.
N. Wilgus, do.
Thomas Farnham, do.
Moses Bristol, M. D., do.
John R. Lee, do.
S. G. Austin, do.
C. H. De Forest, do.
Jabez Goodell, do.
Hon. T. Burwell, do.
H. H. Bissell, do.
Benjamin Hodge, do.
Rev Albert G. Hall, Rochester.
Rev Milo J. Hickok, do.
Rev David L. Hunn, do.
Rev R. S. Crampton, do.
Rev Ezekiel Rich, do.
Rev Miles P. Squier, Geneva.
Rev F. E. Cannon, do.
Rev L. D. Howell, do.
D. L. Lum, do.
Rev William Hogarth, do.
Gustavus Abeel, D. D., do.
P. Hastings, do.
P. C. Hay, D. D., Owego.
Rev Francis Janes, Colchester.
Rev S. H. Ashmun, Riga.
Rev S. J. M. Beebee, Clyde.
Rev William N. McHarg, Albion.
Rev R. W. Hill, East Bloomfield.
Rev Jacob West, Middleborough.
Rev Jonathan Hovey, Yates.
Rev T. R. Townsend, Fulton.
Rev James B. Fisher, West Galway.
Rev Avelyn Sedgwick, Ogden.
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Rev T. K. Fessenden, Homer.
Rev P. H. Fowler, Elmira.
Rev A. T. Rankin, Mendon.
Rev Sabin McKinney, Fredonia.

Rev N. W. Fisher, Palmyra.
Rev Maltby Gelston, Rushville.
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Rev Henry Snyder, Arcade.
Rev Timothy Stillman, Dunkirk.
Edward C. Delavan, Ballston Centre.
Rev Ralph Robinson, New Haven.
Rev C. C. Carr, Fairport.
Rev George Spaulding, Varna.
Rev William Todd, Busti.
Rev Charles E. Furman, Medina.
R. W. Condit, D D., Oswego.
Rev Charles Jones, do.
Rev S. Z. Goetschius, Portland.
Rev J. M. Sherwood, Brooklyn.
Rev Samuel Storrs Howe, Brasher Falls.
Rev Samuel G. Orton, Ripley.
Rev Isaac Oakes, East Bethany.
Rev E. H. Payson, New Hartford.
Rev Albert H. Gaston, Barre Centre.
Rev H. G. Ludlow, Poughkeepsie.
Rev B. B. Stockton, Geneseo.
Rev John D. Richardson, Pittsford.
Rev Elihu Barber, Springport.
Rev Reuben Tinker, Westfield.
Rev Ira Ingraham, Lyons.
Rev. O. E. Daggett, Canandaigua.
Rev S. C. Brown, West Bloomfield.
Rev. J. L. Janes, Guilford.
Rev R. L. Hurlbut, Youngstown.
Laurens P. Hickok, D. D., Auburn.
Rev Henry A. Nelson, do.
L. E. Lathrop, D. D., do.
Rev Sidney Mills, Big Flat.
Rev William C. Boyer, Lockport.
Rev William C. Wisner, do.
Rev Edgar Perkins, do.
Rev R. F. Cleveland, Fayetteville.
Rev Warren Day, Richmond.
E. R. Thompson, Dunkirk.
L. B. Parsons, Perry.
Rev B. G. Riley, Livonia.
Rev J. B. Preston, Byron.
Rev Augustus W. Cowles, Brockport.
Rev Dennis Platt, Binghamton.
Rev John Barnard, Lima.
Rev Elisha B. Sherwood, Liverpool.
Rev Seth Smith, Genoa.
Rev George E. Delavan, La Fayette.
Rev J. D. Baker, Scipio.
Rev M. S. Goodell, Amsterdam.
Rev Augustus L. Chapin, Constableville.
L. Dwight Chapin, do.
Rev William H. Spencer, Utica.
Rev Charles Wiley, do.
Rev A. B. Lambert, Salem.
Rev J. Jay Dana, Canaan Four Corners.
Nelson Simpson, Cambridge.
Rev William Y. Miller, Ridgbury.
Rev S. B. Gilbert, Greene.
Rev Thomas Wright, Wolcott.
Rev George R. H. Shumway, Newark.
Rev Francis Danforth, Clarence.
Rev. Luke A. Spofford, Bethany.
Rev Ward Childs, Strykersville.
Rev Lemuel Brooks, Churchville.
Rev J. Copeland, Holley.
Rev L. Conklin, Monrovia.
Rev Ephraim Taylor, Randolph.
Albert H. Porter, Niagara Falls.
Rev E. T. Ball, Cincinnatus.
Rev Charles Machin, Onondaga.
Rev William W. Collins, Onondaga Hollow.
Rev Truman C. Hill, Sweden.
Rev G. W. Newcombe, Fowlerville.
Rev William B. Stowe, Sheridan.
Rev E. C. Coleman, Chautauque.
Rev H. Halsey, Cambria.
Rev O. C. Beardsley, Honeoye Falls.
Rev E. Marsh, Nunda.
Rev S. W. Bush, Skeneateles.
Rev G. Crawford, Leroy.
Rev Daniel Temple, Vienna.
Rev S. Cowles, Ellicottville.
Rev L. W. Russ, Bath.

Ohio :—
Rev D. W. Lathrop, Elyria.
Rev D. A. Grosvenor, do.
Rev V. D. Taylor, Cleveland.
Elisha Taylor, do.
T. P. Handy, do.
Rev William H. Beecher, Euclid.
John Hough, D. D., Windham.
Rev Newton Barrett, Brecksville.
Rev Augustus Pomeroy, Ashtabula.
Isaac Brayton, Ravenna.
Francis W. Tappan, do.
Rev L. Hull, Sandusky City.
Rev S. C. Bartlett, Hudson.
Rev John C. Hart, do.
Rev Caleb Pitkin, do.
Rev Jacob Little, Granville.
Rev H. B. Eldred, Kinsman.
Rev Elias C. Sharp, Atwater.
Rev Carlos Smith, Massillon.
Rev H. W. Osborne, Mesopotamia.
Rev Anthony McReynolds, East Cleveland.
Rev William W. Backus, Chester.
Rev Truman Coe, Kirtland.
Rev Thornton A. Mills, Cincinnati.
Rev S. Granby Spees, do.
Rev D. H. Allen, do.
George L. Weed, M. D., do.
Rev F. Y. Vail, do.

New Jersey :—
Rev D. H. Johnson, Mendham.
L. A. Smith, M. D., Newark.
Rev D. G. Sprague, South Orange.

Pennsylvania :—
Rev George A. Lyon, Erie.
Rev George W. Cleaveland, Waterford.
Rev David Malin, Philadelphia.
Rev Anson Rood, do.
Rev Robert Adair, do.

Virginia :—
James D. Johnson, Norfolk.

Michigan :—
George Duffield, D. D., Detroit.
Rev G. L. Foster, Jackson.
Rev Justin Marsh, Augusta.
Rev Sylvester Cochran, Northville.
Rev John G. Atterbury, Flint.
Rev Reuben Armstrong, Livonia.
Rev J. Holmes Agnew, Ann Arbor.
Rev William S. Curtis, do.
Lemuel Foster, do.
Rev Calvin Clark, do.
Rev H. Lucas, Ashtema.
Rev A. S. Wells, Troy.
Rev C. G. Clark, Webster.
Rev E. J. Boyd, Brooklyn.
Rev O. P. Hoyt, Kalamazoo.
Rev W. U. Benedict, Vermontville.

Illinois :—
Rev Jonathan Blanchard, Galesburgh.
Rev Hutchins Taylor, Joliet.
Rev Edward E. Wells, Dundee.
Rev Milor N. Mills, Brimfield.

Wisconsin :—
Rev Jeremiah Porter, Green Bay.
Rev John Gridley, Southford.

Tennessee :—
Rev William Potter, Columbia.

The following missionaries and assistant missionaries of the Board were also present.

Rev. John L. Wilson, West Africa.
Rev. Albert Bushnell, do.
Amos Abbott, Ahmednuggur.
Rev. Dan B. Bradley, M. D., Siam.
Rev. F. D. W. Ward, Madras.
Rev. Thomas Laurie, Syria.
Rev. Simeon H. Calhoun, do.
Rev. Asher Wright, New York Indians.
Rev. Asher Bliss, do.
Rev. William Hall, do.
Rev. Gilbert Rockwood, do.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Lyman Beecher. Dr. S. M. Worcester and Rev. O. P. Hoyt were chosen Assistant Recording Secretaries. Communications, written or verbal, were received from the following corporate members, who were unable to attend the meeting :—Dr. Chapin, Dr. Thomas DeWitt, Hon. N. W. Howell, Dr. Willers, Dr. Forsyth, Dr. Ely, Dr. Beman, Dr. Gillett, William Page, Esquire, Dr. Wisner, Dr. Hooker, Dr. Nelson, Rev. Aaron Warner, Dr. Nehemiah Adams, Horace Holden, Esquire, Dr. William Adams, J. M. Paul, M. D., and Samuel Rhea, Esquire.

On motion of Dr. Anderson, it was resolved that a committee of five be chosen, to which all matters intended for the business meetings of the Board shall be submitted before they receive the deliberate consideration of the meeting, excepting the annual reports of the Prudential Committee and the Treasurer, and the reports of the committees appointed during the session ; and that it be the duty of this committee to recommend the order in which business shall come under consideration. Chancellor Walworth, Hon. Linus Child, Dr. Pomroy, Hon. Walter Hubbell, and Dr. Stowe were appointed this committee.

Dr. A. T. Hopkins, Rev. G. W. Heacock, Dr. S. C. Aiken, and Prof. J. H. Agnew were appointed a committee of arrangements.

Report of the Treasurer.

The report of the Treasurer having been read, together with the certificates of the auditors, it was referred to A. G. Phelps, Esquire, Hon. A. D. Foster, L. A. Smith, M. D., E. C. Delavan, Esquire, and James M. Bunce, Esquire. This committee subsequently recommended its acceptance by the Board ; which was done accordingly. The committee also say :—

In reviewing this report it will be perceived that the fears entertained by the committee to whom this subject was submitted last year, respecting the receipts of the Board, have been realized ; and that a deficiency now exists of more than thirty-one thousand dollars; and that unless much greater exertions are made by the friends of missions during the current year, the present operations of the Board, to say nothing of increased effort, will create a debt, which may cause years of embarrassment at home, and carry despondency to the hearts of our dear missionary brethren engaged in foreign lands.

Report of the Prudential Committee.

That part of the Prudential Committee's report which relates to the domestic operations of the Board, and also that which relates to the missions—brief abstracts of the same having

been presented by Dr. Anderson and the Recording Secretary—were referred to committees for examination without being read.

The committee on the domestic operations of the Board consisted of Dr. Magie, Rev. G. N. Judd, Levi Cutter, Esquire, Rev. Samuel Spring, David H. Little, Esquire, Rev. John Gridley, and Rev. Jacob Little.

That part of the report which relates to Africa and Greece was referred to Dr. B. B. Edwards, Rev. D. W. Lathrop, Rev. Sewall Harding, Rev. M. J. Hickok, Rev. T. Packard, Junior, James D. Johnson, Esquire, and James M. Bunce, Esquire.

That part of the report which relates to the Armenians and Jews, was referred to Dr. Pomroy, Rev. T. A. Mills, Rev. Calvin Clark, Rev. John Marsh, A. W. Porter, Esquire, Rev. Jeremiah Porter, and Rev. Timothy Stillman.

That part of the report which relates to Syria, was referred to Dr. Hawes, Dr. Hay, Rev. Jonathan Blanchard, Rev. Joab Brace, Richard T. Haines, Esquire, and Rev. D. A. Grosvenor.

That part of the report which relates to the Nestorians, was referred to Chief Justice Williams, Dr. Hitchcock, Dr. Duffield, Dr. J. W. Adams, Rev. Andrew Reid, Rev. Caleb Pitkin, and Prof. D. H. Allen.

That part of the report which relates to the Mahrattas, was referred to Dr. Tucker, Rev. Henry Dwight, Rev. Chauncey Eddy, Dr. Hough, C. M. Lee, Esquire, Rev. Albert G. Hall, and T. P. Handy, Esquire.

That part of the report which relates to the Tamil missions was referred to Dr. Goodrich, Dr. S. C. Aiken, Rev. Thomas Shepard, Hon. Seth Terry, Rev. Hutchins Taylor, Rev. William Todd, and Rev. H. G. Ludlow.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. B. C. Taylor, Hiram H. Seelye, Esquire, Rev. Joseph Steele, Rev. Henry B. Hooker, Rev. O. E. Daggett, Rev. R. W. Goetschius, and Eurotas P. Hastings, Esquire.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Edward Beecher, Dr. G. E. Pierce, Rev. G. L. Foster, Rev. Reuben Tinker, Rev. S. S. Howe, Rev. N. W. Fisher, and Rev. Austin Cary.

That part of the report which relates to the North American Indians, was referred to Dr. D. H. Riddle, Dr. Baxter Dickinson, Dr. Bullard, Rev. R. F. Cleveland, Rev. James W. Ward, R. P. Waters, Esquire, and Rev. W. A. Curtis.

The committees mentioned above subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted; which was accordingly done.

The report of the committee on the domestic operations of the Board is in part as follows:

The domestic department of the operations of this Board seems to claim very special and solemn consideration. This has been a year of sore bereavement. Four of the corporate members of the Board have been taken from among us, one of them the zealous, faithful and indefatigable Secretary for domestic correspondence. This is a dispensation of God's providence to which it becomes us to bow submissively.

But there is another matter presented to the Board in this report, of deep and affecting interest. Notwithstanding the unexampled prosperity of the country, we find ourselves, at this moment, deficient in funds to an amount exceeding thirty-one thousand dollars. This is the more distressing, as it is not the result of any new and unexpected outlay in the way of enlargement. Besides, we had more than twenty thousand dollars on hand at the commencement of the year just closed.

There are aspects of our present condition which, your committee think, ought to be deeply laid to heart by all the members and friends of the Board. We cannot, for a moment, believe that this sacred enterprise is really losing its hold on the affections of God's people. But it is too evident to admit of doubt, that our churches have not been acting, during the year, in view of the Savior's charge to preach the gospel to every creature. We must have a more steady and uniform consecration to Christ.

As for much increase in the way of agencies to obtain money, your committee can hardly think it desirable. What we need is a season of those genuine and powerful revivals of religion, in which this Board originated, and by which, under God, it has been sustained to the present time. This whole organization with all its blessed results, it is not too much to say, is one of the fruits of the Spirit. It must be carried forward and enlarged by obtaining power from on high.

In view of the foregoing considerations, your committee recommend to the Board and the Prudential Committee, 1, to seek out a man, as speedily as possible, to fill the place occupied by the lamented Armstrong, that the churches, especially in our commercial metropolis, may have the benefit of his influence in more fully drawing out their resources for the carrying on of our enterprise; 2, that they continue to keep the churches apprised, through the medium of the Herald and the Dayspring, minutely and explicitly, of the wants of the Board, giving early notice of such new fields, and such reinforcement of old stations, as they from time to time contemplate, and urging it upon the consciences of the people of God not to suffer the work to flag through any lack of service on their part; and 3, that they take every suitable opportunity to keep before the friends of the Board the delightful connection which exists between a quickened state of religious feeling in the church-

es and the enlargement, wisdom and success of our plans for the salvation of men.

The committee on the missions to Africa and Greece say:

That on the mission to Western Africa, there are two points of special interest. The first relates to the influence of the climate on the health of white and of colored men from the United States. Has the congeniality of the African climate to the African race been lost, or seriously impaired, in persons of African descent, born and educated in this country? How far are the causes of mortality on the western coast avoidable, and how far not? Where are the comparatively healthy districts, and to what is their salubrity owing? The inquiries of Mr. Wilson and others have already cast much light on these questions. The subject is one of great practical interest, as it has important bearings in various directions. The alleged fatal influence of the climate has been the great obstacle to the evangelization of the western coast. There is no doubt but that the difficulty from this source has been not a little exaggerated. It is to be hoped that the fullest inquiries will be made on the point, and the results be extensively communicated.

The other topic is one of great missionary and philological importance. It seems to be highly probable, that a great number of the dialects spoken in the southern and southwestern portions of the African continent have very close affinities; so close that one who learns a particular dialect, can be understood substantially by many tribes far removed and using various other idioms and dialects. Not only a common language seems to lie at the foundation of them, but their vocabularies are in important respects alike. It is understood that Mr. Wilson has collected and compared many of these vocabularies, and that they present numerous and important points of coincidence, and that some of the dialects are developed in certain directions with surprising regularity and fulness. If the facts are so, they constitute one of the most extraordinary providential encouragements which has ever occurred in the history of missions. An almost insuperable obstacle to the spread of the gospel among unknown millions, is at the outset removed. Further inquiries on this subject will be regarded with the deepest interest by all enlightened friends of missions and of learning.

It has been stated that the financial credit of the Board is high in all parts of the world. This is not owing wholly to its monied character, but to that general reputation which has been created, in part, by the numerous and exceedingly valuable geographical and philological researches of our missionaries. These researches are one of the greatest indirect benefits of missions. In corroboration it may be stated, that a complete set of the Missionary Herald is regarded by the most eminent orientalists on the continent of Europe as an acquisition of great value.

Some of the remarks above made are applicable to the mission in Southern Africa. A wide door for missionary effort is there opening. It is to be hoped that the churches will furnish the means for greatly strengthening a mission whose prospects are so auspicious. If this call is now answered, there is every reason to hope that the gospel will soon find its way among the unknown tribes in the interior of South Africa. The policy of the British colonial government is truly liberal and praiseworthy; the various dialects are closely allied to each other; it is a manly and energetic race on which the gospel will operate there; some of the greatest obstacles have been already surmounted; while the glorious success of the gospel in South Africa, for more than a hundred years, affords the broadest ground for encouragement and hope.

In conclusion, the committee would commend our beloved and persecuted brother in Athens, Mr. King, to the hearty sympathy and earnest prayers of this Board and of the Christian community. They rejoice in his humble, yet fearless testimony to the truth as it is in Jesus. They believe that the cause to which he is so steadfast a witness, will triumph at no distant day in a city and land so dear to the scholar and Christian.

The committee on the mission to the Armenians and Jews say:

That they have read the document intrusted to them with great interest. They regard the mission to the Armenians as peculiarly illustrative of the power and grace of God our Savior; and the success which has, in such a signal manner, crowned the labors of your missionaries, calls for the hearty acknowledgments and devout thanksgivings of this Board and of all the friends of Christian missions. They greatly desire that the Board may be furnished with men and means to extend their operations in this part of the great missionary field.

With regard to our operations among the Jews, your committee are pleased to observe that the Prudential Committee are contemplating an increase of labors among this long neglected, despised and down-trodden people. They are of opinion that much more ought to be done for their conversion than has yet been done. They cannot doubt that if the question were submitted to the churches connected with the American Board, they would respond with one voice, "Remember the seed of Abraham. Go and tell them that this same Jesus, whom their fathers crucified, is both Lord and Christ; and that there is salvation in no other."

The report of the committee on the mission to Syria is as follows:

It furnishes occasion of devout gratitude to God, that the prospects of this mission are increasingly encouraging. The difficulties with which in former years it has had to contend, seem to be passing away, and a brighter day is beginning to dawn. The

mission occupies a highly important position; for though the people to whom its labors are immediately directed, is not numerous, as compared with some others of our missionary fields, it is still doing a work which cannot fail to have a most important bearing on the social and moral regeneration of from forty to fifty millions of souls inhabiting the surrounding countries, all of whom are more or less accessible to Christian instruction and speak in common the Arabic language. The enlightenment and conversion to Christ of these millions is a great work; and though, from the unsettled state of society in that part of the world, obstacles may yet arise to embarrass the operations of the mission, still the providence of God seems plainly to be opening the way to communicate the blessings of the gospel to the people in those dark regions, and is thus indicating our duty to enter in and possess the land with the least possible delay.

The committee on the mission to the Nestorians use the following language:

When we recollect the ignorance, superstition and formalism into which these ancient churches had sunk; the low and degraded condition of those who had the spiritual rule over them; and the opposition proceeding from high places; and now find that the hand of the persecutor has been stayed; that a seminary and free schools have been established; the Bible translated and published; and a revival of pure religion still in progress, we cannot but say, "The work is of God, and he has set his seal to this mission, in such a manner as to call forth the gratitude of the whole church." And while we render to him the tribute of grateful hearts for what is already accomplished, we hail it as the dawn of a brighter day which is soon to arise upon the darkness of these ancient churches.

The committee on the Madras, Madura and Ceylon missions say:

That they have examined with lively satisfaction the documents placed in their hands, and rejoice in the evidence therein presented of the continued smiles of divine Providence on this interesting field of missionary labor. The large additions which have been made to a number of the churches; the formation of a regular Christian congregation associated for worship in connection with one of the stations; the admirable system of schools and higher seminaries of learning, which forms so striking a feature in these missions; and the alarm created among the heathen by the steady progress of Christian principles in this part of India, unite to give us the strongest assurance, that the Redeemer's kingdom is destined to triumph at no distant period over the powers of darkness, which have reigned with such absolute sway over one of the fairest portions of the eastern world.

The committee on the missions in Eastern Asia and the Indian Archipelago report:

That they have carefully examined the statements furnished them respecting these missions, and feel that, while there is occasion for mourning over the small measure of success thus far granted to some of them, they find no cause to question the fidelity of the servants of Christ whose labors have been bestowed upon these destitute portions of our sin-stricken world. They have, in a delightful manner, evinced that holy consecration to their work, and that simple yet powerful confidence in God, which their trying circumstances have demanded, and which will not lose their reward. Disappointments of various kinds, diminution of their numbers by death and removals, and a lack of concentrated labor, have all added to their difficulties; and some of them have been in danger of losing their lives. Yet they have not been disheartened.

This is apparent in their testimony. Thus in the Siam mission one of them says he never was more encouraged to labor, and he assigns the weighty reason that the truths of the gospel are the subject of thought and inquiry among many.

The brethren of the Borneo mission are cheered by the kindly reception they have met with, and a good measure of attention which has been paid to their message of salvation even to the Dyak. This mission, instead of requiring (as was feared) a discussion of the question of its continuance, now calls imperiously for a speedy reinforcement; and it assuredly devolves, in a peculiar manner, on the Reformed Dutch Church to make constant prayer for the raising up, qualifying and sending forth, from her own department of Christ's kingdom, more laborers who shall be imbued with the Holy Ghost. Nor should this branch of the Christian church be content, until the full measure of the work allotted to her in this holy cause is attained. Her efforts are needed in full proportion to the abundance of God's goodness and mercy bestowed upon her. The state of this mission, regard for the brethren who are attached to it, and the sad estate of the Dyaks, call loudly on her to come up to the help of the Lord against the mighty; and when these claims shall be more fully set forth by the brother from this region and shadow of death, who is soon expected in person to tell what his eyes have seen and his ears have heard, it is fondly hoped he will not be heard in vain.

The succinct history of the Canton mission, given in the annual report, is peculiarly appropriate to the present time, and cannot fail to interest all who shall read it. The way of the Lord has been prepared in the wonders of his own power, whereby access to this people has been measurably secured, and will ere long be far more easy. Even now the circulation of books and tracts is favorably regarded by many; and free converse with the people, and even formal addresses to large numbers of persons, may be

secured. Yet the fearful state of morals among them demands, and should promptly receive, the earnest and vigorous action of Christians. They must have the gospel of the blessed God or perish.

Of the mission at Amoy, the favorable circumstances are so aptly set forth, and so earnestly call for our Christian sympathies, that your committee do not deem anything necessary to be added by them. They must appeal to the good judgment and pious feeling of God's people.

The report of the committee on the Sandwich Islands mission is as follows:

A correct view of the results of missionary efforts in the Sandwich Islands is of great moment. The attention of the civilized world has been fixed upon them. In them is the only hope of the regeneration of the social system of the Islands, and of the preservation of the race from extinction. But causes have existed tending to produce false representations of these results. Many false statements have, in former years, been made and exposed. But other statements have been recently made, hostile to the missions. Political motives, personal alienations, or a desire to obtain an ultimate possession of these islands for the Anglo Saxon race, may lead to these charges. Hence the need of a true standard of judgment and a fair view of existing facts. We are to judge them, not by the standard of the most elevated communities, on which Christianity has operated for centuries, but by comparing their present state with their condition when the missionaries first began their labors. To aid in such a judgment this report is well adapted; and we consider its statements as trustworthy, as furnishing a clear proof that, though much remains to be done, great progress has been made in the intellectual, social, moral and religious regeneration of the people of the Sandwich Islands, and as encouraging us to be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labors have not been in vain in the Lord.

The committee on the missions among the North American Indians say:

This part of the report is highly satisfactory; and, in many aspects, the missions are unusually encouraging. In some instances, especially among the Choctaws, the blessing of God on the labors of our missionaries has been delightfully manifest; and quietude has succeeded the civil strife, which for years past has interfered with the progress of the gospel and its collateral institutions among the Cherokees. In general the report evinces that these remnants of a vanishing race, who have suffered so much injustice and oppression at our hands, are now more highly appreciating, and to an enlarged extent experiencing, the blessed influences of Christian benevolence, through the instrumentality of our missions.

The Finances of the Board.

A special report having been prepared, at the instance of the Prudential Committee, on the present and prospective condition of the finances of the Board, the Business Committee called the attention of the meeting, at an early stage of its proceedings, to the topics embraced in this document. It was read by Dr. Anderson, and is as follows:

The expenditures of the last year exceed the receipts by $53,000. Deducting the balance on hand at the beginning of the year, we find a debt remaining of $31,000. We have fourteen missionaries under appointment, expecting to be sent abroad within the next five or six months; and the estimates of expenses for the year 1848, which have been sent home by the missions, call for an increase of expenditure in nearly all the missions. If the missionaries under appointment are sent, and if the earnest and reasonable requests and expectations of the missions are met, the expenditures of the year on which we have entered, must be considerably greater than those of the last. The past year's expenditure was nearly $265,000.

Suppose that we estimate the expenditure of the current financial year at $280,000. If the receipts of the year should not be increased, our indebtedness on the 31st of July, 1848, will be $100,000. Such a debt would shake the financial credit of the institution, and endanger the stability of the missions.

The expenditures of the past year have been only $7,000 more than those of the year previous. Hence our indebtedness is in great measure owing to a falling off in the receipts.

The receipts come from two sources; first, the living friends of the cause; and, secondly, the legacies of friends that have deceased.

1. The donations from living friends of the cause, for each of the five years past, using round numbers, have been as follows:—

1843	$222,000
1844	218,000
1845	221,000
1846	195,000
1847	193,000

The receipts in the year 1847 were less than in 1843 by $29,000. The greater part of this deficiency, comparing the receipts of 1843 and 1847, is accounted for as follows, taking into view the receipts reported as through organized auxiliaries or local receiving agents, and using round numbers for the sake of conciseness:—

Maine fell off	$ 500
New Hampshire . . .	2,000
Vermont	2,000
Massachusetts	7,000
Connecticut	7,700
New York State . . .	3,000
The Reformed Dutch Church .	750

The German Reformed Church, and the States of Rhode Island and Michigan, ap-

pear to have given somewhat more in 1847 than in 1843. There are not equal facilities, nor is there time, for ascertaining how the case stands in respect to the States not named.

Whoever attentively considers the subject, will see that there is *no one cause* that will account for a decline of the contributions in districts so variously situated, unless it be a decline of the active spirit of piety. This is believed by those most able to judge to be the great cause. It is well known, however, that some portion of those who were donors to the Board in 1843, have turned their donations into other channels.

The case may be thus stated. From the operation of various causes, some have not given to this missionary treasury the past year, who gave to it in former years; many have reduced their donations; and but few have been led to increase the amount of their donations, in consequence of the supposed easy condition of the treasury. The decrease in the donations the *last year*, compared with the previous year, excluding legacies, was only $2,000.

The falling off in the States, comparing the past year with 1843, may be more strikingly illustrated in another manner:—

Maine,	somewhat less than one-tenth.
New York . . .	one-tenth.
Massachusetts .	less than one-ninth.
Connecticut . .	one-seventh.
New Hampshire,	less than one-fifth.
Vermont	one-fourth.

This view of the subject should engage our most serious attention, when we consider the great worldly prosperity of the last year, and the indications of the divine presence in the missions. The receipts of 1843, which we have taken as the basis of comparison, would not have paid the expenses of last year by $20,000; *and yet there was a falling off the last year, compared with the year* 1843, EVEN IN NEW ENGLAND, *of more than one-eighth.*

2. There are facts to be stated under the head of *Legacies*. These, using round numbers, were as follows in each of the past five years, viz.:—

1843	$21,000
1844	16,000
1845	32,000
1846	63,000
1847	17,000

The amount of the legacies in 1846 was extraordinary. From sixteen to twenty thousand dollars annually is all that may be relied on from this source. Had not the legacies last year been more than common, there would have been a debt, at the end of the financial year, of $22,000, instead of a balance of about that amount in the treasury; and our present debt would have been $75,000, instead of $31,000. A careful consideration of the statistical history of the past five years leads to the belief, that the *mere fact* of having received a legacy of $40,000 in the year 1846, has itself exerted little influence in reducing the donations of others. The existence, however, of a balance on hand, at the close of the two last financial years, has doubtless had the effect to deter, and prevent for a year, the *increased* effort which very many have stood ready to make whenever it should appear necessary.

That necessity has at length come. Holding back missionaries will have no beneficial effect on the treasury, but the reverse. The detention of appointed missionaries in the year 1837, for the want of funds, operated most disastrously on the missionary spirit in our colleges and theological seminaries, and, indeed, throughout the country; so that for eight or nine years it was exceedingly difficult to obtain missionaries; and not having the missionaries to send, and being unable perceptibly to enlarge the number of our missionaries in the field, the Christian community could not be induced to make advances in the amount of its subscriptions on the whole; and hence we stand now in our receipts nearly where we stood ten years ago. The laws of the enterprise are better understood now than they were then. It is now certain that there is no safety for us as a Board of missions, and none for the Christian community, as engaged in the work of missions, but in going steadily forward, so far as the sending out of missionaries is concerned.

Ten years ago there were reasons for taking strong and decisive measures to *diminish* the expenditure, which do not exist now, and all will never exist again. The trade of the country was suffering a terrible reverse, threatening the receipts; and none of the missions had then been put under that strict limitation in regard to their expenditures, which they were all put under as soon as possible, and have been kept under ever since. The Committee could not then know how they stood, in respect to the pecuniary liabilities at the several missions, as they now do. Yet it has been made abundantly evident, that the retrograde movements at that time, especially the delaying to send forth appointed missionaries, and the doubts created as to the safety of increasing the number of missionaries at that time in the field, were among the greatest practical errors in matters relating to missionary finance, into which the Prudential Committee have ever fallen. Worldly maxims and rules do but partially apply to the business of conducting Christian missions. In this business it is emphatically true, that "there is that withholdeth more than is meet, but it tendeth to poverty." The Committee regard themselves as shut up by that wisdom which is from above, to the policy of calling earnestly for missionaries while they are so much needed, and of sending forth every one who offers himself, and can show what appears to be a divine call to go, till it is made certain that they will not be supported. And how shall the Committee know that the means for the support of missionaries cannot be obtained by proper representations, until it shall be found, as it never yet has been, that some one mission-

ary in their connection must come home, or be left to starve?

It is certain, however, that we *cannot* go on much longer with no more than our present income. A single year would bring us into the midst of disasters, from which another ten years would scarcely set us free. A serious check now given to the missions, when they are just recovered from the shock they experienced in 1837, would be attended with reacting influences upon the churches, which our churches can by no means afford to suffer. And the missions do actually need an increase of missionary force from the churches at home for years to come, like that which they received during the six years following 1830. Such an increase is rendered imperatively necessary by the growth and prosperity of the missions, through the wonderful providence and grace of God. Besides, the more than a score of missionaries sent out the present year, will have put the South African, Western Asia, East Indian, and China missions in such an improved working condition, as, with the divine blessing, will soon prepare the way for another enlargement, that will be more evidently necessary. Such is the nature of the work, and no man in his right Christian senses will complain of it. And who does not see that it is well for the churches of this country, that they have been so largely and irrevocably committed to the work of missions among the heathen? It is impossible that home missions should languish, while so much is attempted abroad. He that has a real care for a world, will be sure to feel for his own country.

To raise the sum of $280,000 during the financial year ending July 31, 1848, there will need to be an increase of about *twenty-five per cent.* in the rate of contributions. Cannot that increase be made? But let the increase be permanent. Unless the Committee greatly err, comparatively few persons have added much to their donations for foreign missions, for several years past. Their wealth, their piety, their interest in the work, it may be, have been increased, but not the amount of their donations. Now there is a call, an immediate and urgent call, for such an increase; and may there be a cheerful and generous response through the length and breadth of the land!

After the reading of this document, an animated and interesting discussion arose, which occupied most of Wednesday afternoon. On the following morning it was referred to a special committee, consisting of Dr. Stowe, Dr. Bullard, Dr. Abeel, Judge Darling, Rev. T. T. Waterman, William M. Smith, Esquire, A. G. Phelps, Esquire, Dr. Baird, Dr. Anderson, E. C. Delevan, Esquire, and Doct. Ebenezer Alden. This committee subsequently made their report, in which they say:

That they believe the Prudential Committee have fallen into an error in naming the sum of $280,000 as the probable expenditure of the next year. The lowest sum that should be thought of is $300,000. Having engaged to send out nearly twenty new missionaries, and having a debt of more than $30,000, and the expenditures of the last year having exceeded $260,000, it is manifest that $300,000 is the smallest amount which should be named. To raise this sum it will be necessary that the friends of missions connected with the Board should increase their contributions at least forty per cent. above what they were last year.

Our main reliance must still be the churches in the eastern and middle states. For although the West is almost unlimited in territory and resources, and is increasing in population and in wealth beyond all precedent; still, for obvious reasons, the West cannot be relied upon for a large immediate increase in its donations. All the western churches whose sympathies are with us, can and will help on this great and glorious work, if they are brought under the influence of the instrumentalities and motives that, through the blessing of God, have so generally enlisted eastern churches in the cause of missions. They will do more and more, from year to year, for foreign missions, and thus be prepared the earlier and the more liberally to support all the institutions of religion among themselves. That the present exigency may be met, it is of the utmost importance that all the friends of missions who have attended this meeting, should go home with the fixed resolution to secure at once, if possible, the advance in the contributions of the present year already specified.

The committee are confident that, if we would render this work permanently prosperous, not only the more wealthy, but the masses must be reached. The friends of Christ, old and young, rich and poor, must be enlisted in this cause. The great question before the Board is, "How can this be done?" The committee believe the responsibility primarily and mainly rests upon the pastors of the churches. Let their souls be imbued with the spirit of missions, and their minds so furnished with facts and arguments, that they shall prove themselves workmen in this cause that need not to be ashamed; and they will easily lead their people to a more systematic and enlarged benevolence. They can annually bring the claims of a perishing world before every member of their congregations, with a direct appeal for immediate pecuniary aid. In most instances they can easily divide their societies into small districts, and secure a good male or female collector for each, who shall promptly report the results of their visits to the pastor or officers of the church. They, before all other men, can enlist the churches in efforts to send the gospel to the heathen. It will be no difficult task for them to lead the teachers in our Sabbath schools to employ the means of filling the hearts of all our youth with the spirit of missions, and of forming in them early habits of systematic benevolence.

To aid the pastors in meeting these responsibilities, the committee believe there should be competent agents in the field. But, in meeting the exigency before us, it is of all things most important that every friend of the missions should deeply feel that our help is in God; that the Holy Ghost must be poured out abundantly upon all the churches, as in days past, or the best human instrumentality will be vain. For this divine blessing let every one who has access to the throne of grace, and feels compassion for a dying world, fervently pray.

On the whole, the recommendations of the committee may be thus summarily stated:—

1. That every person present at this meeting, clergyman and layman, male and female, go home resolved to make an immediate effort to relieve our system of missions in respect to the present exigency.

2. That the members of the Board, corporate and honorary, in every part of the country, be invited, by a circular letter from the Prudential Committee, to give immediate and serious attention to the state and prospects of the treasury, and to the certain consequences of a longer continuance of the present inadequate rate of the receipts.

3. That pastors of the churches, acting through this Board, be respectfully invited, on receiving an account of the proceedings of this meeting through the newspapers, to lay the subject before their people in such a manner as shall appear to them most adapted to awaken interest.

4. That it be recommended to persons engaged in Sabbath school instruction, to consider whether more effectual measures may not be devised, and put in operation, for training up the children and youth in the Sabbath schools in the way they should go, to give the children and youth of heathen lands the blessings of the gospel.

5. That immediate and active efforts be made, by all interested in the cause, to secure the *three hundred thousand dollars* required for the necessary expenses of the current year, by inducing those who give to give more, if possible; and also by inducing the great numbers in the churches and congregations, who actually give nothing, to give liberally the present year, and without fail hereafter.

Another discussion arose on this report of the special committee, which engaged the attention of the Board during a considerable part of its closing sessions. After a frank and fraternal interchange of views on the topics presented in this document, it was unanimously adopted.

Resolution on Slavery.

President Blanchard offered a resolution, "that a committee be appointed to inquire and report to this body, whether any further action is required of this Board in reference to our relations to slavery in the Cherokee and Choctaw missions; and, if so, to propose such action as they may judge best." This resolution was referred to the Business Committee, who subsequently reported as follows:

The Business Committee, to whom was referred the resolution for the appointment of a Committee upon the subject of slavery in the mission churches in the Cherokee and Choctaw nations, report, that it is inexpedient that the attention of the Board should be occupied with the discussion of that subject at its present meeting. Mr. Greene, the Secretary who has charge of the Indian correspondence, and who alone is in possession of the facts to give the necessary explanations to the Board or to a committee, is detained by ill health from attending this meeting; so that, if any further action on this subject should be deemed proper, it cannot be had at this time. This committee are also informed that it is the intention of the Prudential Committee to allow Mr. Greene to visit these missions previously to the next annual meeting; and if so, he will be prepared to give all the necessary explanations which may then be required in relation to the actual state of those missionary churches.

The report was adopted by the Board.

New Members and Officers.

A committee on new members and officers was appointed, in accordance with the usage of the Board, consisting of Hon. A. D. Foster, Dr. Yale, Rev. Mr. Ellingwood, Walter Hubbell, Esquire, Rev. T. Punderson, Hon. William J. Hubbard, and Henry White, Esquire. This committee proposed the election of Dr. S. M. Worcester, of Massachusetts, as a corporate member of the Board; and he was duly chosen in accordance with the recommendation.

The same committee further recommended "that there be chosen a third Secretary for the Correspondence, to labor at the Missionary House," and "that a Recording Secretary be chosen, as formerly, who shall not be expected to reside in Boston or to relinquish his pastoral labors." These recommendations were also adopted by the Board.

The same committee further recommended that the Board, "in order to provide for the performance of the duties heretofore discharged by the late Dr. Armstrong," adopt the following resolution:

Resolved, That in addition to the three Secretaries for the Correspondence, which it is still desirable to have connected with the Missionary House, a Secretary be chosen by the Board, to reside in the city of New York, and to be called "Secretary for the Middle States;" whose duties shall be defined by the Prudential Committee, according to their view of what will best promote the development of the missionary spirit in the churches.

This resolution was accordingly adopted by the Board.

The same committee further recommended

that, in case the Board should not feel prepared to elect a Secretary for the Middle States at the present meeting, the Prudential Committee be authorized to fill the office, subject to the approval of the Board at its next meeting. As expressing their views they proposed the following resolution:

Resolved, That the Prudential Committee be authorized to select and appoint a Secretary for the Middle States to hold the office until the next meeting of the Board.

This recommendation, together with the resolution reported by the committee, was adopted by the Board.

The same committee nominated, for the third Corresponding Secretary, Rev. Selah B. Treat; for Recording Secretary, Dr. S. M. Worcester; for Auditor—in the place of Charles Scudder, Esquire, who declines a re-election—Samuel H. Walley, Jr., Esquire. The committee also nominated the other officers of the Board for re-election. In accordance with the foregoing recommendations, the following persons were duly elected:

Theodore Frelinghuysen, LL. D., *President.*
Hon. Thomas S. Williams, LL. D., *Vice President.*

Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Rev. Silas Aiken,
William W. Stone, Esq.,
Hon. William J. Hubbard,
Prudential Committee.

Rufus Anderson, D. D.,
Rev. David Greene,
Rev. Selah B. Treat,
Secretaries for Correspondence.

Samuel M. Worcester, D. D., *Recording Secretary.*

Henry Hill, Esq., *Treasurer.*

Moses L. Hale, Esq.,
Samuel H. Walley, Jr., Esq., } *Auditors.*

Resignation of a Member.

A letter was received from Dr. Hoge, of Ohio, tendering his resignation as a corporate member of the Board, in consequence of his inability to attend the annual meetings. His resignation was accepted by the Board.

Place and Preacher for the next Meeting.

The usual committee was appointed on the place and preacher for the next annual meeting, consisting of Dr. Codman, Chancellor Walworth, Dr. Ralph Emerson, Dr. Tappan, Dr. R W. Condit, Henry Hill, Esquire, and Rev. P. H. Fowler. This committee recommended that the next meeting of the Board be held in the city of Boston; and that Dr. Isaac Ferris, or, in case of his failure, Dr. Goodrich, preach the sermon on that occasion. The same committee also recommended that the pastors and deacons of the orthodox congregational churches in the city of Boston be a committee to make the necessary arrangements for the meeting. These recommendations were severally adopted by the Board.

Resolutions.

Resolved, That it having pleased the great Head of the church, in his wise and holy providence, to remove by death the Rev. William J. Armstrong, D. D., one of the Corresponding Secretaries of this body, the Board, while they would gratefully recognize the Christian zeal, the eminent devotedness, the untiring and very acceptable labors of their beloved brother and fellow-laborer, would bow with profound submission to that dispensation of Providence which, so suddenly, and in such affecting circumstances, removed him from his cherished labors in the church on earth to the rewards, as they trust, of Christ's faithful servants in heaven.

Resolved, That the Prudential Committee be requested to present a written report, at the next annual meeting, on the nature and extent of the control which is to be exercised over the missionaries under the care of the Board, and the moral responsibility of the Board for the nature of the teaching of the missionaries and character of the churches.

Resolved, That the thanks of the Board be presented to Dr. Magie for his sermon, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be tendered to the First Presbyterian, First Baptist, La Fayette Street Presbyterian, and North Presbyterian Churches for the use of their houses of worship during the present session; and also to the choirs of singers who have rendered their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of the Board be presented to the numerous families, belonging to different Christian denominations in Buffalo, whose liberal hospitality its members have so largely shared during the present week.

Resolved, That the thanks of the Board be tendered to those railroad, steamboat and canal-boat companies, which have generously reduced the fare of members attending this meeting, and thus very essentially promoted the benevolent object of the Board.

Resolved, That the chairman of the committee of arrangements be requested to communicate to the said companies a copy of the above resolution.

Devotional Services.

The meeting was opened with prayer by Dr. Lyman Beecher; and at the opening sessions of the following days, Dr. Lathrop and Dr. Hitchcock led in a similar exercise. The concluding

prayer was made by Dr. S. C. Aiken. At several times during the meeting, the Board united in prayer with different individuals. The annual sermon was delivered on Wednesday evening, the religious services connected therewith having been performed by Dr. Goodrich and Rev. G. N. Judd.

On Thursday afternoon the members of the Board, together with a large number of the friends of missions, celebrated the Lord's Supper in the First Presbyterian Church. The introductory address was made by Dr. Bullard, prayer was offered at the dispensation of the bread by Dr. Hawes, and at the dispensation of the cup by Dr. Riddle.

In the evening of the same day, meetings were held for the purpose of hearing addresses at the First Presbyterian Church and the First Baptist Church. At the former the President of the Board presided; and, after prayer by Dr. Hickok, addresses were made by the President, Dr. Pomroy, Rev. J. L. Wilson, missionary to West Africa, Dr. Goodrich, and Dr. Stowe. At the latter Chief Justice Williams presided; and, after prayer by Dr. Tappan, addresses were made by Rev. Albert Bushnell, missionary to West Africa, Rev. Messrs. Laurie and Calhoun, missionaries to Syria, and Dr. Lyman Beecher.

Adjournment.

The Board adjourned to meet in the city of Boston, Massachusetts, on the Tuesday preceding the second Wednesday of September, 1848, at four o'clock in the afternoon.

It will be seen that the number of members, corporate and honorary, who were present at the late meeting of the Board, was not equal to the attendance of several previous years. Still the large edifice in which the sessions were held, was generally filled with persons who evidently took a deep interest in the business before them. And there is probably but one opinion as to the character of the meeting. While nothing occurred to disturb the harmony of its deliberations, there appeared to be an unusual measure of divine influence resting upon all. Impressions must have been made upon many minds, that will not soon be effaced.

The leading topic of discussion, it will be perceived, relates to the finances of the Board. Although the state of the treasury at the present time, and the increasing wants of the missions, were distinctly before the meeting, there was no disposition to modify the policy adopted by the Prudential Committee. The feeling of all seemed to be, "We must go forward; the providence of God has made our duty too plain to admit of any doubt or hesitancy."

COMMUNICATIONS FROM THE MISSIONS.

Trebizond.

LETTER FROM MR. POWERS, MAY 9, 1847.

Reception at Tocat—Religious Services.

THE attention of the brethren who are endeavoring to introduce a pure gospel among the Armenians of Turkey, has been directed for some time to Tocat, the place where Henry Martyn closed his missionary career in the autumn of 1812. The Herald for February, 1846, contained a letter from Mr. Van Lennep, describing what he saw and heard during a visit to that city in 1845.

This letter of Mr. Powers gives an account of a tour which he made to the same place last spring. He left Trebizond in a steamer for Samsoon, March 13; thence he proceeded on horseback (one hundred and thirty miles) to Tocat. He was absent from home six weeks, having spent four weeks of this period in the city which he visited.

I was very cordially welcomed by the few who had requested the visit, and also by some other friends of the truth; but my intercourse was chiefly confined to this class of persons. For several months previous to my arrival, considerable excitement had prevailed respecting Protestantism; and one excellent young man in the monastery near the city had been subjected to many trials and abuses by the ecclesiastics, which finally resulted in his making a feigned submission to the superior of the monastery, with a promise of non-intercourse with his evangelical brethren. The council that made these requisitions of him held its session the very day of my arrival.

In consequence of these events very considerable alarm had spread among the people, and only those who felt a special interest in the truth, ventured to make my acquaintance. It should also be remarked that as yet only a few individuals are publicly known as evangelical. Nor are they known to each other as

such. They have all had much intercourse with our bookseller; but they are yet to become acquainted with each other, an event much to be desired, and to the accomplishment of which my recent visit has contributed not a little. All are in great fear of their Bishop, the same who was Patriarch at Constantinople in 1839, and who distinguished himself so signally in the memorable persecution of that year.

So greatly do their fears prevail, that on my arrival at Tocat a very general inquiry among those friendly to the truth was, "Has this man come to reside here permanently, or merely to spend a few days and then leave us? If the former, let us show ourselves openly and take the consequences; if the latter, let us not expose ourselves to the wrath of the Bishop, to be left without a missionary to counsel us, or a consul to protect us." These circumstances will sufficiently explain the fact, that my strictly religious intercourse with Armenians, by reading the word of God and prayer, was confined to about twenty adult individuals. Of this number one half or more were so situated that they could conveniently attend an evening exercise, for reading and expounding the Scriptures and for prayer, at the house where I was entertained; which, with one or two exceptions, I held every evening while I was in the family. These, together with the children of the family, formed an audience about half as large as our audience on the Sabbath at Trebizond. My holding this exercise was known to priests and people; but such was the character of my host and his family, and so entirely had their fellowship with the Armenian church ceased, that my doing so created no excitement.

These exercises I enjoyed much; and I have reason to believe they were enjoyed also by those who formed this little company. It was the first time they had ever seen any thing of the kind, the first time they had ever listened to the formal exposition of divine truth, or been led to the throne of grace by the voice of extemporaneous prayer. I cannot but hope that much good will result from those exercises, which were attended with increasing punctuality and apparent seriousness and solemnity during my stay.

Population.

Mr. Powers made many inquiries while he was in Tocat for the purpose of ascertaining whether it was expedient, or not, to commence missionary operations in that city. The information which he thus obtained, he has brought together in the present letter. The first point to which he devoted his attention, was the population of the place.

My information in regard to the population of Tocat was derived from different sources; and although the result differs somewhat from the statements made by Messrs. Smith and Dwight, seventeen years ago, it will be found, I think, substantially correct. As given to me the number of Mussulman houses is five thousand; of Armenian, fifteen hundred; of Catholic Armenian, three hundred; of Greek, two hundred; and of Jews, forty; making in all seven thousand and forty houses.

Churches—Schools—Priests.

The Armenians have seven churches, (counting one recently burned, but soon to be rebuilt,) and one monastery three miles from the city. Connected with these churches are one Bishop, who resides alternately at Tocat, Amasia and Marsivan, and twenty-seven priests. Attached to the monastery are one superior, two vartabeds, two deacons and four learners. They have also three schools for boys and four schools for girls; which latter, however, contain only some twenty or thirty girls each.

The Catholic Armenians have one church, one Bishop and five priests; also one school for boys and one for girls. This last is of twenty years' standing, and has been taught from the first by the same female. The influence of this school has been very great.

The Greeks have one church and four priests in the city; and three miles from Tocat they have one monastery and one superior. They have also two schools for boys, but none for girls.

The Jews have one new and neat synagogue, one school and three hâhâm, of whom one is an enlightened man and a friend of Mr. Schauffler.

Expense of Living.

Bread, meat, fruits and vegetables are abundant and cheap. The immense valley of the Green river, extending from Tocat twenty miles towards Trebizond, is one almost continuous wheat field, furnishing the inhabitants with bread at less than half a cent a pound. The innumerable flocks of the Koords supply the market with excellent mutton at less

than a cent and a half a pound; while the beautiful valley in which Tocat is located, produces fruits and vegetables in great variety and abundance, at a proportionably cheap rate. Rents, hire of domestics, &c., are in general very moderate.

Intelligence and Morals of the People.

In general it may be said of the inhabitants of Tocat that they are a reading community; more so than any other with which I am acquainted, out of Constantinople. Of the Armenians it is said that seven tenths of the men, and one tenth of the women, are able to read. Of the Catholics it is even said, not only that every man, but also that every woman, can read. The female school already mentioned has done wonders for the Catholic females. Many Armenian girls also, previous to the opening of female schools among themselves, have been there taught to read and write. It is not, however, to be supposed that any considerable amount of intelligence is to be found among the mass of the people; but in almost every house some books are found, and also some individuals to read them; and in each community there are some men of extensive reading and intelligence.

Mr. Powers at this point introduces an extract from the letter of "a brother in the monastery, of whom further mention will be made in another place." This individual says:

Our community is composed of five nations. Of these, in respect to morals, I will speak briefly. First, the Armenians. These are educated, mild and gentle; given to hospitality; simple-hearted and generous; but, withal, very loquacious and much addicted to fault-finding. The Greeks and Jews are few in number and weak; and, in respect to taxation, are not treated as distinct communities, but are embraced with and subject to the Armenians. The Catholics have no concern for any thing but pleasure and mirth, new fashions and gay dress. The Mussulmans, compared with those of other places, are civil and respectable; attend to their own affairs; and in respect to religion, if others do not interfere with them, they do not interfere with others.

A Frank resident in Tocat once said to Mr. Powers, speaking of the Armenians, "There is a great deal of the patriarchal mode of life among them. Among the Catholics and Greeks, immoralities prevail to a great extent."

Tendency to Scepticism.

Among all the different sects of religionists in Tocat there is a most remarkable tendency to scepticism. Among Mussulmans, as well as the different sects of Christians, there is observable this laxness of sentiment, this disposition to set aside the authority of their own sacred books respectively, and build up a system of rationalism, heathen philosophy, anything indeed but the truth.

A Mussulman of superior mind and learning, who reads and speaks freely Turkish, Arabic, Armenian, Greek, and, I think some other languages, who has a well furnished library of books, his constant companions, is universally known to reject the Koran. He has his pupils among the various other sects, who imbibe his sentiments, lose all respect for the Christian religion, all reverence for its divine author, all belief in its divine precepts. This applies chiefly to such as make some pretensions to learning, and more to the Greeks than to the Armenians; but persons of this description are not wanting among the latter. With some of these I held long discussions.

On leaving Tocat my *suridyi*, a Turk, at our first stopping place, cursed the name of Mohammed, and spoke of Mohammedanism with the utmost contempt. He said, moreover, there were half a dozen other disbelievers like himself in Tocat. Indeed, a remarkable school of sceptics, not to call them by a worse name, is rapidly springing up in Tocat. And no wonder. Why should not such a school spring up in every city in this land? What is there in Christianity as it is, and Mohammedanism as it was even, that can satisfy a well-informed and thinking mind? The wonder is that the errors, absurdities and follies of these several systems have not long since driven from their respective communions every man of mind and intelligence. This very scepticism, however, is an omen for good.

Spirit of Inquiry.

Passing from the sceptical tendencies which are found to exist at Tocat, Mr. Powers comes in order to a more grateful theme.

In relation to the spirit of inquiry at Tocat, my impressions are most encouraging. The deep slumber of ages has been broken. Hundreds have begun to read, think and converse. Very considerable numbers are convinced of the errors of their church, pay a most constrained submission (if any at all) to its

rites and ceremonies, frequent the church once only where they formerly did four times, resist the worldly and oppressive policy of the priesthood, and sigh for a day of redemption. Many have become alienated from their church for other reasons than an honest desire for the truth. The arbitrary exactions of the ecclesiastics, together with the various difficulties that have occurred between them and the people, touching their interest rather than their consciences, have produced a feeling of indifference, disgust, and even hostility towards them, which by an easy process has been transferred to the church. But aside from these, there are great numbers who honestly feel that they are in darkness and error, and are seeking after truth and the way to heaven. The leaven of truth is among them, and conscience has been aroused. By means of our books and bookseller, much light has been shed abroad; a spirit of inquiry has been excited, and in very many instances a conviction has been formed as to what is truth and what is error. Altogether a state of feeling exists in Tocat which encourages a very confident hope, that if the gospel were preached there, by the ordinary blessing of God, it would be followed with signal success.

To exhibit more accurately the state of feeling in a portion of the Armenian community at Tocat, Mr. Powers introduces a number of extracts from the journal of the bookseller employed by the mission. These extracts, it will be understood, are of different dates; but they were all taken from that part of the journal which was written during the four weeks Mr. Powers spent in the city.

"I have had an application to-day from a priest for six copies of the New Testament."—"I have held a deeply interesting conversation, for the first time, with A. B. on the subject of religion. He said he had long wished to see and converse with me, but had been kept back by fear; he said, however, that he should fear no longer. He said the first thing that awakened his attention to this subject, was his seeing the miserable imposition of a priest on the credulity of the poor, ignorant people of a neighboring village, in church, about six months ago."—"I have been very kindly received in a family where, five months ago, I should not have been admitted; and I was invited to a long conversation on the subject of religion. All listened with marked attention, and seemed ready to assent to every thing that was spoken."—"Passing by the door of C. D., a poor woman, she called me in to thank me for the medicine I recently gave her. A neighboring woman, seeing this, reproved her for so doing, saying that I was a Protestant, and that the priests had forbidden any to converse with me. 'I care not for all that,' said the poor woman; 'this is a good man; he has done my poor body and soul too, more good than all I ever got from the priests. Hereafter this is my priest.'"—"I have been called to the house of E. F. to read a paper that had been put into the hands of one of the family. This paper, (whence it originated no one could tell,) I found to be a truly evangelical and spiritual appeal on the subject of personal religion, evidently written by one whose heart was warm with love to God and love to man. The incident furnished an opportunity for a long and practical conversation with the family."—"I have received a letter from G. H., a brother in M., eighty miles distant, requesting books."—"I have received a call from J. J. of S., fifty miles distant. This brother became hopefully pious in Constantinople, two or three years ago; was persecuted; returned to his home in S; was there seized and led by a chain around his neck into confinement; was released; was cried down in the church, and, consequently, was unable to find employment; and now in his distress he is going back to Constantinople, with the hope of earning something in mending old shoes to support his family in S. In all his conversation he appeared exceedingly well, humble minded and spiritual."—"I have called on teacher K. L., at his school. When I was seated he said, 'Did you not come to the door of the school yesterday, and then retire?' I said 'Yes; but as I saw a priest in the school, I thought it not best to enter.' 'What are you afraid of,' inquired the teacher. 'I have no fears on my own account,' I said: 'But I thought you might not like to see me when a priest was present.' 'Poh,' said the teacher, 'what do I care about the priest? Do not hesitate again to come in. Come when you please. Come often. I have long been wishing to see you.' We had an hour's most agreeable conversation on the subject of religion."

Mr. Powers considers these extracts as furnishing a fair specimen of what took place at Tocat while he was there, and as showing, at the same time, the nature of this bookseller's intercourse with the people. "Every one speaks of a great change as having occurred there within a year or two."

Converts.

Including the brother in the monastery already alluded to, and another who was absent on business, whom I did not see, there are, I think, six or seven individuals who give very good evidence of piety. They are familiar with the word of God, and have evidently been taught of the Spirit. One of them is a female, a woman of superior mind and intelligence, who reads much, writes a good

hand, and corresponds regularly with one of the members of the female seminary under Mr. Goodell's care. I have seen few persons (and no other woman in this country) who give more pleasing evidence of humble, unaffected and decided piety than she does. The individual in the monastery is spoken of in the highest terms by every one, as a man of decided, warm-hearted piety, good mind and more thoroughly educated than any other Armenian in Tocat. Before the recent excitement, his intercourse with the people of the city was very extensive, and his influence was great; nor has it ceased by any means now. It was not uncommon for individuals to go out from the city to the monastery to pass the night with him, a large portion of which was usually spent in religious reading and conversation. He also made frequent visits to the city, where he has many warm friends, among whom he is spoken of as the prospective pastor of an evangelical flock. Indeed, a work of grace has begun in Tocat. A few names, I doubt not, have been enrolled in the book of life; and although they are far from being perfect, still I was surprised and delighted to find such evidence of a genuine work of God in their souls. Who knows but the prayers of the dying Martyn are now bringing down blessings on that city where lie his earthly remains?

The Bookseller and his Books.

Mr. Powers concludes his account of the state of things at Tocat with a brief notice of the bookseller and his operations.

Baron H. has been employed as our bookseller in Tocat about three years. I had never seen him before my late visit; but from daily personal intercourse with him for four weeks, and from all I learned through others, I formed a very favorable opinion of him as a native helper. He seems truly pious, humble, gentle, firm and discreet. In former years he has suffered much opposition and persecution, not only from ecclesiastics, but from all classes in the community; and among the bitterest of his persecutors were his own father and wife. All this he bore with surprising meekness and patience, and, by so doing, heaped coals of fire on the heads of his enemies. For nearly a year past all open opposition to Baron H. has ceased, and he has been left in undisturbed quiet. His nearest relatives are now his warmest friends; and he is daily gaining the confidence of Catholic (he was originally a Catholic) Armenians, Greeks, Mussulmans, Jews, and the few Franks who reside there. His influence is now very considerable among all classes. Already, by the sale of books, by judicious conversation, and by his Christian deportment, he has done a good work in Tocat; and he is now prepared to be useful on a larger scale.

Our books have been extensively circulated and read in Tocat and in the surrounding region; and the evidence of the good which they have done, is most apparent; more so, it may be, than in some places (like Trebizond) where missionaries have resided. The Armenian Magazine, for some years published at Smyrna, has done much there to open the eyes of men and excite a spirit of inquiry; and its suspension is much regretted by all who are interested in our operations.

Nestorians.

PREACHING TOUR OF NATIVE EVANGELISTS.

Shebani—Bâlulan—Hakkie.

The September Herald contained a letter from Mr. Stoddard, in which he described an extensive preaching tour projected by some of the native assistants of the mission. Another letter has just been received from Mr. Stoddard, dated June 24, in which he transmits a journal kept by John, one of these Nestorian preachers, during their absence from Oroomiah. As the intrinsic interest of this journal, to say nothing of its novelty, must commend it to the readers of the Herald, it will be given without abridgement. "The translation," Mr. Stoddard writes, "is quite literal; no liberties having been taken with the manuscript, except what seemed absolutely necessary on account of the widely different idioms of the two languages."

The tour which is described in the following pages, is less extensive than was at first contemplated. Such was the state of the mountains of Koordistan, in consequence of the efforts of the Turkish government to chastise Bader Khan Bey, that these zealous heralds of the cross did not feel warranted in going farther than they did. Our brethren of the mission have approved their conduct in this respect; indeed, "a decided relief" was felt when they returned in safety.

Nisan 26, (April 26, O. S.) Deacon Tamu and I set out from the city, to go and make known the gospel of salvation

to our people in the mountains. On the road to Tergawer, we had four companions, and with them we passed a pleasant time as far as Shebani. Tamu went on with them to Bâlulan, (another village of Tergawer which was near,) while I remained there over night, and preached to the people about the love of this world. They were in great sorrow on account of some sheep of theirs that had been stolen by the Koords. I also spoke about the trials of Job. When I had finished preaching and prayer, they thanked me very much.

27. (Sabbath.) Deacon Tamu this morning preached in the church of Mar Thomas, at Bâlulan, after the customary prayers in the ancient language. Before noon they again assembled in the church, and he preached to them on the subject of their hearts being "overcharged with surfeiting and drunkenness and the cares of this life." Luke 21: 34. The same morning I again preached in Shebani, and afterwards went to Tûlekie at dinner time. When I had preached there in the church of Mar Slewa, I went to Bâlulan. The people of that village listen better to the words of life than in many other villages of Tergawer. When I arrived, our friend Guergis was there. He had left his home in Hakkie, and was going to other villages to preach, but stopped on seeing us. We then set out from that place and went, all three in company, to Hakkie. Deacon Tamu preached in the church of Saint Mary to many men and women that had gathered there. They were very still and listened attentively. In the evening Deacon Tamu went to visit a sick man, and I preached in the house of Deacon Guergis.

Marbeshoo.

28. We set out from Hakkie, Deacon Guergis being with us, and went to the large village of Marbeshoo. Our road was through a narrow valley, at the bottom of which flows a river, and its sides are very rocky and steep. On account of the danger from the spring flood, the passage was cut off in some places. We went along, holding by the precipices. When we had laid hold of one lofty cliff, we were exceedingly afraid, because of our inexperience in such places. On reaching the village, they received us with kindness. We afterwards went to the church and found a larger company to listen to us than we expected. Deacon Tamu preached, showing that Christ is the way, the truth and the life; and I offered a prayer.

29. In the morning priests, deacons, and other persons, assembled in the large house of the head priest. Deacon Tamu again preached about the day of judgment; and again I prayed. They were more pleased to hear preaching that day than on any day before. Afterwards we begged priest Oner in private that he would himself become a preacher; because, as he is a wise and able man, it would be better for his country than the preaching of all the rest of us. But the brothers of the priest were saying in reply, "In truth we are sinners and heathen." They treated us very kindly, and spoke to us pleasant words. We left there with great joy, not on account of their politeness only, but because of their reception of the words of life. From there we went to Eel. We had again a little difficulty on the cliffs, from the abundance of water in the river.

Eel.

When we had arrived at Eel, deacon Tamu preached from Rom. 6: 16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" There were men who listened with eagerness. But there was an old priest, whose years were more than eighty, that spoke in the midst of the preaching. When he saw our brother, the preacher, with firm proof from the Holy Scriptures and from the meaning of his text, showing that the imagination of the heart of every man by nature is evil, and that he is a servant to sin until he turn from it and incline his ear to righteousness; he said, "We partake of the body and blood of our Lord that we may live by them; we are not the servants of sin." When we had gone out of the church, a deacon quarreled with us with much sharpness, and said "You are overstepping your bounds and meddling with other people's business." But afterwards we scattered each of us to the different companies that were seated on the roofs; and we spoke meekly with them. They received our words gladly. We also went to the house of priest Dedoo, who heard with pleasure the words which we spoke from the Holy Scriptures. He was in doubt about the Christianity of the English, (i. e. the American missionaries,) because he had heard that they had no sacrament. We said to him,

"If a people have not the sacrament, that cannot be a Christian people. Certainly they have baptism and marriage and the sacrament also." This village has four priests and seven deacons.

30. Deacons Tamu and Guergis went down, one of them to the neighboring village of Pagee, and the other to Marbeshoo; while I remained in Eel. Deacon Guergis preached in Pagee, and tarried there one night. Deacon Tamu also preached in Marbeshoo. I too passed an agreeable time in Eel. Once, after our brethren had gone down, I kept silence and ceased speaking from the Holy Scriptures. The master of the house, priest Dedoo, said to me, "Why are you not speaking? Why have you stopped? If you cannot talk to us, get up and go down after your brethren." He was a very pleasant man and eager to hear the voice of a preacher. At noon we went to the church to the customary noon-day prayers. There was a goodly company in the church-yard.

Some among them supposed there was a difference between the printed copies of the New Testament and the old written ones. So I sent after that which I had brought from the city, and also after the old copy in the church. We compared them together and they exactly corresponded. Because of the unbelief of many, I endeavored in my preaching at that time to make evident those things which they were in doubt about, till they were convinced, and till the time arrived for evening prayers. Before the service was ended, they invited me, and I preached about God as the King of kings and the Lord of lords, and about his law and his punishments and his mercy in Christ. They were much pleased at that time to hear the gospel. I hope if for a time there should be constant preaching to the people of that church, that it would quickly arise and be adorned with the fruits of righteousness.

After we had finished, the principal man of the village, whose name is Eshoo, invited me to be his guest; and I spent much time there that night in speaking from the Holy Scriptures. I was exceedingly pleased with that man. There is testimony concerning him from the brethren, the preachers, who at different seasons, have gone up there. Once deacon Tamu was in that church-yard. This man had gone up by himself to the noon-day service; and he heard him offering an excellent supplication with a fervent heart. Moreover, whenever a man was speaking with him about the works and ways of God, with quietness and seriousness, he offered up ascriptions of praise. Deacon Joseph also was very much interested in this person. In a mountain man, it is a great wonder, if he do not swear many times in an hour, by the name of the Trinity and by the name of the Saints. But I did not hear this man swearing an oath at all, either great or small.

Eer 1, (May 1, O. S.) On this day of our Lord's ascension, I preached before the administration of the sacrament. The church was filled with men and women, who were very still. After I finished, and a priest was administering the sacrament, the other priest again invited me to preach, and there came up in the lesson of the day, in the prayer-book, some very interesting subjects; one about the lamb in Egypt, by means of which the children of Israel were delivered from the hand of the angel that was destroying the first born of the Egyptians. Another was about the Lamb by whom different nations have been delivered, and are now being delivered from the hand of the secret Goliath, i. e. Satan. I continued preaching until we finished all the solemnities to those who were partaking of the sacrament. They communed with great quietness and with an attentive ear.

Pagee—Marbeshoo.

Afterwards I set out from there and went down the mountain. They sent a man with me as far as Pagee. Having entered a house in Pagee, a few people assembled, and I spoke to them. They told me that they had gathered, a day or two before, to hear deacon Guergis. From there I went down to Marbeshoo, and found the brethren (Guergis and Tamu) reading in the Holy Scriptures with the brothers and sons of the priest. They told me about the interesting time they had passed there. Deacon Tamu had preached that day before the sacrament. After returning to the house, a great number had assembled around them, and he preached there also. When I arrived, priest Oner said to me, "You shall preach at evening." Again at evening they gathered, a goodly number of them, in the church, and I preached and prayed. We know that their gentle manner and their attention, so different from their former custom, were from God. We did not think at first that they would hear us with such pleasure. When

we saw them thus, we tarried four nights in those villages.

Journey to Gawar.

2. We set out in the morning from Marbeshoo to proceed to Gawar. Rain overtook us on the way, and the path was also very muddy. We were passing along a road that was very narrow and high. Below it was a great river. My foot slipped, and I was falling straight down into the river; but the Lord in his grace delivered me by means of a little grass that was there; I seized it in my hands. Deacon Guergis was near, but did not see me. Deacon Tamu cried out, "The boy* has gone; the boy has gone." They seized hold of my hands, drew me up, and I rose. The road was very tedious. We had to make a pathway for our feet, and put a stick beside them to keep them from slipping, and were thus passing along. Rain also and snow annoyed us, till we went down from Zenaseewee, the mountain pass of Gawar. We arrived at the plain and went barefooted all across it, because of the mire and water. Having reached Wazerawa, we spoke the words of life with burning hearts; because there were people who rose in opposition. But we ceased not till, by the grace of God, we had put them to silence.

Wazerawa—Memikan.

3. In the morning we spoke much in Wazerawa and also preached. They were much interested to hear. Afterwards we took a guide to conduct us across the river Nila. We passed over, and, reaching Memikan, found three strange brethren from other places, who had come there for business; and we hope they are true Christians. One of them has lived in Wazerawa of Oroomiah, but is by birth a native of Gawar. He now lives in Kertenis, a village of Gawar. Another lives in Keyat of Gawar. The past winter he came to Oroomiah on business for priest Eshoo, and remained a while in the city and about the seminary. There he was awakened to a sense of his lost condition. Priest Eshoo says the first night that he came, he was affected and aroused, and his tears fell. We arrived at Memikan on Saturday. This man had come there on that day. When he saw us, he said he would not leave there until Monday. He loved very much to hear words from the Holy Scriptures. The other brother was from the smaller Jelu.

Opposition in Gawar.

The door for preaching is not at all opened in the villages of Gawar, on account of a tumult raised by wicked men the past winter about the school of priest Sergis. There was much commotion in Perzalan, a large village. The deputy and the melek had gone there to investigate the matter. The priest had also previously heard that a commotion had been raised about him, and went to them, carrying a printed copy of the New Testament. Two deacons there had excited this tumult, principally in regard to the printed New Testament, which they said was not the true gospel. There was a Testament in that village of the ancient kind, and they accurately compared them together, until the uproar was a little appeased. Afterward the Meer, Nooroolah Bey, heard of the affair, and was very angry, and desired of Soleiman Bey that the priest might be carried to Julamerk and punished. But Soleiman Bey informed him that the man had done nothing contrary to his own religion, and he thus was delivered. But during the past winter he fled to the province of Nocheya for ten or fifteen days.

Moreover, wicked men had circulated bad reports among the Koords about preachers. But, thanks to God, we had no hinderance in the little village of Memikan, and also in a few other villages that have in them no ecclesiastics and not many wicked men. But these three brethren God caused to meet with us. And other brethren too, of whom I have hope in that village, came to us. We spoke with them, and our hearts were comforted by the meeting. The village was distressed by Koords, that had taken shelter among them from the rain and cold, and were living two or three families in each Nestorian house.

Christians in Memikan.

4. The people of this village assembled in a house, which had no Koords in it, and we preached to them. I hope there are in the village some people full of the fear of God. One, whose name is Eshoo, had been with the leading men of Gawar to Julamerk, to salute Nooroolah Bey and Soleiman Bey. The chiefs among the Koords have a custom that, after they have given their subjects permission to go, it is not proper for them longer to remain. The day on which they gave

* This term is often applied to young men and those even who are middle aged.

them leave of absence, was the holy day of God. Eshoo said to his companions, "I do not wish to go to-day, because it is God's day. I will remain here." The melek of Gawar and many other men rose against him and said, "But you *must* go." Many of the Koords and many Nestorians think that the people of Memikan have changed their religion, because they do not swear and break the Sabbath and do other things of the kind. On this account, he feared that if he staid, not only for himself but for his village, there would be great harm. So he got up, forced by them, and went to Diss. Moreover, we have many other proofs about this man that he is a true Christian. As often as preachers go there, on their leaving, he weeps. We hope his brother, named Ziya, who is older than himself, has the fear of God in his heart, but he is not zealous like him. But their wives are a stumbling block to them. They are notorious in all that village for broils and for quarreling. One day I was talking with Ziya by himself about Christian love, and quoting 1 Cor. chap. 13, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." He replied, "What then shall I do? My wife is so shameless." I said, "You can do nothing better than to pray for her."

A Convert from Jelu.

But that brother from Jelu is far more filled with the fear of God. He did not permit us to be unoccupied at all. He was truly hungry and thirsty after righteousness, and always ready to hear us. His name is Marogeen. He is a pipe-maker. The winter in which God visited us in Oroomiah and aroused us from our sins, one of these brethren belonging to the village about which I am speaking, whose name is Eshoo, came to us in Oroomiah. He was awakened to a sense of his lost condition with crying and tears. That same winter, this brother from Jelu went down to make pipes in Memikan. On the return of Eshoo from Oroomiah, he spoke with the people of his village about the great things which had taken place there. Then this Marogeen was awakened by the Spirit of God, while hearing these words. Afterwards, Hamis (a pupil in the seminary from Gawar) went from Oroomiah and talked with him; and after a while deacon Tamu also saw him. By and by he returned to his own province. Last fall, Hamis and I went from Gawar to visit him. No one of us brethren doubts about his conversion by the Holy Spirit. We asked him many questions. He has not seen much, and has not heard much, and is not a reader. But he gave us correct answers, as if he was taught of God. He asked me, "What more do you wish for in this world?" I replied, "I wish for the kingdom of heaven." He said, "You must first seek our Lord, and then the kingdom of heaven will certainly be yours." Again he asked, "How will it be? I have many bad thoughts." From this I knew that he had a contest within, like true Christians. I told him that we must resist them, and mentioned to him the words of James: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Again I asked him, "What is your condition?" He said, "My heart is wicked and defiled, but our Lord is my hope." This brother has the habit of teaching men much, and reproving them for their sins, both in his own neighborhood and in other places.

5. That man of God, the native of Jelu, has sat by our side, working for the necessities of his family. He said to us, "With my hands I am working, but my heart is ever with you. Do you talk with me." Such a man among the common people of the Nestorians, we have not seen, hungry and thirsty to hear the word of God. This past winter he had remained in the village of Memikan until this month, and he is now ready to return to his own house in Jelu. One day, he had gone to one of the villages of Gawar to sell pipes, where were many wicked men. Whenever preachers go there, they do not receive at all the gospel of life. They also once last year threatened me. But this Marogeen went there and spoke with them about their sin in not receiving preachers. They answered him, "Preachers come here and remain only a little while. On this account we do not receive them. If they would come and remain a longer time, we would treat them with respect." Once this man had gone to the church to pray alone. Some one saw him making supplication with weeping before God. That individual went and said to the priest, "This Marogeen is praying with tears." The priest then asked him, "Why, Marogeen, are you weeping as you pray?" He answered, "Honored priest, it is necessary that prayer be made with weeping," and he spoke other

words that I cannot remember to record. If I left him and sat down by deacon Tamu, he would go out himself and converse with deacon Guergis. He never became weary of the delightful instructions of the Holy Scriptures. This village of Memikan is situated on the road to Jelu. We talked with all the Jelu people that came there on the sinful condition of men, and this Marogeen with great zeal helped us by his words. We also spoke with every other individual we met, and in the evening conversed with those three pious brethren who were there from abroad.

Bishop of Gawar.

6. In the morning deacon Tamu went with the people of his village to visit Mar Slewa, the Bishop of Gawar. The people and our friends did not think it best that we (deacon Guergis and myself) should go to the Bishop, because he was displeased about the school of priest Sergis the past winter, and because too there were Koords there, the servants of Soleiman Bey. I also think it would not have been well, if we had visited the Bishop, or if we had gone around much on the plain of Gawar; because there were many reports of tumult and fighting. When our brother returned, he told us that he spoke with the Bishop the words of life. His brother rose in opposition, but the Bishop himself reproved him. Deacon Tamu inquired of him if it was well to go about now and preach in Gawar. He said, "It is necessary that you wait a little; now is not a favorable time."

Sinawa.

7. We rose in the morning, and left Memikan in order to go to Sinawa. It has a small church, but no priest or deacon. We talked with the people of the family in which we were. We hope our going was profitable, because they had never heard about sin and righteousness and judgment. They were pleased with our coming to preach for them. In that village there was a woman who had formerly seen deacon Guergis in his youth and his wickedness. She was very much surprised at his going with us to preach, and asked us, "What! Has *this man* repented?" We told her, "Yes," and she replied, "Then this very day I will repent, I also."

The Way Obstructed.

We were ready to go to the province of Nocheya and to look after our poor people there. But we heard that two of the chiefs of the Harkee Koords, that had come up from the neighborhood of the Tigris, had fought together. Now our brother, deacon Guergis, was a subject of one of those chiefs. On this account we feared that some evil would befall our brother, or perhaps all of us. At first we mentioned that word of our Lord, "And fear not them which kill the body, but are not able to kill the soul." But afterwards we remembered the words of the missionaries at Oroomiah, who had suggested to us that other word of our Lord, "Be ye therefore wise as serpents and harmless as doves."

8. We rose and returned to Memikan, in order to go from there to the province of Jelu. Again the people and our friends hindered us from setting out for Jelu and for Bass, because they thought it was not a suitable time for preaching. All the Koords suppose that the armies which are coming upon the mountains, are coming for the sake of the Nestorians; and this would increase the danger to our own lives. On account, therefore, of these disturbances, we thought of returning home; and that night spoke much with the men of God who were there, in order to confirm them in the fear of God and in holiness.

The Jelu Christian.

That godly man from Jelu is a little deaf; and whenever we were speaking with others or with him the words of life, he would come and press down by our side, and bring his ear near to our mouth, that no word that came from our lips might be lost. He has also a disease in his body, and is bent over, so that it is very difficult for him to walk. When I went to his house in Jelu last year, we preached to all the people we found; and wished to go to a village, the name of which was Shumseeke, the village of the melek. He rose and went with us there, and said, "I will go with you among the villages of Jelu and preach. I am a debtor to you." We said in reply, "Marogeen, you are not our debtor in the work of preaching. You are a debtor to God."

In the smaller Jelu, there are five considerable villages, which have no priest or deacon. When the people die, there

is no ecclesiastic to bury them; but this Marogeen speaks with those who are assembled around the corpse. Deacon Tamu said to him, "When any one dies, do you hire a man and send him to Gawar after me. Whenever I am there, I will come to you." (For Marogeen had told him there was no better time than that for preaching among the people of Jelu.) "If a man die, I will send after you and pay the messenger myself." The deacon replied, "I will give it." Then he said, "No, I will pay it, that it may be well with me forever." He had no trust in his good works that they would save him, or in any thing else except Christ; but he believed that if a preacher should go there and preach at a funeral, people would be awakened and repent. On this account he said that for him it would be good. We asked him, "Marogeen, how is it? Can you not be saved by your works and by your righteousness?" He answered, "No; by Christ I shall be saved." We then said, "In what way? The holy Virgin, the mother of our Lord, and called our Savior, can she not save you?" He answered, "No, our Lord is the Savior." "How is it? Mar Ziya, that saint and holy man, can he not save you?" Again he answered, "No, our Lord is the Savior." He was always ready to learn and to do any thing, when told, which he had not before been taught. At first, when he had not found a place in the house by himself to pray, he prayed in the company of others. But I told him, "It is very necessary that you find a closet for yourself seven times in the day. If more, it is better; and if there is no help for it, not less than three times." Once I went out from the village and found him alone in a retired place, praying. He heard the sound of footsteps, quickly started, rose and came to me. I asked him, "What are you doing?" He answered, "I have business." I said, "No matter; tell me." He then replied, "I was beseeching God. There are many great blessings that we may find even in the mountains, by kneeling down before the throne of grace."

9. Before going out from this village, Marogeen said, "One thing promise me, and then afterwards go. I beg you to remember me in your prayers." We set out from there, and went to Cherdewar, and spoke and preached to the people who came to us. The men of the village attentively listened.

Arrival of Missionaries.

10. We set out from Cherdawar, and, returning to Marbeshoo, met there, Mr. Perkins and Doct. Wright, when very near to the village. We entered the village with them, and remained there two nights. These missionaries preached to many men and women that assembled in the church. On Sabbath morning, Doct. Wright preached before the sacrament was administered. The church was filled with people. We went up to Eel, and deacon Tamu had previously gone up there on Saturday. The people of the village assembled in the church-yard, and deacon Yoosuph, who had accompanied Mr. Perkins from Oroomiah, and deacon Tamu both preached to them. They thanked us heartily, and were much pleased with our coming. We were again delighted with that old man, (mentioned before under date of Nisan 30,) whose name is Eshoo. The missionaries also went to Pagee and preached there. In the evening about four or five hundred people assembled, great and small, in the church-yard. Mr. Perkins preached. They listened better than on many other occasions. Later in the evening, the missionaries sang some hymns in the priest's house, and the people were much interested.

12. We came to-day to Mawana, a village of Tergawer, and remained there. The missionaries went on. At evening, the Catholics of the village assembled in the house of Yohannan, the chief man and not a Catholic, with whom we lodged. We preached to them and they did not quarrel with us at all at that time, as on many previous occasions, but listened to and received our words.

This remarkable journal closes at this point. On the following day the writer, in company with deacon Tamu, returned to Oroomiah.

Those who have carefully read the preceding pages will doubtless feel that they have found in them strong reasons, not only for gratitude to God, but for confidence in his merciful designs toward the Nestorian people. The fact that such young men have been raised up to preach the gospel of Christ from among the ecclesiastics, and the favor with which their message is received by those wild mountaineers, are cheering indications that he intends to do still greater things for those who have so long dwelt in the land of the shadow of death.

LETTERS FROM MR. PERKINS.

A Visit to the Mountains.

A LETTER of Mr. Perkins, dated May 29, briefly describes the visit made by Doct. Wright and himself to the mountains, which has been referred to in the foregoing journal. As it states some facts of interest which are not noticed in the preceding communication, it will be introduced in this place.

I spent the last Sabbath in company with Doct. Wright at Marbeshoo, a large Nestorian village lying about forty miles distant in the Koordish mountains, which has been described to you by other members of our mission. The brethren who have before visited this wild mountain retreat, have had occasion to speak of it as hardly more remarkable for the rugged grandeur and sublimity of its scenery, than for the uncommon bigotry, superstition and rudeness of its inhabitants. You will be interested, therefore, to hear that there are now pleasing indications that light and truth are beginning to break in upon the darkness of Marbeshoo. The principal ecclesiastic of that populous community, priest Oner (Abner), and one of the most influential men among the Nestorian people, has formerly been noted for his prejudices against us and our work and his efforts to prejudice others; but he welcomed us to his house and his church with much cordiality on this occasion; and he had shown similar respect and kindness to three of our native evangelists, who passed through the place on a preaching tour in the mountains, some days before. We preached on the Sabbath to very large audiences, the largest I have ever addressed on missionary ground; and they were very attentive to our message. Priest Oner also repeatedly requested one of us to proclaim the gospel to companies of the people who gathered around us, at his house, during the day. And in the evening he called on us, of his own accord, to entertain such a company by singing some of our hymns, which he designated "songs of the Spirit." And after we had sung several hymns of our own selection, evidently to the no small gratification of the company assembled, the priest requested us to sing "the judgment hymn," which he had heard in our seminary one Sabbath, when he attended meeting there, during a visit which he made to Oroomiah last winter.

The removal of this influential mountain-priest's prejudices against our work, exercising as he does an almost absolute sway over the Nestorians of Marbeshoo and the neighboring region, and the increasing interest in us and our preaching, apparent among that people, resulting to a greater or less extent, as we believe, from a silent, divine influence exerted on them, are very encouraging in regard to the introduction of the gospel, not only at Marbeshoo, but throughout the mountains. Such indications point us to the day, we trust not distant, when many of these wild glens will resound with the songs of salvation.

We should have visited the large village of Eel, situated not far beyond Marbeshoo, where also a door of faith seems to be opening; but the great excitement prevailing at present among all classes of the mountains, in relation to the pending contest between the Turks and Bader Khan Bey, might have drawn the suspicion of the Koords upon us, as counsellors of the Nestorians in the matter, had we been seen passing from village to village. And this state of things will probably, more or less, obstruct the way of our native evangelists for some months to come, or at least limit their tours to the nearer mountain districts. These native brethren engage in their arduous and self-denying work with the true spirit of apostles, and we believe that the blessing of the Lord will attend their labors; indeed the divine blessing has already signally crowned their proclamation of the gospel in some of the mountain districts, as you have been informed.

I hardly need say, that the mountain Nestorians are exceedingly delighted (and I fear too much elated) with the prospect of the overthrow of Bader Khan Bey, by whose bloody sword so many of their countrymen have fallen. Oh, that they were as anxious to be delivered from the grasp of the far more bloody tyrant that enslaves their souls!

The Hakkary Chief, Nooroolah Khan, a more ill-deserving wretch than Bader Khan Bey, so far as his inferior capacity enables him to act his part, has summoned many of the Nestorians of his dominions to join the Koordish forces against the Turks. A demand of this kind had been made on Marbeshoo just before we reached the place. But the Nestorians, in the lively hope that their deliverers will be successful, utterly refuse to obey their Koordish oppressor in this matter. Our last advices inform us that large bodies of Turkish troops are advancing upon Bader Khan Bey from two directions. We trust that the result of this

conflict will be a great relief to the mountain Nestorians in their political relations; and, what is of far more importance to us and to them, that it may also open to us a wider and more effectual door for missionary labors among them.

Mar Shimon at Oroomiah.

In another letter of more recent date, (June 24,) Mr. Perkins mentions an occurrence, that may at first excite some apprehension among the friends of missions in this country. It will be seen, however, that there are many circumstances which justify the hope that no untoward results will flow from this unexpected event. The Nestorian Patriarch has left Mosul with very different feelings, on several questions, from those which he entertained two or three years ago. And the change has been brought about so providentially, that we may augur well for the future.

We were surprised, a week ago, by the sudden appearance of Mar Shimon at Oroomiah. He left Turkey, and came into Persia, without the consent or the knowledge of the Turkish government. The Porte had recently sent to him a requisition that he should go to Constantinople, probably to impress him with the power of the government, and then send him back into the mountains a loyal subject, regularly invested as the ecclesiastical, and perhaps civil, head of the mountain Nestorians, after the way shall have been prepared by the subjugation of the bloody Koordish chiefs. Mar Shimon seems to have been frightened (apprehending that some trap was set for him) by this summons to go to the capital, after his long detention at Mosul; and he, therefore, made the best of his way to Oroomiah.

It will occur to you at once that the coming of Mar Shimon to Oroomiah is an important event in the history of our mission. We deem it so; and we feel called upon in view of it to commend him and our work with renewed fervor to the Lord. We have not had sufficient time since his arrival to form a very positive opinion in regard to his prospective influence on our labors. Hitherto he has appeared entirely friendly; and he often reiterates to his people his deep sense of his obligation to us for the kindness we have shown to his family in their afflictions, his confidence in us, and his satisfaction with our missionary operations. And while we do not, of course, place implicit reliance on any such declarations or appearances, we still have much occasion to rejoice in the good providence of God, which seems happily to have prepared the way in our field for the Patriarch's coming into it. His most influential brothers have long seemed attached to us; have sat regularly under our preaching; and have long given their influence fully in favor of our work. There is also a strong pious, ecclesiastical influence around the Patriarch now, which cannot fail to operate more or less on his feelings and conduct; an influence which did not exist here, to any such extent, three years ago. And what is still more encouraging, fervent prayer is, and long has been, offered to God almost incessantly by scores of pious Nestorians, that their Patriarch may be converted and become, in deed and in truth, Christ's under-shepherd of the flock.

You will thus perceive that, while Mar Shimon's coming here a few years ago might, humanly speaking, have brought serious calamity upon us, he now appears in our field hedged about by so strong a religious influence, that we have much reason to hope for the best; and, especially, in view of past providences in regard to him and in regard to our work. There are, indeed, many among his people who would doubtless gladly prejudice him against us; but the prevailing influence about him is so decidedly in favor of our mission and of the truth that we may, I think, for the present, anticipate general encouragement from him in our work.

It is not certain that Mar Shimon will remain long at Oroomiah. The Turkish and Persian governments have recently ratified a treaty, by the terms of which each is to restore subjects of the other that cross the boundary, when demanded; a treaty hastened probably, on the part of the Porte, to provide against the flight of the obnoxious Koordish chiefs into Persia; and Mar Shimon may, not improbably, be required to be given up to the Turkish government on the strength of that treaty. If he can be assured of the kind intentions of the Porte towards him, he will probably feel no serious reluctance to go to Constantinople as required.

We have no very recent intelligence of the movements of the Turkish troops against Bader Khan Bey; there is, however, hardly a doubt, consisting as those troops do of overwhelming numbers, that they will succeed; and it is very probable that the Koordish Chief will surrender himself to the Porte without much active opposition. It is generally

understood that Nooroolah Khan, the Hakkary Chief, is about as obnoxious to the Turkish government as Bader Khan Bey; and that it is the plan of the Porte to deal summarily with him also, after it shall have disposed of that more formidable foe, the Boohtan Chief. We think we see the hand of the Lord in all these movements, preparing the way for the free introduction of the gospel among the mountain Nestorians. May we humbly watch that hand, and desire only to be led by it!

The latest intelligence from Constantinople announces the success of the Turkish force sent against Bader Khan Bey. It is stated in a letter just received from Mr. Homes, that this formidable Chief is actually a prisoner of the Sublime Porte.

Madura.

LETTER FROM MR. HERRICK, MAY 25, 1847.

Boarding School at Tirumungalum—The Seminary.

Mr. Herrick belonged to the reinforcement which sailed from Boston in the Malabar, November 12, 1845. He is now at Tirumungalum, (the station which Mr. Tracy formerly occupied,) having been there rather more than a year. The present communication describes his reception on reaching the place; and it also mentions some other incidents of an encouraging character. In concluding this letter, Mr. Herrick says: "I will only express my firm conviction, that if the operations commenced here can be carried steadily forward, without being permitted to fluctuate for want of funds or of laborers; if the missionaries shall be men of faith and prayer, and be sustained by the prayers of the churches at home; the time will soon come when this 'desert shall bud and blossom as the rose.'"

The reception we met with on our first arrival, was very gratifying. The members of the boarding school, from thirty-five to forty in number, met us at our door, telling us that since the removal of Mr. Tracy they had been orphans, and requested that we would be parents to them. Several persons soon came in from the village to make their "salam" and request our kindness. I might here mention that the boys of the boarding school have uniformly shown us the respect due to parents, and that they place, apparently, much more confidence in their adopted than in their natural parents; a circumstance which renders these schools of immense importance.

I have been much pleased with the improvement of the boys in their studies, as well as with their general deportment. My impressions respecting the mental capacity of the people have undergone an entire change since coming among them. True, many of them are exceedingly stupid; and well they may be, considering their circumstances; but many of the children in our schools appear as bright, and make as good advancement in the studies taught in our schools in America, as children of the same age there.

A few months ago I commenced giving instruction to the three higher classes in our boarding school in the principles of vocal music; and I have thus far succeeded even beyond my expectation. The boys all have a "voice" and an "ear," and have become much interested in the exercise of singing. They compose my choir on the Sabbath, and it is delightful to hear these sons of heathen parents singing praises to the true God. I think some of the boys have at times been under serious impressions, but I do not know that any have "passed from death unto life."

A few weeks since I attended an examination of the seminary, in which I was very much interested. As I noticed the dignity and intelligence exhibited by the teachers, all but one of whom are graduates of the seminary, and the manner in which the students sustained an examination in several of the studies pursued in our American colleges; and as I called to mind a fact which had before been made known to me, namely, that all the teachers and all but two or three in the first class were hopefully pious, I could not but feel that God was there raising up men to perform an important work in the evangelization of this dark land.

A friendly Zemindar—Baptisms.

Mr. Herrick mentions another incident as affording him some encouragement in his work.

The interest which men of influence, in some cases, are beginning to feel in the subject of education is worthy of notice. Soon after I came here, I went one morning to the village of a Zemindar, a man much respected by the people of his village, to examine a school we had there. Soon after the examination commenced, a dignified, intelligent

looking man appeared at the door, and, after making his "salam," came in and was introduced to me as the Zemindar. After presenting me with a couple of limes, as a "token of friendship," he spoke of the interest he felt in the education of the young, requested a continuance of the school, and promised to do all in his power to promote its usefulness and prosperity. After the close of the examination, he conducted me to a kind of bungalow near his house, where he gave me several kinds of fruit to eat and milk to drink. When I was about to take my leave, having learned that I had come to his village on foot, he had his horse brought and insisted on my riding it home. As it was becoming quite hot, I gladly accepted his kind offer. The Zemindar often calls at our house, and always seems interested to hear us speak of the benefits of civilization and Christianity.

A few days since, a son of his, a young man about twenty years of age, called to converse upon the subject of religion. He said that he had received from Mr. Tracy, a few years ago, a copy of the New Testament; that by reading this, and by the instruction of our catechists, he had become convinced of the folly of heathenism and the truth of Christianity. He said that he had renounced all heathen practices, and was in the habit of reading his Testament daily. He also informed me that he had given up "cock-fighting," a sport to which, I have been told, he has been much attached, and that he wished to be baptized. I spoke to him of the necessity of becoming a Christian at heart, and asked him to come and see me again.

The case of the two individuals described below, shows that the gospel has not been preached altogether in vain at this station.

At our communion season in August two old men, belonging to one of our Christian villages, were admitted to the church. The occasion was one of deep interest. Mr. Tracy, who had known them longer and better than myself, came and assisted in their examination, and administered to them the ordinance of baptism. As I observed the readiness with which these old men, who had spent most of their days in the worship of idols, gave their assent to the Articles of Faith, and the earnestness with which they promised to walk according to the covenant of the church, I was deeply impressed with a sense of the power of divine truth, accompanied by the influences of the Holy Spirit. Thus far the appearance of these men has been good. I have known of nothing in their conduct inconsistent with their profession. One of them, a man of more than ordinary intelligence, had been employed as reader for some time before his admission to the church, and he continues in this employment. The other, being old and somewhat infirm, is unable to perform much labor. He says that he expects to live but a little while; and he spends most of his time in reading the Bible and talking with the people about the Christian religion. The village in which these men live is large, containing not less than eight or ten thousand inhabitants; and our influence, small as it is, is the only Christian influence exerted there. In it we have one school, with ten or fifteen families who profess to have left their idols, one catechist and a reader. But "what are these among so many?" I made my first visit there in company with Mr. Tracy in the month of February, when we had a very pleasant interview with our people, and an opportunity to distribute many tracts and portions of Scripture.

Ceylon.

LETTERS FROM MR. HOWLAND.

Free Schools—An interesting Convert.

After Mr. Howland's arrival at Ceylon, in the spring of 1846, he was stationed at Batticotta; where he remained till March of the present year. He then removed to Oodooville, in accordance with a vote of the mission, retaining temporarily, however, the charge of the free schools, and supplying the pulpit at the former station.

Mr. Howland adverts in this communication, which is dated April 13, to the state of the free schools, and to the influence which they are exerting upon the population of Jaffna. After saying that Doct. Ward had succeeded in bringing them into a very prosperous condition while they were under his care, and had dislodged the heathen teachers from most of them, putting in their stead Christian teachers who were formerly pupils in Batticotta seminary, he proceeds to notice the fact that very few of the children in these schools have made a profession of their faith in the gospel, unless they afterwards became connected with the higher institutions sustained by the mission. He expresses the hope, however, that un-

der the training of better teachers, the result will be different.

Notwithstanding so few from the free schools have become Christians, the great value of the schools is continually more and more obvious to me. It is not the least important consideration, that they have raised up a generation of readers, who can understand the Bible and the tracts which are put into their hands. And I have more and more proof that the influence of heathenism over this class of persons is greatly weakened. With the aid of a native assistant I have endeavored of late to ascertain their views and feelings; and I have found thus far that, although not willing to become Christians on account of the fear of friends, and various other excuses, such as all sinners make whose hearts are not touched by the influences of the Holy Spirit, yet almost universally they acknowledge the truth of Christianity. If this should be found to be true throughout the province, as I think it will be, it is, indeed, an important fact. The way is prepared for the missionary who may have time and strength to go from house to house and preach the gospel; the way is prepared for the native colporteur; and, above all, the way is prepared for the Spirit of God. The word of God is in the minds of these multitudes. They have read it and committed parts of it to memory in their childhood; and we have reason to hope that God will bless his truth.

But, on the other hand, there is danger. Any one who has watched the movements of unsanctified mind, will readily perceive that these multitudes are in danger of going from the extreme of superstition to that of scepticism. Their confidence in idols is weakened; but they have no love for the truth, and will be ready to renounce all religion as equally worthless with their own, unless the Holy Spirit shall sanctify their hearts. And if Christians in America could stand where we stand, and see what we see, I believe they would forget all doubtful questions in the earnestness of their united prayers for the descent of the Holy Spirit, that these multitudes may flock to Christ.

Mr. Howland relates the case of a man who seems to have become a new creature in Christ Jesus, and who was formerly a pupil in one of the free schools supported by the mission. Such facts show that the fruit of these schools may be expected to appear hereafter.

There are cases of special interest in connection with the station at Batticotta, some of which have been given to you in detail by others, and I will mention only one or two. Shortly after I went to Batticotta, I commenced preaching, every Sabbath afternoon, at a school bungalow about two miles from the station. At the close of each service I was accustomed to request, that any who wished to converse with me particularly about their souls and the way of salvation, would visit me at my residence. Not long after I commenced, a man called upon me, saying that he came in compliance with this invitation. In conversation with him I found that he was a Roman Catholic, and was entertaining doubts about the truth of his religion. From that time he became a constant attendant upon preaching at the bungalow and at the station, and a frequent visiter. He is by occupation a fisherman; and as he returned from the sea-shore in the morning, he frequently came, on his way home, to my residence to talk about the salvation of his soul. He soon brought some of his friends with him, till at length six or seven young men and boys came regularly every Sabbath, and occasionally at other times. This man has for some time past manifested very pleasing evidence of a change of heart, and he stands propounded for admission to the church.

Soon after he began to come to us, his Roman Catholic neighbors commenced persecuting him for leaving their religion; and they still trouble him in every possible way. They at one time secreted salt in his yard; and, bringing an officer, seized him upon the charge of making salt contrary to law; but his terrified relatives, by paying money to the parties concerned, arrested the prosecution. His enemies then threatened to take him to court and, by swearing that he was a robber, obtain his imprisonment; which (though they have not attempted it) in this land of crime and perjury could easily be done. At other times they have tried to instigate his relatives against him; and again they have threatened to beat him; so that he was obliged to stay away from the bungalow for several Sabbaths, for fear of disturbance. One of the principal men in his village told him, not long since, that if it were not for fear of the law, he would kill him for bringing disgrace upon the Roman Catholic religion.

During all this persecution he has stood firm and apparently unmoved. He

does not seem anxious that we should use our influence to prevent it, but rather the contrary, saying "I must trust in God; even though they destroy my body, they cannot destroy my soul."

From the first I noticed in him a general intelligence and an acquaintance with scripture truth, which seemed surprising in one who had been educated a heathen or (what amounts to the same here) a Roman Catholic. But this was explained when I learned that he formerly studied in a mission free school, where the seed was sown which has at length sprung up and brought forth fruit to the glory of God.

This man is now a light in his village. Scarcely one of his relatives can read; but he reads the Bible to them, and gives them instruction. I think few could have seen, without tears, his joy when I gave him an entire copy of the Bible for his own. Reports have come to me from different persons, who have seen him reading the Bible to his friends collected for the purpose, or overheard him by night, on his way to the sea-shore, talking about spiritual things with the fishermen who accompanied him. All say that he is a changed man and a good man; and (what to my mind is a great comfort) I cannot find that he has any temporal advantage to gain by becoming a Christian. He pursues his business quietly, apparently without any desire to derive worldly benefit from his connection with us; and that he has and does receive great worldly injury, and is in constant trouble and danger on this account, is evident to all. It is for this, in addition to other reasons, that my soul is, as it were, bound up in the steadfastness of this man; and if he should fall, though I trust I should not be discouraged, yet many hopes would be dashed to the ground. May the Lord preserve him! And may he pour out his Spirit upon the multitudes who, like him, have had the good seed sown in their hearts, through the instrumentality of the free schools.

After the date of the letter which has furnished the preceding extracts, Mr. Howland wrote again, June 3, saying that after the arrival of Messrs. Spaulding, W. W. Scudder and Hastings, the mission had decided that it was expedient for him to return to Batticotta. A single paragraph from the communication will be read with interest, from its connection with what has gone before.

Since I wrote the above account of the fisherman, he has been admitted to the church. It was an interesting sight to me, when he came forward and was baptized in the name of the Father, Son and Holy Ghost, and presented his two younger children to receive the same rite. Three others were also admitted to the church. Two of them were members of the seminary, and one was an aged man who has been brought to Christ through the prayers and faithfulness of his son, a pupil in this institution.

The fisherman has had much trouble since his admission to the church. Among other things, his enemies obtained a summons to take him to court, intending by false witnesses to sustain an accusation against him. As the day drew near, his accusers promised to relinquish the case, if he would give them money; but he refused. They gave up the case, however, apparently fearing that they could not carry it through with safety to themselves. A few days since, upon returning from the sea in the morning, he found his dog, upon which he depended for the protection of his family and property in his absence, cut to pieces. I mention these things as a specimen of his troubles. I think he will by his sufferings bear an important testimony before this people to the power of faith in Christ. May he not be alone!

LETTER FROM MR. HOISINGTON, JUNE 1, 1847.

Batticotta Seminary.

THE last number of the Herald contained a complete descriptive catalogue of the seminary at Batticotta, showing the number, class and standing of the pupils, with other facts of interest. This communication from Mr. Hoisington brings down the history of the institution to the close of the vacation which occurred in May last.

Our term closed last week on Thursday. It was three weeks shorter than usual, because of the extension of the preceding vacation. Though the term was not marked by any thing of a very special character, there was, nevertheless, evidence of advancement; and some things have occurred to encourage and cheer us in our work.

The native teachers seemed to sympathize with me in view of my increased cares and labors, and showed themselves worthy, to some good degree, of the important stations which they fill. I was

under the necessity of requiring them to teach some branches which, we have felt, ought ever to be committed to missionary instructors. But even in such branches the examination of the classes was very gratifying.

The usual examination of the several classes took place at the close of the term, and occupied two days. This was quite too short a time to do justice to all the studies; but it was as much as my health and circumstances would allow. The following are the branches on which the classes were examined, beginning with the youngest class:

NORMAL DEPARTMENT.

Second class (of forty lads): Tamil Bible, through Genesis and Exodus; English arithmetic; English grammar; Putnam's Analytic Reader, for reading, parsing, construing and spelling.

First class (of forty-four lads): Rhenius' Body of Divinity (in Tamil); Euclid; the Second Book of History; Putnam's Sequel, for reading, &c.

"These two classes," Mr. Hoisington says, "were taught and examined each in two divisions."

ACADEMICAL DEPARTMENT.

Junior class (of fourteen lads): the Tamil Classical Reader; Olmstead's Natural Philosophy; Goodrich's Church History; Analysis of the New Testament in part.

Senior class (of ten lads): critical study of Genesis; Tamil Classical Reader; Intellectual Philosophy; Marshman's History of India; Olmstead's Natural Philosophy.

Select class (of seven members): Dwight's Theology; Bacon's Novum Organon.

"The members of this class," Mr. Hoisington writes, "assisted in teaching and in other labors, three hours a day."

As this is the first time that the Novum Organon has been taught in this institution, I will take occasion to say, that I find it on trial, what I was sure it would prove to be, most admirably adapted to the wants of the Hindoo mind. Had Lord Bacon composed the work in view of the existing state of things in India, he could scarcely have adapted it more perfectly to meet the wants of the Hindoo student. All the members of the class were obviously interested in the work, and have been not a little strengthened by it to meet the learned sophistry of their countrymen. One of them, a few evenings since, remarked to Mrs. Hoisington, "As we walk out together, we often discuss the principles of that book; and we are greatly pleased to see that in very many cases, this study has enabled us to meet the arguments and to expose the fallacies of the learned men of the country."

In speaking of the spiritual state of the seminary, Mr. Hoisington says, "The church members have generally been very regular in their work, and have at times evinced considerable interest in the religious welfare of their fellow pupils. Meetings during the term were well attended; and I would hope that some advancement has been made in spiritual things."

At the last communion season at this station, I had the pleasure of receiving into our little church, on the confession of their faith, four persons; of whom two were adults from this community, in no way connected with the service of the mission, and two from the seminary. Those from the seminary were Silas Moody, of the senior class, and Colby C. Mitchell, of the first class. They have all stood as candidates for several months, and I would hope that they are such as will adorn their profession. Though Mr. Howland will report particulars as to the two members received who are not connected with the seminary, I cannot refrain from referring to one of them, who is an old man, and the father of Thomas J. Lee, a member of the present select class. I believe that the conversion of this old man from heathenism to the glorious gospel must be ascribed, so far as means are concerned, primarily to the unremitting prayers and efforts of his son in his behalf. I have often had evidence that our students have been made blessings to their heathen friends; but I have met with no other case so marked as this. The mother of this young man and a sister too, to some extent, have become interested in the truth of the gospel. The son and brother seems not to relax his efforts for them, but to be expecting that they too are to be gathered into the kingdom. Will not the benefactors of the youth in the seminary be induced by such encouragements to pray more and more earnestly for their beneficiaries; not only that they themselves may be alive unto God, but that they each and all may be the means of carrying the light of truth and the bread of life to their dark and perishing friends.

Canton.

LETTER FROM MR. BRIDGMAN, MAY 3, 1847.

Baptism of a Chinese.

THE information conveyed in this letter of Mr. Bridgman will be received with the more pleasure, from the fact that so few of the Chinese have as yet been admitted to the ordinances of the gospel. It is to be hoped and earnestly desired, however, that the veil will soon be taken away from their hearts.

Yesterday was an interesting day to us. One of the members of the Bible class, who has been almost two years under Christian instruction, came forward and received baptism, and took his seat at the table of the Lord. His name is Yáng Lányen. He is forty-six years of age, and has a family comprising a wife, one son, one daughter, an aged mother, and a female reader. It has been our custom in China to have the sacrament of the Lord's Supper on the first Sabbath evening in each month; and, as the disciples did when our Savior was with them, previously to his ascension, so we have always assembled "in an upper room." These services have been conducted in the plainest and most simple manner, being conformed to the account of the institution of the ordinance in the New Testament. Eighteen were present last evening.

Yáng Lányen holds a respectable standing in the middle class of society. His business, in the linguist's department of foreign commerce, brought him, many years ago, into connection with Dr. Morrison, from whom he gained his first knowledge of Christianity. In the early part of the late war, when Rev. Mr. Stanton was confined in one of the prisons of Canton, Lányen was appointed, for a season, to be his overseer. The conduct of the prisoner made a very favorable impression on his mind, and created in him a desire to know more of the gospel. Very soon after my return to Canton, nearly two years ago, he called to report himself as an "old friend," and was much pleased with the proposal of forming a Bible class. He was one of its first members, and has always been present, except when sick, or when visiting his family in the country. It was not long after he engaged in these exercises, that his heart seemed touched by the Holy Spirit, and he gave evidence of being a true believer in Jesus. From that time to the present, the evidence of his conversion has steadily become more and more clear and pleasing.

His general deportment has always been, without any exception, so far as I know, becoming one who professes godliness. He has appeared to be diligent in business, punctual in his engagements, faithful in all his promises, and kind and courteous in all his intercourse with others.

His observance of the Lord's day has been constant. On each return of the Sabbath, it has been his custom to withdraw from all work, and to spend the whole day as a season of religious rest and worship, reading the Scriptures, attending regularly on preaching and the Bible class.

His interest in Christian duties has been remarkable for a Chinese. Worldly enjoyments and occupations have held with him a very secondary place. In conversation he loves to hear and speak of Christ and the things that belong to his kingdom; and he has maintained a close walk with God, by reading his word, and by prayer, every morning and every evening setting apart a season for these services in his closet, and in his family when with them.

His desire to have others share in the blessings of the gospel is another characteristic. Very soon after he joined the Bible class, he brought along with him an old acquaintance who was residing in the city as a mechanic, a man whom he had been instructing, and who seemed to be a sincere inquirer after the truth. The members of his own family were the special objects of his care, to whom he used to read and speak of the new religion; and, as I have before told you, he procured for them a reader, from whom they could daily gain instruction in the word of God.

Having often, and for a long time, expressed a desire to join the professed people of God, it seemed to me that I should be failing in my duty, were I any longer to deny him that privilege. Accordingly, after the preaching yesterday, instead of the Bible class, we had the baptismal services. There were present Doct. Parker and Doct. Hopper, my cousin James, Mr. Bonney, Liáng Afáh and his son, a few other Chinese, with Mrs. Bridgman and our two little Chinese girls. The hour was occupied in reading and explaining appropriate por-

tions of Scripture, prayer and singing. Our new Christian brother seemed solemn and joyous. Immediately before receiving baptism, he repeated his hearty confession of faith in Jesus, and his determination to live according to all the rules and ordinances of the Lord, as they are made known to us in the Scriptures of the Old and New Testaments. Having been baptized, he came in the evening and sat down with us at the Lord's supper, and for the first time received the emblems of the crucified Redeemer.

Of the other members of the Bible class, I have little to say at present. The youngest seems to give more and more evidence of being a true Christian; and if he continues so till my return from the north, I shall doubtless feel regarding him as I have regarding Lányen, and pursue the same course. I hope that some of the others who have been receiving instruction, will join them and be formed into a church. There is danger on both sides; and we may be too forward as well as too backward. They seem all, or nearly all, to suppose they are to receive some worldly advantage, as many of them no doubt will. This, however, is not the case with Lányen; he has not received, nor can he well expect, any whatever.

Fuh Chau.

LETTERS FROM MR. JOHNSON.

Prospect at Fuh Chau—Use of Opium.

The July Herald contained an interesting letter from Mr. Johnson, in which he gave an account of his arrival at Fuh Chau, the appearance of the city, its population, and the advantages it offered for the commencement of a mission. He wrote again, under date of March 22, saying that a more extensive acquaintance with the place had deepened his impressions "in regard to its vast importance, and its promise as a missionary field." He went thither, not without some apprehension as to the reception the people might give him, in consequence of the bad name which they have acquired abroad; but he has suffered no inconvenience whatever from this source.

Adverting to the considerations which favor the prosecution of the missionary work at Fuh Chau, he says, in the first place, that the expenses of living there are moderate; and he thinks that a mission can be sustained for about the sum which would be required in Siam. "As to personal security," he adds, "I feel as safe here as I did at Bangkok; and as to procuring residences, I think that there is likely to be far less difficulty here than we encountered there. As regards the healthiness of the place, I believe there is but one opinion among those who have had the best opportunities of testing its salubrity; and this is, that it is among the most salubrious of climates. I have myself experienced its invigorating influence; indeed, my visit here has been to me like a journey to my native land." Mr. Johnson says further:

Judging from present appearances, I see no reason to anticipate any peculiar opposition to missionary efforts. The probability that missionaries will be allowed by the people and their rulers peaceably and successfully to prosecute their work in Fuh Chau, is far stronger than it was, at the time of the arrival of Mr. Robinson and myself in Siam, in July, 1834, that we should be able to carry forward our operations in that kingdom; but the Lord has not suffered the enemy there, even to this day, seriously to molest his servants.

As respects the language here spoken, judging from my yet limited knowledge of it, I think that it may be acquired in about the same time as the dialects elsewhere spoken. It is now a fortnight since I commenced the study of it with my Chinese teacher. I am enabled already, to a considerable extent, to make myself understood by the people around me, and conduct family worship in the dialect of this city. This, however, I could not have done, had it not been for my previous attention to other dialects, which, though unintelligible in Fuh Chau, agree with and differ from the language here spoken in accordance with some general laws. One cannot be acquainted, to a good degree, with any one of the many dialects spoken in China, without thereby being enabled, with much greater ease and rapidity, to acquire another. I hope within a year, if favored with health, to be able to speak the dialect of this city with as much confidence of being understood, as I did the Amoy dialect on leaving Bangkok, and even more. The advantages for speedy acquisition of a correct mode of speaking the Chinese within the empire, are vastly superior to those enjoyed in Siam, or any place out of China.

Mr. Johnson subsequently wrote, under date of April 10, confirming his previous statements as to the favorable position of Fuh Chau for missionary operations. The following paragraph

from the letter presents a sad picture of the evils arising from the use of opium in that city.

Although Fuh Chau has a distinguished reputation in a literary point of view, having many eminent scholars; and although the mass of the people are uncommonly literary, for China; they are wholly ignorant of the purifying, ennobling and soul-saving truths of the gospel. The destructive and demoralizing influence of the opium trade has in but few places, perhaps, been felt to a greater degree than here. It is supposed by intelligent individuals that not less than one half of the male population of this city are more or less enslaved to the use of opium; an appalling and melancholy fact! Nothing apparently but the triumph of the gospel over sin in its various forms, can save this people and the rest of China from temporal and eternal ruin. But how few are the laborers compared with the immensity of the field! The Lord graciously condescend to send forth laborers into his harvest!

My impression is, that there is no point in China where missionaries might labor with more hope of success in their work than in this great city and its neighborhood. Peculiar circumstances have drawn the attention of politicians and the Christian community to other places in the empire, much inferior in population, and perhaps also less important in a missionary point of view; while these hundreds of thousands of precious souls have been going down to death, forgotten and unknown.

Recent Intelligence.

GREECE. — The dangers and trials of Mr. King have been constantly increasing. Four letters have just been received from him, two dated at Athens, and two at Geneva, Switzerland, describing the scenes through which he has of late been called to pass. A brief narrative of the most important events in his recent history, derived from these communications, must suffice for the present. In a letter dated July 26, he says that there appeared, five days before, in the Age (one of the first newspapers at Athens) a long and angry article, vindicating the conduct of Simonides, the individual who was mentioned in the last Herald as having been arrested and punished for his misconduct, affirming that nothing had been done which any Greek was not bound to do, and declaring our missionary brother an outlaw. The same article contained a false report of a sermon preached by Mr. King, in which he was represented as saying things adapted to excite universal indignation against him. He immediately prepared an answer to this article, and on the next day he requested the editor of the Age to publish it, as the law requires, in the next paper; but this was refused. In the same paper of July 24, however, another article appeared, calling Mr. King "a false apostle, and the corrupter of the sacred Scriptures and of the fathers of the eastern churches," and saying that it was the right and duty of every Greek "to protect his dogma, against which plots are formed," "becoming, even if necessary, Elias the Tishbite, against this false priest of infamy and false preacher." The writer, in conclusion, calls upon all to engage in a common struggle against one, "whom both the community and the church and morals repel." As this excitement against Mr. King soon ran very high, he deemed it his duty to confer with several officers of the government; and he received from the Prime Minister a promise of protection.

Three days later Mr. King wrote again as follows: "To-day the Governor of Attica called on me, and informed me that he had come to say to me from the Minister of Religion that I must stop the scandal of my preaching; that this counsel was the last that would be given me; that if I did not listen to it, it would be followed by deeds and severe measures. I replied that as the Latins were free to preach with open doors, and the English, and the King's chaplain, and the Queen's; and as the constitution protects all religions, I considered myself free also to preach the gospel, the word of God, in my own house, and that too without closing my doors against any who may wish to come and hear me, and that I intended so to do."

The excitement continued. An article which appeared in the Age of July 28, grossly false and libellous, yet generally believed, moved the whole city. On the 31st of July, therefore, Mr. King received a communication from the government, expressing the fear that they might not be able to protect him without bloodshed, desiring him, therefore, to take a journey, and also saying that they might be constrained to send him out of the kingdom, unless he should depart voluntarily. In these circumstances he deemed it his duty to absent himself for a season; but as he went away of his own accord, he can return whenever he pleases. He left for the Piræus in the evening of July 31; and in the evening of the following day he embarked for Corfu; whence he proceeded to Geneva, at which place he arrived, August 25. As to the propriety of this step there can be no question. Had he remained in Athens, he could not have expected to escape with his life. A full account of the closing scenes of this singular drama will be given in the next Herald.

Constantinople:—A letter of Mr. Goodell, written in July last, shows the increase of the church at Constantinople, during the first twelve months of its history: "On the 1st instant was the annniversary of the organization of the Protestant church at Constantinople. The chapel was full on the occasion, and the services were solemn. Many were the tears which the tender recollections of the past year caused to gush forth. The church was organized with forty members, and forty-eight have since been added by profession. Four having been removed by death, it now numbers eighty-four, twenty-eight of whom are females."

Broosa.—A letter from Mr. Schneider, dated July 4, represents the state of things at Broosa as quite unpromising. "The effects of the persecution," he says, "are still deeply felt, in the hatred and general opposition which it has awakened on the one hand, and in the fear and the standing aloof which it has occasioned on the other. However favorable, in the overruling providence of God, its final results may have been in other places, the effect has been truly disastrous here. It has been a more secret opposition than in most cases, but perhaps on that very account more injurious."

Ceylon.—Mr. Hoisington, under date of July 2, writes in relation to the seminary as follows: "The term has commenced, and all are again at their posts. While I would look for success in all that is good, I feel particularly solicitous for the spiritual interests of the classes. There are eighty-six lads in the normal department, and among them are only four church members. Most of the boys are well inclined, and several are seriously disposed. But we need the regenerating influences of the Holy Spirit. Why should not the churches make such institutions, which are in some sense their charge, special subjects of prayer?" Mr. Hoisington also says that "Gautier, one of the lads dismissed last term, has been restored on trial." Horace Bushnell, formerly a member of the seminary, but now in the service of the Madras mission, has taken the second prize (of one hundred dollars) offered by the Madras university for the best scholarship; the first premium not having been awarded to any one. The examination continued through four days.

Sandwich Islands.—Mrs. Paris died at Hilo, February 18. Her end was eminently peaceful and happy. Some account of her last hours will appear in the next number of the Herald.

Choctaws.—The blessing of God has attended the labors of the missionaries among the Choctaws during the past year. Mr. Wright, who is stationed at Wheelock, reports the addition of twenty-eight persons to the church under his care by profession; while there are twelve or fifteen more who are expected to be admitted at the next communion. At Good Water, where Mr. Hotchkin is stationed, thirty-nine have been received into the church since January, 1847. Mr. Hotchkin says there are about as many more who have commenced a life of prayer, and who wish to make a trial of their faith in private, before they make a public avowal of their attachment to Christ and his cause. At Mount Pleasant ten persons were admitted to the church on examination in May last. It is not known how many have made a profession of religion at the other stations.

Cherokees.—Mrs. Butrick died at Dwight, August 3, with a joyful trust in her Savior. An obituary notice may be expected in the November Herald.

Ojibwas.—Mr. Ayer, in a letter dated at Red Lake, July 27, says that the only native adult male member of the little church at that place has dishonored his profession. He joined a large war party last summer; and, though he declares himself to be without any peace or happiness, he does not return to the true fold. The Red Lake Indians appear to be making some progress in agriculture. "I presume," writes Mr. Ayer, "that more corn will be raised by this band this season, than by all the other bands in the nation united; several families will probably have one or two hundred bushels of potatoes."

New York Indians.—This mission has received some tokens of the divine favor during the past year. Forty-six persons have been admitted to church fellowship at the different stations, making the present number of church members three hundred and six. Of those who have been received into the church within the last twelve months, three were admitted at Tuscarora, twelve at Cattaraugus upper station, twenty-two at Cattaraugus lower station, and nine at Alleghany.

Abenaquis.—From a letter of Mr. Osunkhirhine, dated September 13, it appears that sixty-nine persons have been received into the church under his care since its formation, eight of whom have died, while twenty-five have either been suspended or have withdrawn from the ordinances of Christ's house, leaving thirty-six in good standing. The opposition of the Roman Catholics is constant and vigorous, and many are drawn away through their wiles. A school of thirteen children is still sustained. The teacher has charge of the Sabbath school; and he also attends a Bible class which has been established for the benefit of persons of all ages.

DONATIONS,

RECEIVED IN AUGUST.

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89 66
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Total from the above sources, $5,417 16

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Fairton, N. J. 1st pres. ch. 10 17
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Machias, Me. Mrs O. Wilson, 9 60
Malden, N. Y. C. Isham, 50; G. Isham, 50; 100 00
Marion, N. Y. J. Burbank, 4 00
McConnelsville, O. Cong. s. s. for Dr. Scudder, 2 81
Milwaukie, Wis. 1st pres. ch. 38 70
New Vernon, N. Y. Pres. ch. 26 00
New Windsor, N. Y. Pres. ch. 12 00
New York, Rev. G. R. Williamson, 5 00
N. Chelmsford, Ms. Evan. cong. ch. and so. 100 00
Orange, N. J. 2d pres. ch. 82 08
Peekskill, N. Y. 2d pres. ch. s. s. miss. so. 6 79
Port Penn, Del. Pres. ch. 12 59
Reading, Ms. Fem. cent. so. 21 00
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W. Tisbury, Ms. Little girls, 2 00
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Windham, O. S. A. Wales, 10 00

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$7,410 78

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Lynn, Ms. Mrs. Rachel Alley, by Peter Silver, Ex'r, 200 00
Mercer, Pa. Mrs. Elizabeth Russell, by S. Webster, Ex'r, 15 00
New London, Ct. Miss Catharine C. Chappell, by Ebenezer Learned, Ex'r, 100 00
Tunbridge, Vt. Rev. D. H. Williston, by John W. Smith, Ex'r, (prev. rec'd 300;) 26 94

$1,506 59

Amount of donations and legacies acknowledged in the preceding lists, $8,917 37.

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Albany, N. Y. A box, fr. fem. union miss. so. for Sandw. Isl.
Blauveltville, N. Y. A box. fr Rev. Mr. Dewey, for Mr. Gulick, Sandw. Isl.
East Haddam, Ct. A box, fr. la. cir. of char. for S. Africa.
Greenwich, Ms. A box, for Mr. Webb, Madura, 50 00
Newark, N. J. A box fr. N. Hedges, for Mr. Hunt, Sandw. Isl.
New Haven, Ct. A box, for Mr. Dimond, do.
New York City, A bag, fr. misses of 6th pres. ch. for Mrs. Lindley, S. Africa; a box fr. Lambert and Lane, for Mr. Dimond, Sandw. Isl; do. fr. Mrs. A. for do.; do. fr. Amer. Bible so. for Mr. James, W. Africa, do. fr. do. for Mr. Walker, do.
Palmyra, N. Y. A box, fr. la.
S. Brookfield, Ms. Clothing, fr. chil. sew. so. of Evan. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. NOVEMBER, 1847. No. 11.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTERS FROM MR. GULICK.

Visit to Hawaii—Waipio.

MR. GULICK is now laboring at Waialua, on the island of Oahu, in connection with Mr. Emerson. For the purpose of improving his health, which has been considerably impaired for several years, he made an excursion to Hawaii last year, visiting nearly all the stations occupied by the brethren of the mission on that island. In a letter which is dated December 25, 1846, he gives a brief narrative of this tour. Having landed at Hilo and visited the great volcano, he proceeded to Waimea, Kawaihae, Kohala, Kailua and Kawaloa. As he travelled most of the time on foot, he had abundant opportunities for ascertaining the condition of the people. His general impressions in regard to the progress made by the natives, are communicated in the following paragraph.

Through all the distance which I travelled, I was struck with the change which is rapidly taking place in the appearance and condition of the Hawaiians. I had supposed that this change was nearly confined to the inhabitants of the sea-ports and their vicinity; but it appears to be general. Should the transformation go forward in its present ratio a few years, there will be scarcely a vestige left of the costume which was almost universal fifteen years ago.

My subsequent acquaintance with those inhabitants of Oahu who are most remote from its sea-port, corroborates the preceding remark. They now demand calico and cotton of a much superior quality to what they bought eagerly a few years since.

Mr. Gulick arrived at Waipio, a romantic valley in the district which is in charge of Mr. Lyons, on the afternoon of Saturday. His remarks upon this secluded spot, and the Sabbath which he spent there, will be read with interest.

Waipio is about a mile wide at the mouth, and extends perhaps three miles into the interior; but after the first mile, it tapers rapidly. It is supposed to be twelve hundred feet below the level of the surrounding country. A beautiful stream, formed partly by cascades, which are seen leaping down, at one or two bounds, one thousand or twelve hundred feet, meanders through the middle of the valley. And the ocean often rolls in mountain waves across its mouth, with a violence which, to a stranger, seems to threaten sudden destruction to all the inhabitants.

As we descended into this verdant spot, it lay spread out before us like a map; and an interesting sight it was, sprinkled here and there with human habitations, with horses, cattle and goats grazing on the margins of the brook. As we drew nearer, pigs and poultry of various kinds appeared. Here we first saw cattle trained to carry loads with pack saddles on their backs; which is

quite common on this part of Hawaii. They are guided by a string attached to a ring in the gristle of the nose. When well trained, however, the string is but little used; the word of command being sufficient. The ascent from this valley is so steep in the most favorable places, that the inhabitants are obliged to carry their produce up on their own shoulders, nearly half a mile. Then they load their cattle, and thence drive them to Waimea, Kawaihae, and other places.

On the Sabbath I preached twice to attentive, orderly and respectable audiences; and the congregation was larger, moreover, than I had expected to see, as they had no previous intimation of my coming. The house was thatched, and entirely in Hawaiian style. But it was rendered comfortable by a pulpit and settees of their own workmanship. Many of the hearers manifested a pleasing interest in the subject discussed and in spiritual matters in general. I did not learn that a single foreigner resided in the valley; and being twelve miles from Waimea, they can only occasionally have the benefit of brother Lyons's labors. These things being taken into the account, the inhabitants of this secluded spot seemed to furnish as striking an illustration of the happy influence of the gospel at these islands, as any part of the nation that has come under my observation. The kind people had a table set for us, and food cooked, in a civilized and comfortable style.

Mr. Gulick spent several days at Waimea; and during his stay there he made a brief visit to Kahala, "the most secluded station," he thinks, "except Kau, in the Sandwich Islands mission; while in natural scenery, neatness, order of the buildings, garden, &c., it is unquestionably one of the most interesting."

Hilo has much improved in its appearance, Mr. Gulick says, since his visit to the place eight years before. "There are now streets well laid out, good roads, several respectable buildings, besides the three mission houses; and others are in the process of erection. Owing to the safety of the harbor, the abundance and excellence of the water, its accessibility, the fertility of the adjacent land, &c., it can scarcely fail to be a place of importance, so long as there shall be commerce in the North Pacific."

It also appears that the cultivation of sugar and coffee in Hawaii is receiving more and more attention. "The former is confined to the northern parts; but the latter grows in the west, as well as the north. Mr. Gulick saw several flourishing fields of it, some of several thousand trees.

Schools at Waialua—Property of the Natives.

Another letter of Mr. Gulick, dated February 4, contains a few statements, which may give us some additional information respecting the state of things at the Islands.

We have recently had an examination of our schools. Although those in this district are comparatively backward, the evidence of improvement was very obvious. Ten years ago, and even later, scarcely any thing except spelling and reading was taught in the common schools; and most of the pupils were adults. Now, the pupils are entirely children and youth; and spelling, reading, writing, arithmetic and geography are generally taught. And the pupils are drilled in these various branches with as much care, probably, as was usually bestowed on the same branches in the common schools in the United States, twenty years since. I do not mean to say, however, that there is the same amount of intelligence in our schools, as was then found in the schools of the United States. The condition of society at the Islands forbids this.

On the whole, I was much pleased with the thoroughness of the examination, conducted by the government superintendent of our district. He seemed to be determined to know whether they understood what they recited.

Another thing that pleased me, was the decent and cleanly appearance of the children in general. Very few of the boys were destitute of a good shirt and trowsers. All the girls had frocks; and these were generally of good calico or bleached cotton. At a fishing village, Mokuleia, six miles west of Waialua, there were present at the examination twenty-five boys and twenty-six girls. I noticed particularly the apparel of the girls; ten of them having each three articles of silk, and thirteen having two of the same material. They had a small silk handkerchief, usually black, around the head, to secure the hair; another tied loosely about the neck; and those who wore the third article of dress, as mentioned above, usually had several yards of silk, sewed together and worn as a shawl. In addition to a shirt and trowsers, the boys generally had a handkerchief on the neck, and some had full suits. Very few persons now appear in our public assemblies without decent apparel; and the few who do, I am persuaded, do it rather from habit than necessity.

For the purpose of showing what progress the natives are making in the acquisition of property, Mr. Gulick mentions the following fact:

At the beginning of this year, the Governor of Oahu was here, on his way round the island; and was (among other things) taking a register of the brands with which cattle, horses, mules, and donkeys are marked. He had yet one large district to pass through; still he had over nine hundred brands already registered. It is true that some, perhaps one hundred, of those which he had registered, belonged to foreigners. But it is probable that there are nearly one thousand natives on this island, who own quadrupeds of the larger kinds; and each one who has a brand registered, pays three dollars and twenty-five cents to the government! As I have elsewhere observed of the inhabitants in the vicinity of the sea-ports, I would now say in regard to the inhabitants of this whole island; it seems quite doubtful whether it would be a blessing to them to be able to acquire property faster than they may with their present facilities. They usually obtain at Honolulu, I believe, twenty-five cents per dozen for eggs, twenty-five cents apiece for fowls and fifty cents for a turkey. If they barter them, they get a yard (sometimes a yard and a half) of good cloth for a fowl, and three yards for a turkey, and for pigs in like proportion. Many are acquiring property fast, and getting cattle and horses, as well as furniture and other comforts. Indeed, could I feel satisfied that their improvement in spiritual things has been nearly as great or as rapid as it has been in temporals, I should feel that theirs was a most sudden and glorious emancipation and transformation. Nor do I doubt but this is the fact in regard to many. Still, as respects the nation, and even the majority of church members, I cannot avoid the indulgence of fearful forebodings. But "the Lord reigneth."

LETTER FROM MR. COAN, FEBRUARY 12, 1847.

Education at Hilo—The Church.

A LARGE part of this letter is devoted to the sickness and death of Mrs. Paris; but as another and fuller notice of her last hours has since been prepared by Mr. Coan, there will be no occasion for publishing any extracts from the present communication relating to this subject. On two or three other topics, however, brief remarks are made, which are deserving of attention.

The state of education, morals and religion in my parish is encouraging. Our schools are reorganized under the new system, and are going on with as much vigor as could be expected. All the children of a suitable age are enrolled, and nearly all attend school; consequently our school-houses were never better filled than at the present time. Some four or five hundred children attend the Sabbath school at the station, and about three hundred attend my weekly juvenile lecture on Fridays.

The state of the church is peaceful. No special defections have occurred, and cases of common discipline are less numerous than in former years. Inquirers are found in many places, and there is a constant and steady ingathering to the fold from the ranks of the impenitent. On a late tour through Hilo I met crowded assemblies, and witnessed revived attention. I have made five extended tours during the past eight months; and I should now be on my sixth, had I not deemed it judicious to take up my appointments, on account of the extreme illness of Mrs. Paris, whose departure we are now daily expecting.

The school for girls which Mrs. Coan has taught in past years, she has been obliged to close on account of her numerous domestic cares. And it is even doubtful whether she will be able to open it again.

Native Agency—Support of Missionaries.

I am making use of all the native agency I can judiciously employ; and this is an important means on which I rely, under God, for qualifying pastors for the future care of my flock. Some of our older church members who have accompanied me on my tours, labored at given posts, or been sent out singly or "two and two" through the field, are better qualified "to teach and to preach," both as to the amount of their biblical knowledge, and their ability and willingness to apply that knowledge to practical purposes, than the young men who have gone to the seminary from this field. You will not understand me as thinking that institution to be useless. Many of its graduates are active, enterprising men in secular matters; but most of them lack that humility, that meekness, that self-denial, that patience, that simple trust in God, and that love for souls,

which are so indispensable in a good minister of Jesus Christ.

On another topic of interest Mr. Coan makes the following remarks:

As to obtaining our support from the Sandwich Islands churches, I have thrown out a few hints on that subject in former communications. I do not fully adopt the measure, nor do I condemn it. When persuaded of its wisdom, I shall move forward in that direction. Should I draw up a subscription for my own support, and press it a little, I think that I could procure pledges to the amount of a thousand dollars. But this would be, for the most part, paid in the products of the Islands; and after incredible labor in collecting them, and then turning them into money, &c., I should not realize more than four or five hundred dollars from the whole. This would be a great effort for them, and would unavoidably throw much care and responsibility on me. I shall not, therefore, press the subject now, but let it come along naturally. I am calling upon the people constantly to aid benevolent objects, and to sustain their own institutions; and they have given to the amount of several hundred dollars annually. We expect to collect a considerable amount the present year; and this may be devoted to my support, or to other objects, as we shall think best.

OBITUARY NOTICE OF MRS. PARIS.

In accordance with the intimation given in the October Herald, the reader will expect a brief narrative of the closing hours of Mrs. Paris. Mr. Coan, at whose house she died, has kindly furnished the requisite materials for such a narrative; and he has also stated some facts in the early history of our departed friend, which will gratify the natural desire that all must feel to be better informed in respect to the commencement of her religious life.

Mrs. Paris was the daughter of Mr. John Grant; and she was born at Albany, New York, on the 27th of April, 1807. She was the subject of serious impressions when quite young. "The Bible was her constant companion; and through its teachings and the gracious guidance of the Holy Spirit, she was led to the Lamb of God, and, as she ever thought, born again at the age of thirteen." She then lived at Johnstown, New York.

About three years afterwards her parents removed to the city of New York. Here she became acquainted with the Rev. Elihu W. Baldwin, D. D.; and she subsequently joined the church under his pastoral care. She also assumed the responsibilities of a Sabbath school teacher, engaging with much zeal in this department of Christian effort, during most of the time prior to her leaving her native land, and thus preparing herself for the higher duties which awaited her.

Mrs. Paris embarked with her husband, Nov. 14, 1840, for the Sandwich Islands, on her way, as both supposed, to the Oregon mission. On their arrival at the Islands, however, they were requested by their brethren then laboring in that interesting field to relinquish their purpose of proceeding farther; and accordingly they did so, and thus became permanently connected with the Sandwich Islands mission. They were located at Kau, the southern district of Hawaii. Of this distant and difficult post, and the commencement of Mrs. Paris's labors, Mr. Coan speaks as follows; "It was a new station, unfurnished with mission houses and the common facilities and comforts of older stations, without a port, and in the midst of a rude and ignorant people, without a civilized sister or brother within eighty miles, and this distance more than doubled by the difficulties of the way. To this post Mrs. Paris repaired with the greatest cheerfulness; and here, in concert with her husband, she labored with a self-denial, a patience, a contentment, a zeal and a faith worthy of the missionary name, till called to retire from her post of earthly toils, and prepare for the higher services of heaven. Her desires to bless the native females, and to guide the rising generation in the ways of wisdom, were ardent, and her plans for their improvement were wise and sanguine. But she was not permitted to accomplish all that her liberal soul devised."

It was not till the summer of 1845, that serious apprehensions were entertained in regard to the health of Mrs. Paris. Such means of restoration were tried, as were within her reach; but the progress of her disease was not permanently arrested; and on the 18th of February, 1847, she died at Hilo, leaving her husband and two daughters to mourn their afflicting bereavement.

"On the 30th of September, 1846, after having been told that no one thought it probable she would ever recover, she made a pause of some five or ten minutes; and then, calling her husband to her side, she said, 'You must not be anxious about me. I commit all to the Lord, to live or to die. I have had a strong desire to be spared for your sake and that of our dear little ones. I have hoped that I might live to see the image of Christ impressed upon their hearts. They will need a mother's care, a mother's instructions, a mother's watchfulness. I still have some hope that the Lord will prolong my life. But not my will; his be done. He has always been good to

me, infinitely better than I deserve. Let us leave all with him. His time is best.'

"On being asked how she felt in relation to her own spiritual state, she replied, 'I have no distressing fears. I know that I love the Savior, and that he loves me. I sometimes shrink from the thought of death and the cold grave; but when I look beyond, all is calm, all is peace. The Savior himself is gone to prepare us mansions in heaven, and he has said, I will come again and receive you to myself.' 'It is a precious thought,' it was remarked to her, 'that we shall meet again in our Savior's likeness, no more to part, no more to suffer, no more to sin.' 'O, yes!' she exclaimed, 'it is a precious, a glorious thought. We shall meet again, and meet with the whole family of Christ. He is the Head, we are the members. We shall all be joined in our living Head.' After a short pause she said, 'The Savior can give us such a view of his glory as to remove all fear of death.'

"On the morning of February 5, Mr. Paris remarked, 'It is very repugnant to our natural feelings to look into the grave and see our bodies crumbling to dust.' 'Yes,' said she, 'but I look beyond the grave. I shall be satisfied when I awake in God's likeness. I long to depart, to go and be with my blessed Savior.' Hearing the phrase, 'The dark valley and shadow of death,' she inquired, 'What does that mean? I do not understand it. I look upon death very differently. Jesus will come and take the soul to himself. It will be released from its crumbling house of clay, and wafted to the realms of immortal glory. The valley does not look dark to me now; but perhaps it may. But I think it will not be dark to me any where, if my Savior is with me; and he will never, no never, leave me.'

"On another occasion, and during a night of great pain, she would often say, 'It is just right. It is my Father; I love to lie passive in his hands, to know no will but his.' Again she said, 'Oh how sweet, how precious are the promises of God! I love to take him at his word. His word is truth, everlasting truth; it can never, never fail.'

"One night, when near her end, she urged her husband to seek rest in sleep. He objected, saying that her hands and feet were cold, her pulse feeble and irregular, and that he feared she would swoon away, and awake no more. 'Oh!' said she, 'you ought not to say so. It would be a blessed end, to swoon away into the arms of my Savior, and awake in his image. Do not be afraid. If Jesus should come and take me away from your side, without a struggle or a groan, you would not grieve.'

"A little before her departure, her husband inquired if she had any preference as to where she should be buried. 'No,' she replied, 'my thoughts have been above. It is of but little consequence what becomes of this body. I leave that with you.' Then breaking out she exclaimed,

> Oh! for a sight, a pleasing sight
> Of our Almighty Father's throne!
> There sits our Savior, crowned with light,
> Clothed in a body like our own.

She then said to Mr. Paris, 'When the hour of my departure comes, I wish to have all silent and still. It is often thought that every body must crowd around the dying bed. I wish to have my children, one on each side of me, and you by my pillow. I wish them to see their mother die, when all is calm, and there is nothing to distract.'

"On another occasion, when Mr. Paris read,

> On Jordan's stormy banks I stand,

and spoke of Bunyan's river of death, remarking that she now stood on the verge of this river, she replied, 'I do not like that view of death. Our blessed Savior has told us that he will come again for his own, and receive them to himself. I love to believe his words, and to commit my soul to him. If he takes me to himself, death is swallowed up in victory. What are all the dark valleys and rivers, if Jesus is with us?'

"Morning was breaking upon the mountains of Hawaii, and a morning of immortal brightness was dawning on her soul. Her mortal powers gently gave way, 'the silver cord' was loosed, and she quietly left us for the bosom of her Savior.

> Thus star by star declines,
> Till all are passed away;
> As morning high and higher shines,
> To pure and perfect day;
> Nor sink those stars in empty night,
> But hide themselves in heaven's own light.

"Thus peacefully and triumphantly ended the mortal career of our dear sister. She sleeps in Jesus. She was found waiting for her Lord. She welcomed the messenger and the call to go. Through grace we believe she has washed her robes and made them white in the blood of the Lamb. Through this blood she overcame, and she now wears 'a starry crown.' Her 'rest is glorious.'"

Greece.

LETTER FROM MR. KING, AUGUST 27, 1847.

Introductory Remarks—Simonides.

THE enemies of evangelical religion at Athens have obtained a temporary triumph. As was stated in the last Herald, Mr. King has felt constrained to "give place to wrath" for a season, and he is now in Switzerland. The reader will perceive, however, that his family are still at

Athens; and he evidently hopes to return, at no distant day, and resume his labors.

His departure from Greece may be ascribed to a series of articles published in one of the leading newspapers of the kingdom. An individual, by the name of Simonides, has manifested very great hostility to him for many months; and during the past summer he has shown a determination to effect Mr. King's expulsion from Athens, if possible, at all hazards. Such was his treatment of our missionary brother, a few weeks since, that the government were constrained to arrest and punish him. But this rebuke seemed only to inflame his hatred; and he resolved to convert the press into an engine that should accomplish his purpose. A long article was published in the Age of July 21, vindicating the conduct of Simonides, at the same time that it reflected severely on Mr. King, and, indeed, pronounced him an outlaw. On the 24th of July another article appeared in the Age, having the same object in view, namely, to excite the prejudices of the Greeks against our missionary, and to urge them to measures that should issue in arresting 'the scandal of his preaching.' Whether Simonides was the author of these two articles, does not distinctly appear; it is probable, however, that he either wrote them, or had some connection with them. On the 28th of July, the Age contained still another communication, avowedly from Simonides, which was adapted to produce an intense excitement in the whole Greek community. To those who read the communication, (published in the following pages as a part of Mr. King's letter,) this will seem impossible. But there is the most undoubted evidence that this gross and vulgar fabrication is generally believed at Athens! A more convincing and affecting proof of the superstition and bigotry of the people, we could not have.

It is not to be supposed for a moment that Simonides is acting alone in this matter. He is undoubtedly urged forward by persons who are glad to see the labors of Mr. King counteracted and frustrated even by such an agency, if nothing else will bring about this result. The struggle, therefore, is not with a single Greek, of a very questionable character, but with a compact and vigorous opposition; and we are not to expect a speedy or an easy victory. Our reliance, moreover, must be upon Him who alone can cause the wrath of man to praise him. To him we should look constantly, commending to his grace our persecuted brother, and beseeching him to overrule for his own glory the violence of the enemy. This duty will become more and more apparent, as we proceed with the sickening details of the following letter.

On Wednesday, the 28th of July, an article appeared in the Age, one of the first newspapers in Athens, called 'the orgies,' and signed by Simonides, stating that he was present at my house on certain nights when those 'orgies' were performed by me, and that he had been an eye witness of the whole, and was ready to be examined on the subject by any court of justice. In this article he confined himself to the 'orgies' of marriage and baptism. He gave the names of five different couples of Greek proselytes whom, he said, I had united in marriage, according to those 'orgies,' names of course unknown to me, and of people who, I presume, are not to be found any where in or out of Greece. He then added the names of two other couples who, he said, were about to be united in marriage; and these are persons who actually exist, and who have at various times attended my preaching on the Sabbath. He then proceeds to describe, with the greatest particularity, those 'orgies' which, he says, he witnessed, giving the day and the hour when performed, and the exact number of persons present.

Mr. King has sent to this country a translation of the article in question; and as the friends of our persecuted brother will be anxious to know what things are laid to his charge, even though it be without a shadow of truth, this most extraordinary production will be given to the public. As an additional reason for such a course, it may be stated that this gross fabrication, if it be believed, (as it generally was when Mr. King left Athens,) will necessarily bring a reproach upon the order and purity of our worship. Not only is our missionary implicated in this matter; but all those who sustain him, will be suspected of entertaining similar views, and of practicing similar 'orgies.' Hence we have in some sort a direct personal interest in the affair; and shall naturally wish to be fully informed in relation to it. Some passages, however, are too indelicate to be transferred to the Herald; and the omission will be indicated in the usual way. The first part of the article, entitled "The Mystery of Marriage," is as follows:

Mystery of Marriage.

The 14th of December, (26th N. S.) 1846, Saturday, at eleven o'clock at night, all the faithful proselytes, twenty-five in number, of whom, five were males, and the rest females, being assembled around the table, and having prayed, according to their custom, after prayer, arose, except King, and the five males, and taking ribbons, which lay on the table, went into a bed-room. After ten minutes, they came out, arrayed in white raiment, and with locks dishevelled, and

girded with red ribbons, and with their arms bare, except one, who was naked to the zone, and covered with a red transparent garment, with the feet bare, and the head covered with a golden veil, and who was led by two young damsels, with slow steps, silently along, the rest following them, holding in their left hand large lighted wax-candles, beautifully adorned, and in their right a piece of broken images. Coming, they stood before the face of King, and of the other five, who prayed about five minutes; then, kneeling down, they put their heads in their bosoms. Then King, rising up, embraced them, and taking them by the hand, one by one, raised them up, till all were risen. Then approaching the one having the golden veil, he took her by the hands, and brought her to the holy ribbon. Both embraced her, and afterwards, kneeling down, they prayed ten minutes; then they rose again, and stood speaking as ventriloquists. The rest lifted up their left hands, with large lighted wax-candles, dropped the pieces of the broken holy image from their right hand before their feet, and trod on them with their right foot, with anger, showing them to the young damsel with the golden veil. The same instant they arose, and the men, embracing King and the ladies, remained standing near the ribbon. King approached the table, and taking a golden garment, and approaching the young men, covered the one in the middle, and again returning took the young damsel by the hands, and remained motionless.

The young man, proceeding to the bedchamber, on the right, came out with a red golden-bordered garment, and a green girdle, having his head and feet uncovered. As he approached, King took him by the left hand and brought him before the altar, together with the young lady. Then the other young women and men fell on their faces to the earth, except two, who played an exciting hymn with cymbals. King, taking the large wax-candle near by, which belonged to the young damsel, after a prayer, knelt down, and with a loud voice said, "Great God, save them." The cymbal confused the voice. Then all arose, and taking the candles and the broken images, approached the altar, dancing and singing like maniacs. But while they were singing, I saw King suddenly raise his hands, holding a piece of a broken image, which he afterwards put on the altar, and, pouring upon it spirits of wine, put near it a lighted candle. Then I saw the image burning by means of the spirits of wine, and I heard him anathematize those who worship them.

After two seconds, the other females at his beck threw down the pieces which they held, and they also anathematized, as he did, with loud voice. Then King, lifting up his voice, said, "Thus shall God burn all who worship them." Afterwards he took oil, and anointing an image of the Mother of God, which was very small, he said, "Let us consecrate it as your foolish fathers have done, and see if it will not burn." Immediately he threw it into the flames, and the music of the cymbal commenced. Then King, laughing, said ironically, "Behold the woman, called by your fathers Mother of God! How she burns, though consecrated! All shall be burned, who believe such things."

Then came a girl, twelve years old, and brought on a waiter bread and wine, and gave it to him. King, taking the bread, cut it, and poured upon it wine. Then, kneeling down with the waiter in his hands, after five minutes, he arose, and going around the altar twice, cast a part of it into the flames, and said, "Burn those, who believe that this is body and blood." Then, casting a part of it on the ground, he said, "Give into the hands of aliens those who believe this to be body and blood, that they may come together." Then, throwing a part of it into the air, he said, "Destroy them from the face of the earth, because their impiety has gone up even to heaven." But with the remainder he anointed the cheeks of the proselytes, saying, "Save and preserve these, who know thy truth." Then immediately began a dance around the altar, and after the dance blasphemies against the orthodox; and after the blasphemies King caused the young man with naked feet, and the young damsel with the golden veil, to swear upon the holy ribbon, that they would remain firm till the end of their lives; for should they do otherwise, they would be punished with the death of God.

While they were thus being sworn, the others prayed. After the oaths, King brought the young man and the young woman to the altar, and, taking the right hand of the young man, he placed it upon the left breast of the young woman, and the left hand of the young woman upon the head of the young man, and he placed at their feet an image of the Mother of God, which, at his command, they trod upon, the young man with his left foot, but the young woman with her right. Then King, with the other faithful, embraced them on the cheeks. Then they danced around them, about ten minutes, singing and playing on the cymbal; and after the dance, King took two red ribbons, and put the one on the head of the young man in form of a circle, and the other on the head of the young woman in form of a square, saying, "I unite you according to the flesh, as you wish, that you may give seed to the glory of God;" and immediately began the music of the cymbal, hymns and dance, which continued about half an hour. . . . . Then they took the gospel, and King expounded and explained it. After this, they sat down at the table near by, and ate the wedding cake, &c., and then, embracing King, they went away.

After their departure, while I was thinking of all I had seen and heard, King approached me, and, all joy, said, "How is my soul rejoiced at this divine marriage! . . . Every thing will I sacrifice for you. It seems to me that I should gain the world, if

I could persuade you and bring you into the right way." Then I remained silent; but, after a little, I asked whether the married couple have parents, what are their names, and if they know this? But he said to me, "The young man only has parents; but what are their names, I cannot tell you, unless you take the oath." This we said, and I went away. But as I went away, he begged me to come the next day, that I might be present at another of his mysteries, and, with sweet words and with a present of money, he sought to lead me astray. Then I bade him good-bye, without showing coldness, and went away.

Mystery of Baptism.

Immediately after "the Mystery of Marriage," an account is given of "the Mystery of Baptism."

The next day, which was the 15th of December, (27th N. S.) 1846, I went to his house, (for I had determined not to be absent a day, till I learned all his secrets.) At two o'clock in the afternoon, I found, of the catechumens, thirty sitting, and King standing and having in his hands the gospel, and explaining it away according to his custom. Listening with attention to what was said by him, I took notes of it, and was silent till he ceased teaching. The teaching having ceased, and the greater part having gone away, he approached me, and ironically said to me, "Why are you so thoughtful to-day? Has the beauty of some young damsel excited you?" Then I said to him in a fierce tone, "Be quiet and do not trouble me." Then he began to flatter me, till he had quieted me, amusing me with different kinds of conversation, till four o'clock, till I went away to my house. At nine o'clock in the evening, I went again to his house, at his request, and expected to see some other secret, as I had heard from the same. Twelve minutes passed, and behold there came sixteen young damsels of most beautiful countenance, ... and two young men; among them was also a little child, about six months old, which the mother held in her arms covered, and which King caressed. Then he took a bell and rung it, and all the proselytes assembled, and sat down around the table, reading and praying. Then they arose and embraced King three times. Then King knelt down and prayed; and after the prayer, he put on a white robe, and girded himself with a leathern girdle; then he entered into the bed-chamber on the right in his house, and brought out dry grass, which he scattered in his gallery; then entered a second time, and brought out a baptismal font, hectagonal, enriched with leaves, and poured into it spirits of wine, then held to it a lighted candle, and let it burn till the flame ceased. Then he took the child from the arms of its mother, and gave it to another young woman, and she to another, and so on, till all had received it. The mother then bound it about the middle with a white ribbon, after having taken off its clothes, and kneeling down, gave it to King, saying, "Enlighten the soul of this child." Then King took it and embraced it, and cut off a lock of its hair, which he gave to the mother, saying, "Burn it and swear upon it, in the name of the great God, that you will bring up and teach this innocent child, as I have taught thee." Then she took the lock and cast it into the fire that was near by, and swore thus, repeating after King, "I swear, in the name of the great God, whose power and wonderful works I have learned through the divine Word, that I will deliver to this child all that I have been taught by the most pious King; that I will nourish it with the same divine doctrine with which I have been nourished; I will not permit it to enter into the temples of idols, nor worship the works of men's hands; I will not allow it to confess to erring priests, nor receive at their hands the bread and wine which they say, and will have, is body and blood; finally, I will guard all thy precepts, and should I transgress in any thing, may I be burned, as the lock of this child is burned, and may I be condemned to everlasting fire."

After the oath King took a large vial, which was full of odoriferous spirits, which he poured around the baptismal font, and then lighted with fire, and he gave to the child to drink something sweet, and it immediately went to sleep. After this he put it in the baptismal font and prayed, saying, "Enlighten, O God, this child, that it may know the divine Word, that it may worship thee, the true God, and not creatures."

This he said four times, carrying the child five times swiftly around the baptismal font, and over the fire. Then he gave it to its mother, who stood and held it with respect and admiration. But King, kneeling down, lifted up his hands, and bowed his head, and thanked God, saying, "I thank thee, my God, that thou hast heard me." Then, immediately rising up, he took the child in his arms, kissed it on the mouth, and gave it to drink another kind of drink, which had the taste of lemonade, and, anointing its head with a color like gold and sweet scented, he rubbed the head of the child till it awaked. Then all the proselytes encircled him, and embraced the child, one by one. After this, the three women . . . clothed it, and gave it to its mother, embracing her also, once on the forehead and four times on the bosom. Then they sat down around a table and feasted, after King had put off the holy garment; and afterwards they went away.

After their departure, I went out of the gallery. I decided to go away, taking leave of King in a cool manner. But King, observing my coolness, sought to bring me back, as if he wished to say something to me. But as I had already proceeded as far as the outer gate, I said to him, "Another time, for I am drowsy;" and so I departed.

Call from the Governor.

This extraordinary fabrication, as has been

stated already, appeared in the Age of July 28; but Mr. King did not see it till the next morning. The narration will here be resumed in his own language:

While reading the article, or hearing it read in my family, the Governor of Attica, Mr. Soutzos, came in and desired to speak with me alone. He informed me that he had come to say to me from the Minister of the Interior that, on the one hand, they wished to give me protection; and that, indeed, when I called on him the week previous there was no reason for suspecting any difficulty, unless it were from my own conscience; but that, on the other hand, they wished me to put a stop to the scandal of my preaching; that he had also to say to me, from the Minister of Religion, that I must cease preaching here, or the government would take some measures against me; that they had proof of my having made proselytes, and that I should be condemned.

To this I replied that I considered it an insult, on the part of the Minister of the Interior, to say that I had no reason for fear, except from my own conscience, as I had reason to fear from the threats which I had heard from various quarters; that my conscience was perfectly clear, inasmuch as I had done nothing but my duty; that as to my preaching, I considered myself free to preach the gospel in my own house. "Yes," said he, "but not to admit others of the Greek religion." I replied that I considered myself as having the same right which is enjoyed by the Roman Catholics, by the English, by the King's chaplain, and by the Queen's, to hold my service with open doors; that the government did not demand of any person of any other rite to close his doors against such as might wish to come, and that, should I do this, I might be justly suspected of doing something improper; that I had a right to preach in my own house, and that the Constitution protected me in this right; that I intended to preach, and with open doors, and whosoever wished, might come; that what had appeared in the Age with regard to my religious service, called the 'orgies,' and with regard to proselytes, was all false; and it was folly for the government to found an accusation, or take any measures against me, on the ground of such abominable falsehoods, and that I, as a Philellen, should be ashamed to have it known that they had prevented me from preaching in my own house, and that the synod and the government had taken measures against me in consequence of those lies; that if they thought proper to commence a suit at law against me for proselytism, I had nothing to say, but I was ready to be judged; and that if they chose to prevent Greeks from coming to my service, they had the power so to do, but that I should not prevent them.

The Governor said that this was the last advice which the Minister of Religion had to give me; and that it would be followed by deeds, by severe measures; and he told me to look at Article 220 of the Penal Code, and other articles to which that refers.

Again I told him that I had a right to preach the word of God in my own house, that word which all Christians acknowledge as his word; that I read the translation of Bambas, and exhorted all present to conform their lives to that word; but that were I a Mussulman or a Jew, whatever I might be, I had a right to preach in my own house, undisturbed, and that too without excluding any one who might wish to come.

During the greater part of this conversation my wife was present and added remarks, vindicating my right to do as I pleased in my own house, and declaring the accusations which had appeared in the Age of the preceding day to be false.

Subsequent Measures of Mr. King.

After the Governor of Attica left Mr. King, the latter wrote a note to Mr. Mulligan, the American Consul, who was then at Cara, a short distance from Athens, requesting an interview, if his health permitted him to visit the city.

The next day, July 30, the Rev. Mr. Hill called and brought me a note from the Consul, stating that he was feeble, and desired me to go to Cara to see him, thinking, as Mr. Hill told me, that I only wished to consult him on some subject. I then apprised Mr. Hill of the affair, and told him why I wished to see the Consul at Athens, and gave him a copy of the Age, containing the article called the "orgies," which I begged him to translate to his father-in-law, the Consul, to whom I also addressed another note during the day, stating that in existing circumstances I did not think it prudent for me to go to see him at Cara.

I also wrote a note to one of my lawyers, Mr. Triantaphylles, asking him to call on me, that I might consult him with regard to Article 220 of the Penal Code,

to which the Governor had referred me, and also with regard to my situation in Athens. He accordingly came, and, after reading the article, said that it had no reference whatever to my case, and that the Governor must have forgotten, or made a mistake; that it referred to secret societies, and perhaps the Governor thought the society by which I am employed was secret, or that I have some society connected with the "orgies."

In the evening I observed three soldiers guarding my house, and was told that there were four placed for that purpose. This brought to my mind the passage which Mr. Fiske once told me that Mr. Parsons, in his last illness, often repeated, "The angel of the Lord encampeth round about them that fear him, and delivereth them." These men, thought I, are sent by him who directeth all hearts to protect me, and thus, through his goodness, I can lie down and rest in safety, in the midst of the rage and roaring of the enemy.

Interview with the American Consul.

On the following day, about nine o'clock in the morning, Mr. King received a note from Rev. Mr. Hill, stating that the American Consul had just arrived from Cara, and desired an interview as soon as practicable.

In a few minutes I went to see him, and stated to him why I had wished to see him here, namely, to go with me, if he thought proper, to the Minister of Religion, and state to him in whole or in part the substance of what I had, in a hasty manner, put on paper, and which I read to him as follows:

I would wish to state to Mr. Glarakes, the Minister of Ecclesiastical Affairs, 1. That no such "orgies" as those described in No. 794 of the Age exist in my church, or in any other church of the United States of America, or in any Protestant church in the world.

2. That on the ground of such an accusation, or any other accusation from a man capable of writing and publishing such abominable lies, no man, and especially the Minister of Religion, ought to found any action or any movement against me.

3. I was formerly employed by the French Protestants in Paris and all France, as missionary three years in Palestine and Syria, and am now connected with a society, the members of which are among the most intelligent and respectable men in the United States; and it is a folly to think that they would employ such a person as I am represented to be in the "orgies."

4. I came here as a Philellen, and not sent by the society with which I am now connected.

5. That I was not connected with it, till after I had come to Athens and purchased the land here in my possession.

6. That the society with which I am connected, is not a secret society, but has a charter from the government of Massachusetts, and is known through the world.

7. That the Secretary of that society came out here in 1829, and as such had negotiations with the President Capodistria, for the purpose of establishing schools, in which the word of God should be taught; of course it is not secret.

8. That I have never been concealed, or had my doors closed, but always open to all the world, that they might know what I did and what I taught; that priests, judges, senators, representatives, military officers, professors, students, and others of all classes have attended, and can testify that no such things exist.

9. That I do nothing more than the Latins, English, and Lutherans do, and what I have a right to do, and am guaranteed in doing by the Constitution.

10. That I do not invite people, though I exclude none, and cannot consistently close my doors or exclude any without injury to my reputation, by giving just suspicions that I have some "orgies" improper.

11. If the government has any communication to make to me on this subject, I expect to have it in writing.

12. That I hope, for the honor of Greece, as well as for my own good, that I shall not be disturbed in these my most manifest rights as the citizen of a free and friendly nation, residing in a free and constitutional country.

After hearing what I had to say, the Consul remarked that he deemed it improper for him to go with me to the Minister of Religion, or in any way involve himself in this affair; that his business was with Mr. Coletti, the Minister of Foreign Affairs, to whom he had already been with me, and who had promised me protection; that he thought it would be better for me to go alone to the Minister of Religion and make my statement, and that he could do nothing in this to assist me; and that should the Greek government proceed, even to extremities, nothing could be done except to make a representation to the government of the United States, and wait for specific instructions.

I replied that I did not wish him to do any thing which he thought improper; that my object was to try to do away the impression on the mind of the Minister of Religion, that it was possible for such "orgies" to be performed by me; and that my word, as of the person accused, would of course not be taken, whereas

his word would be, and would have weight.

Communication from the Government.

A French gentleman with whom Mr. King was acquainted, called upon him about one o'clock in the afternoon, and informed him that Mr. de Heidenstam, the Swedish Minister, requested an interview.

I went immediately and called on Mr. de Heidenstam, who informed me that the King had expressed a wish, and the government also, particularly the Minister of the Interior, who had had an interview with the King expressly with regard to me, that I should 'economise' the present difficult affair in which I am involved, by taking a little journey; that in order to protect me there might be bloodshed; that the minds of the people were now so exasperated, and the affair had become so serious, they feared that it would be difficult, especially as the Parliament was about to be opened, and many sought an occasion to throw every thing into confusion; that if worst came to worst they might feel obliged to order me to leave the place, which they did not wish to do, as then, in order to return, I must have a permit, which it would be difficult to obtain, whereas if I went away voluntarily, I could return whenever I pleased; that the Minister of the Interior, knowing Mr. de Heidenstam to be connected with Mr. Van Lennep, who is an intimate friend of mine, had requested him to speak to me on the subject, and try to persuade me, if possible, to take a little journey for a few days, fifteen, twenty, or thirty, till the public mind should become allayed, and then return.

I said, "Did the Minister of the Interior say to you that he might be obliged to send me away?" He replied, "Yes; and that it was now at my option, to make a journey voluntarily, or risk being sent away by order of the Minister of the Interior."

Resolution of Mr. King.

The day previous I had consulted my lawyer on the subject of my being sent away, and he said that the Minister of the Interior had the right, or power at least, to do this, if he chose, as I had never had my name inscribed as a citizen in any district of Greece; and as I knew that if I were sent away, it would be very difficult to get permission ever to return, and as I wished not to be the means of collision and bloodshed, and as the people were in a high degree of political excitement, and an attack on me might become the occasion of something serious, not only to me personally but to the whole community, I thought it to be most decidedly my duty to do what had been pointed out to me, and give place to wrath, and go away a little while, till the people should have time to cool, and learn that what Simonides had stated with regard to the "orgies" was false. I could not, I thought, consistently do otherwise. Besides, the command, "When they persecute you in this city, flee ye into another," and the example of our Savior, when they wished to cast him down headlong at Nazareth, who "passing through the midst of them, went his way and came down to Capernaum," seemed to me rather to dictate the course to which I had been advised, as being, on the whole, more evangelical and more in accordance with the spirit of Christ.

"But where could I go?" was the question. I could not go to Smyrna; for there the war commenced. I could not go to Constantinople; for there I had been publicly excommunicated, as also in all the Greek churches throughout Turkey. I could not go to Macedonia or Epirus; for there are many Greeks in those places. I could not go to any of the Greek Islands, for there it would be worse for me than at Athens. I could not go to Malta, for the French steamer had just left for that place, and would not come again under ten days; and if I went away at all, it was necessary that I should go immediately.

Departure from Athens.

Mr. de Heidenstam mentioned Corfu or Zante, as there was an Austrian steamer to leave for Trieste by way of Corfu the next day, or early on Monday morning. There seemed to be no alternative, and I decided to go to Corfu. So I returned to my house, ordered a carriage, informed my wife of my decision, called on Sir E. Lyons to get my passport signed for that place; but as it was necessary to be signed also by the American Consul, who was at Cara, Sir E. Lyons kindly offered to see that it was put in order, and to send it to me the next day at the Piræus. He also assured me that during my absence he would, in case of need, take my family under his special protection and care. Returning again to my house, I hastily

packed up a few things for my journey, called my family together, read the one hundred and twenty-fourth Psalm, offered a short prayer, gave them a few words of advice, and left for the Piræus; to which place they accompanied me, and then returned to Athens.

That night and the next day I spent at the Piræus, at the house of the Rev. Mr. Buel, from whom and Mrs. Buel, (as also Miss Waldo, who is with them,) I received every attention and kindness. During the evening I was impressed with the idea, which followed me all night, that for various reasons it would not be well for me to remain at Corfu, or any of the Ionian Islands; but that I must go on with the boat to Trieste, cross the Alps, and find a refuge for a little time among my friends at Geneva.

Mr. King left the Piræus on Monday morning, about six o'clock, in the Austrian steamer. On reaching Corfu, he concluded to proceed to Geneva; and through the kindness of Lord Seaton he was able to get his passport signed by the Austrian Consul, so as to go on in the same boat to Trieste. He arrived at Geneva on the 25th of August; and at the date of this letter he was enjoying the hospitality of Professor Gaussen.

Constantinople.

JOURNAL OF MR. HOMES.

Persecution through the Forms of Law.

This journal exhibits the trials and sufferings to which many of our Protestant brethren in Turkey are still exposed. Though it describes the incidents of a very few days only, it shows what is constantly taking place, and what must be expected to take place for some time to come. A natural and spontaneous reflection, after perusing the following extracts, will be, that these brethren have a strong claim upon Christians of other lands for their sympathy and prayers.

August 4, 1847. I have heard of the imprisonment of Kricor, a Protestant Armenian, condemned by false witnesses to pay a debt of five thousand piastres, which he never owed. This is the eleventh law-suit our brethren have had brought against them by their persecuting countrymen, to frighten them from their faith. Owing to the publicity of every thing that concerns the "gospelers," the judges have decided most of these cases in favor of our brethren. This brother now in prison, at the beginning of the persecution, yielded to the Patriarch's demands. Now that he has again joined the people of God, the Patriarch would seem to be taking revenge by bringing men to testify against him unjustly.

Mangasar, another worthy brother, a man of some capital, has been deprived of all business for nearly five months, owing to his trade having taken away his license. All his protestations and petitions to the Porte have hitherto been in vain. The government gives him up to the merciless tyranny of his trade, who are chiefly Armenians; and he is daily becoming more and more impoverished. This man also, at the commencement of the persecution, in 1846, having previously been a "gospeler," signed the Patriarch's confession of faith; and now, having again chosen to cast in his lot with the brethren, is called upon to suffer persecution. He is sadly tried at the loss of his property, but Solomon has said, "Oppression maketh a wise man mad;" and we must be thankful that God has hitherto sustained him in so much cheerfulness.

5. Hajji Bedros, another brother, (as I learn to-day,) has been sued for a false debt of two thousand five hundred piastres, he not owing one cent. This comes upon him after a month's contention with his enemies, who wished to turn him out of his business; and just before that he was struggling for liberty to continue to dwell in the house he had long inhabited, his neighbors stoning him and his house; and they even petitioned the police that he might be turned out of it. This man, the father of a large family, is the third who, at the commencement of the persecution, was persuaded to make peace with the Patriarch, but as his conscience would not let him rest, he at last came out boldly for the truth.

All the parties engaged in harrassing the individuals mentioned above, it seems, are careful to disclaim every thing like religious persecution! The Patriarch, Mr. Homes says, affirms that Mangasar went to him, and promised to rejoin the church, if he would cause his shop to be opened; "but I told him," the Patriarch adds, that I do not meddle in civil matters." But the story of Mangasar is more probable; which is, that the Patriarch sent to him secretly, saying, "If you will yield to the church, I will get your shop opened."

Defection—Other Trials.

6. To-day I heard that three persons, members of the Protestant community,

but never members of our little church, and two other persons who had avowed Protestant principles and attended meetings, have gone and become reconciled to the Armenian church. This is the first occurrence of the kind since the early days of the persecution. The immediate occasion of the difficulty was in one of the two last mentioned, who, disappointed in his hypocrisy, (which led him to hope for pecuniary aid, he being extremely poor,) endeavored to carry off a party to the Patriarch in the hope of reward. The complaints of those whom he gained over, that they were not supplied with money by the deacons; their objections to the examination of those who offered themselves for the communion; their calumnies about various persons and things in the church, have occasioned, for some time, no inconsiderable commotion in the church and community. From all this we are now happily relieved. And our church, as well as the native Protestants generally, have gained much precious experience.

7. To-day a brother from Ada Bazar has carried a petition to the Porte, asking that a house which has been taken from him by the Armenians, with the concurrence of the Kadi, may be restored to him. As this house is owned by him, as he is a leading Protestant there, and as the house itself is used as a retreat for our brethren, when they are successively driven out of their homes, it has been quite an object with his enemies to dispossess him of it. He has finally obtained a judgment in his favor; but the bribes of the other party keep it out of his hands, and, therefore, he has come to Constantinople.

The Agent of the Protestants was recently told, at the Bureau of Passports, that no passports could in future be given to any of the evangelical Armenians to travel in the interior, without an application sealed by the Patriarch or some other government officer. As the Agent has no seal of his own, not being an acknowledged officer, the regulation virtually prevents our Armenian brethren from engaging in any kind of business out of Constantinople.

10. To-day our brother from 'Aintab, in the most antique costume of his native region, with a flowing grey beard, left Constantinople to return home, with a letter to the Pasha of Aleppo, ordering that he and other Protestants in that place should be protected from persecution. He came here for the especial purpose of obtaining this order; but though he has succeeded, the orders of the Porte are often but too little respected by the authorities, either on account of the want of stringency in the order, or the want of fear on the part of the governors.

The school teacher who was exiled from Aleppo to the wild region of Zeitoon, where the Armenians are in a state of semi-independence of the Porte, has arrived in the city. He was exiled "at the request of the Armenian Patriarch," as the firman of the Pasha exiling him states; and I have the original document now before me. He was persuaded to quit the seminary of the mission, some years since, and was sent by the Patriarch to Aleppo to teach there. As he persisted in associating with evangelical men, the Patriarch procured his exile, alleging as his crime, however, only a loose accusation of "detestable conduct." The chief men of Zeitoon, supposing the charge to be a calumny, but not knowing the real cause, on account of the worthy appearance and language of the young man, without waiting for orders from Constantinople, brought him on with them, and were much surprised to learn that his "detestable conduct" was his being a "gospel reader." Although this man has already suffered much for his opinions, in exposure, beatings, and loss of property, we cannot tell how he will continue to endure temptation and trial, as we are not much acquainted with him.

An Exile restored—Navy Service—Loss in Business.

11. Three separate petitions were sent to-day by the Protestants to the Porte, for redress of grievances in different places. At last a most worthy brother from Trebizond, exiled here for the last ten months on account of his faith, after many ineffectual attempts, has succeeded in obtaining a letter from the Grand Vizier, authorising him to return as a Protestant, and directing that his house be restored to him.

Three Protestant Armenians of Nicomedia are now serving in the navy in Constantinople, who have been seized by the Armenians of that place instead of persons of their own sect, for the double purpose of saving their own people and persecuting the Protestants. This is in accordance with the invariable principle of the Armenians, that when it answers certain purposes of theirs they declare that they have nothing to do with the

Protestants; but when they have certain other ends to accomplish, they proclaim as loudly that there is no separation, and that the Protestants are *bona fide* Armenians. Accordingly, though the Protestants of Nicomedia are but two hundred or so, and the Armenians several thousands, they point out to the police our brethren for the recruits, and not one of their own number! Although some of the brethren who have been seized, are married men, yet all the endeavors of the community here to effect their liberation, have been in vain.

In connection with the foregoing statement, Mr. Homes says, "It should be understood that the Protestants have not yet been acknowledged as having a separate existence by the government of Turkey; so that politically they may be treated as under the control of the Armenians and their ecclesiastics. They are often designated as Protestants, however, in orders issued from the Porte."

12. Three of our brethren who were driven out by their partners or others from their former business, at the commencement of the persecution, have been for a year jointly engaged in a business in which they have been unsuccessful, and lost money; and they have been obliged to close their shop, and for no other reason than the gospel's sake. The per centage of profit expected in that trade was only five per cent on the cost; but the remaining necessary profits are made up by passing off inferior qualities for superior, light weight, &c. Thus for the present, though their total sales were large, their honesty has been their destruction. But God has hitherto enabled them to feel that "godliness with contentment is great gain."

Nestorians.

LETTER FROM MR. STOCKING, JULY 24, 1847.

The Patriach and his Brothers.

THE readers of the Herald will remember, as a matter of special interest, the communication of Mr. Perkins, published in the October number, which mentioned the flight of the Nestorian Patriarch to Persia. The following letter, dated one month later, shows that his presence at Oroomiah has thus far had no unfavorable influence upon the operations of the missionaries.

One can scarcely fail to observe, and record with gratitude, the dispensation of Providence which has brought this ecclesiastic here at this time, rather than at an earlier period. He can now have no ground of jealousy or disaffection, arising from the Bishops or members of his family being in the employ of the mission; for they are all, as respects pecuniary considerations, on an equality. Our relations to the ecclesiastics generally, and to the people, are highly pacific; and there is as much cordiality toward us as the nature of our work and the natural state of the human heart will allow.

As we have expected, however, there are not a few ill-disposed Nestorians who have been diligent in endeavors to fill the ears of the Patriarch with complaints and insinuations, as to the influence and tendency of our labors to change their customs, religion, &c. Among these are two of his own brothers, the least respectable portion of his family, and many others, who, in consequence of their intemperance or self-righteous hopes, dislike the plain and faithful preaching of the gospel. But to counteract these evil influences, there are others, fewer numerically, but mostly pious, intelligent, and influential, who have been watchful to correct misrepresentations, and present correct views of our work and its beneficial effects, and of the soundness of our doctrines. Among the latter are two other brothers of the Patriarch, already known to you, Deacon Isaac and Deacon Dunka, for whom he appears to cherish a particular regard.

These brothers have appeared truly friendly for two years, and disposed, to the full extent of their influence, to aid us in our work. Both have been regular attendants on our preaching; and, though not pious, they maintain decidedly evangelical views in regard to the doctrines of grace. Deacon Isaac especially, one of the most shrewd and talented of the Nestorians, is always ready, before the Patriarch and all others, boldly to advocate the doctrine of justification by faith through grace alone. He has studied critically, and appears to understand as thoroughly as it is possible for an unconverted man, the book of Romans, without the knowledge and study of which, he has been heard to remark, no one can understand what Christianity really is. We have been interested to learn, through our native helpers, that these brothers have voluntarily acted in concert, one or both seldom or never failing to be pre-

sent with the Patriarch, whenever there was any one present to assail us and our work, ready to confront them to their faces, and repel all false charges. Curiosity and expectation have been extensively awakened among the people and ecclesiastics, to see what stand the Patriarch will take in regard to our mission and its labors. But till recently he has given no formal expression to his views on this subject; and even the members of his family appeared ignorant as to what course he would adopt.

Friendliness of the Patriarch.

Our pious helpers, some of whom have been circumscribed in their field of labors, and actually forbidden by some of the Bishops to preach in their dioceses, have felt that it was now time for them to present their petition in behalf of the claims of gospel truth, in opposition to their ignorant and sinful people, and solicit the co-operation and aid of the Patriarch. Accordingly, three days ago, priests Eshoo, Dunka, Abraham and John met together, and, after a season of prayer, went to the Patriarch. He cordially received them, and gave his full consent and approbation to their preaching in all the dioceses and villages of the Bishops; and if any one opposed them, he said, they had only to inform him. He alluded to his having once sent a letter from Mosul prohibiting preaching and schools, through the instigation and importunity, as he said, of Mr. Rassam; but that now he was personally acquainted with us, and knew that our motives and character were good, &c. The native brethren are much gratified and encouraged by the stand Mar Shimon has taken, and they trust he will continue to maintain it. Much prayer has been offered in his behalf by the pious Nestorians, as well as by the mission; and we therefore feel a confidence that Providence has sent him here, whether his stay be shorter or longer, for some important end.

Mar Shimon has never till now visited this part of his patriarchate; and but few of the people here have ever before seen him. Like all other orientals, the Nestorians greatly reverence their ecclesiastical head; and numerous mountaineers who have come to pay him their respects, express their entire readiness to receive preachers and educate their children, if such be the will of their Patriarch; and they say, that in all matters of this sort they will be subject to his authority. His influence while he is here will tend to diminish the authority of the Bishops, and render their functions, as such, almost unnecessary by the superior virtue of his own. In a pecuniary point of view, their dioceses (which are in his hands) can be of little worth to them; and we cannot suppose, therefore, that in heart they all rejoice at his coming. This was evident in part by the tardiness with which some of them paid their respects to him after his arrival.

Designs of the Porte.

It was intimated in the letter of Mr. Perkins, published in the last number of the Herald, that the Turkish government were probably desirous of restoring Mar Shimon to his place, as the head of the mountain Nestorians. From the following paragraph it appears that this conjecture was correct.

Through our brethren at Constantinople, we have been informed that it was the intention of the Porte and English Ambassador, after subduing Bader Khan Bey, to place Mar Shimon over his people in the mountains as their civil head. For this purpose they were intending to call him to Constantinople, that he might be impressed with the power of the Sultan, and be sent back duly authorised as Patriarch and governor of his people. But Mar Shimon, strange as it may seem, appears to have no taste for such honors; and he chose rather by the first convenient opportunity to make his escape into Persia. He appears to be gratified by what the Turkish government have done, and particularly by the information just received, that Bader Khan Bey and Nooroolah Bey, the two great enemies of his afflicted people, are now both safely lodged in the hands of the Turkish army, awaiting the orders of the government at Constantinople. English friends in the country, for the sake of Mar Shimon and his people, appear to regret the course he took, in leaving Mosul and thus virtually rejecting the powerful aid of the English government, which is not likely to be exerted in the way of protection where it is not appreciated or desired. The Patriarch does not appear disposed to render any account of himself in this respect, by writing directly either to the Consul at Mosul, or to any higher officers of the English government. It remains to be seen if the Porte, according to the late treaty, will demand him of the Shah, or leave him entirely to his own choice.

It is well for us and our work, that all matters of this sort are in the hands of One who is infinitely wise, and who can order all things for the good of his church. It may be that his residence here, and the increased opportunities he will have for acquiring religious knowledge, and of being spiritually benefited, are to be of greater importance to the spiritual good of his people, than his investment with civil power by the Turkish government. For ourselves we are content to leave all these matters in the hands of Providence. There they belong. We would fain cherish the hope that, if we are wise and faithful in cultivating the field already open to us, the whole Nestorian community will ere long be accessible to us and our helpers. The cordiality of the Patriarch towards our mission, and his known approbation and sanction of our labors, can hardly fail to exert a happy influence on the people, and encourage them to listen to the saving truths of the gospel.

Before passing from the present relations of the Patriarch to the mission, it may be proper to say, that on the day after this letter was written, Mar Shimon received a message from the Pasha of Mosul, directing him to return forthwith to that city. The order seems to have been issued under the apprehension that the Patriarch was within his pashalic. As the case now stands, however, an application must be made to the Persian government before he can be brought within the jurisdiction of Turkey.

Native Preachers—Schools.

Since Mr. Stoddard forwarded the journal of John and Tamu, the latter has made a tour into Jelu and Bass, and preached the gospel extensively in the large villages of those districts, to numerous and attentive assemblies. He has now gone on his third tour into those regions. Deacon Guergis of Tergawer, a noble volunteer, is scouring the remote villages and hamlets, and, with the ardor of Christian love and active zeal, seeking out the lost and perishing among his people. With my family I hope in a few days to leave the city and pass some time in Tergawer, for the benefit of our health and preaching the gospel.

The supervision of the village schools is intrusted to Mr. Stocking. The following notice of them is quite encouraging:

The village schools, thirty-three in number, and embracing five hundred and seventy-six scholars, are accomplishing a good work in raising up intelligent readers of the word of God, and facilitating the progress of true religion. They have never appeared better than during the past season. Though most of them are now having a vacation, some nine or ten, at the earnest request of the people, continue in session. A number of the pupils of these schools were able to recite to me at once the whole of the Scripture question-book, of more than a thousand verses, with a correctness and fluency unsurpassed by any of the members of the seminaries who have committed it to memory. The New Testament they receive as a reward for their diligence; and they all appear to value it as a precious treasure, which, we trust, will make many of them wise unto salvation. Should the Patriarch remain here, and continue friendly to our labors, many more schools will doubtless be called for, both in Mar Gabriel's diocese, where, contrary to the wishes of many, he has forbidden them for two years past, and also in the mountains wherever good teachers can be provided for them.

Ahmednuggur.

LETTER FROM MR. BURGESS, JUNE 15, 1847.

General Progress—The Seminary.

The information contained in this letter, particularly that which refers to the spirit of inquiry in the seminary, is interesting, because of its bearing upon the native agency which our brethren are endeavoring to bring into the field.

I think the Lord is evidently accomplishing a great work in the midst of the Mahrattas through the instrumentality of his servants; and though the progress is not in all respects as rapid as we wish to see it, yet it as great probably as we could reasonably expect, when we consider the condition of the people and the amount of means expended. Our congregation on the Sabbath is larger; so that we feel ourselves under the necessity of enlarging our chapel. Some of the more promising scholars in the seminary are evidently in an inquiring state of mind.

Two or three weeks ago a brahmin lad, who first attended the English school, and who, since the English school has been united to the seminary, has attended the latter a portion of the

time, came to me and expressed his full conviction of the truth of Christianity, and that Jesus Christ is the only Savior. He wished to be a Christian. He hoped Jesus would "convert his mind." But he has met with the greatest opposition from his uncle, who supports him and has been very kind to him, and who is still willing to do any thing for him. The suspicions of the uncle were first excited by hearing from his nephew some expressions of prayer, and seeing portions of the Christian Scriptures in his room. On the occasion of the baptism of Rama Bhore, the account of which has been sent you, the young man was withdrawn from school, and watched with the greatest strictness. When he went out, persons were sent with him, to prevent his going to school or to the missionaries' houses. He was even sent to Poona, in order that these "Christian ideas" might get out of his mind. Since his return he has been watched night and day, he says, by his uncle, and strictly forbidden to come to our houses. The young man is about eighteen years of age, and possesses very fair talents. From the manner of his expressing himself in regard to Christ and the Christian Scriptures, I could not but indulge the hope that a work of grace which is the commencement of eternal life, is already begun in his heart. Still it is impossible to foretell what will be the result of that strict surveillance which he has to endure. He certainly needs our prayers. How precious to think that the Lord knoweth them that are his, and is able to preserve them! As it is now three weeks, or more, since the interview above alluded to, and he has not called on any of us, I suppose he is strictly watched by his uncle.

Since the interview with this brahmin lad, another still more interesting case has come to my notice. One of the teachers in the seminary, whom we have regarded as one of the most promising young men about us, came to me the other day, saying that he had determined to forsake his wicked way and be a Christian. He is eighteen or twenty years of age, and a Mussulman by birth. From a pretty free conversation, closed with prayer, in which he took part, he really appeared like a renewed man. He expressed a determination, after some delay, to ask for baptism. The Lord only knows whether he will endure to the end. It often happens that our hopes are excited, apparently only to be destroyed. Such cases, and that of Rama Bhore, though unfrequent in connection with the seminary, may show that our labors are not in vain; and they help much to encourage us in regard to the institution. Other members of the seminary are evidently in an interesting state of mind. Oh that we could have a powerful effusion of the Spirit in this school! Will not our friends remember us in their prayers?

Madras.

LETTER FROM MR. WINSLOW, JULY 9. 1847.

Inquirers at Madras.

In the midst of many trials and discouragements, our brethren at Madras are holding on their way, knowing that He who has promised to be with them always, will make good his word. The troubles recently occasioned by several Hindoos embracing Christianity, seem to be passing away. "Our congregations," Mr. Winslow says, "are good; and our schools have in a measure recovered from the effects of the late excitement. The girls have not all returned, nor the boys of the first class in the English school; but the number of the latter is nearly made up by other additions." Mr. Winslow also says that Comara Sawmy, the young man who was carried off about nine months ago, has returned and wishes to be baptized. But as he yielded before, when his relatives confined and maltreated him, he will be kept awhile on trial. Mr. Winslow then adds:

There is another inquirer here, whose case is quite interesting; but as it is uncertain what he may prove to be, I will only mention that, by his own account, he has been more than three years, (ever since, indeed, he first saw a Christian tract,) more or less inquiring after Christianity. His father, who lives near Pondicherry, brought home, after attending a heathen festival at Chillumbrum, some five years ago, a tract called the Blind Way, and an almanac. This young man, then about seventeen, read the little books with much attention, and spoke of them until he was ridiculed, and at length provoked to destroy them. But he could not destroy the truth in his mind; and some time after, finding another Blind Way, he read it with great attention, and spoke of it to a Roman Catholic, who was a friend of the family. This man informed the father, who at once chastised his son severely.

This ill treatment, together with a desire to know more of the subject in which he had become interested, led him to leave home privately, and, by the help of some jewels which he sold for his expenses, to come to Madras. He remained here, as he says, three or four days, endeavoring to learn more of Christianity, without finding any one to guide him properly; and as his father sent for him, he returned home. This was about three years ago, and he has since, after remaining at home a little while, left again and again, being constantly uneasy in his mind and sometimes persecuted: so that the last time he came to Madras, a week or two ago, was, I think, the seventh time. He had there a book, and, showing it a Roman Catholic, was directed to a Protestant catechist to learn where such books were to be found; and by the catechist he was sent here. He has been with us a few days, laboring diligently for his support, but improving every opportunity to get instruction, to which he eagerly listens. He seems very much in earnest, but it is too soon to judge of his character. He is by trade a dyer, and he seems quite intelligent. May the Lord graciously lead him in the right way!

A new Institution—Cases of Interest.

A boarding school for boys has been commenced at Chintadrepettah. It is also designed to be, in some sort, a refuge for promising lads who wish to become Christians. Speaking of the plan of this institution he says:

None are taken into it who do not renounce caste; and none but small and promising boys will be received, unless as candidates for admission to the church. There are now only three; but three more have been offered and refused. We might at once take several, but we wish to "make haste slowly." Two of the boys are of a heathen caste family, and one is a Christian whose friends have upheld caste.

Of the former two, the elder, about sixteen, is to be baptized and received into the church next Sabbath. I trust that he has been born again. The Lord has led him through various scenes to a knowledge of his word and, as we hope, of himself. With his brother, now here, and a sister, he was left an orphan, perhaps five years ago, by the death, nearly at the same time, of both father and mother. His father was in the army. His grandfather, a native officer, had left some property for the children; but an uncle took charge of them and of the property, and went to Hyderabad. He there managed to get the children off his hands, and keep nearly all the property. The children at length found their way back to Nellore, where their father and mother had died. The boys went into Mr. Day's school, but the sister, ten or twelve years of age, was decoyed off by some Mohammedans, as they suppose, and they heard that she was taken to a seraglio; but they do not know what has become of her. The boys remained in Mr. Day's school until he left, and then attended for a time at the Free Church Institution at Madras, where the elder became ill, and they went back to Nellore. On their next visit to Madras, they came to me, as they had been acquainted at Nellore with a catechist who is here. After a little probation they were received as sent in Providence for the beginning of our contemplated institution; and the elder is a candidate for baptism, and will probably be received to the church next Sabbath. He appears to possess a good mind, and to be industrious.

He has attended for two or three weeks with the little class, consisting of only four (three others besides himself), who are attending to theology under my direction, with reference to their being licensed to preach, should they become qualified. Two of them are catechists here, Nulla Muthu and Peter; and the other, Samuel Downer, is at Royapoorum. There are two or three other candidates to be received to the church next Sabbath; so that, amidst many difficulties, we have some encouragement.

Assault on a Missionary.

The following occurrence illustrates the nature and strength of the opposition which the missionary must sometimes expect to encounter in India. He has this encouragement, however, that the civil power, whenever invoked, will throw its protection around him.

Mr. H. M. Scudder has been assaulted in the street for preaching; and some of the baser sort at Washerman's-pettah have continued to disturb the school and congregation, by throwing stones into them, even when Mr. Scudder has been preaching, until at length it became necessary to complain to a magistrate. Both cases were brought before the police authorities. The man who committed the assault was fined about seven

dollars; and two who were convicted of the disturbance by throwing stones or brick bats, were fined about five dollars each. This appears to have quieted the neighborhood.

Our brother Scudder was not really injured; but he might have been, as many collected around, while he was speaking on religion in the verandah of a native man's house. And one man who was boisterous, took hold of his arm to induce him to leave. He applied to a police peon, who was standing near, to keep the man in order; but he paid no attention to the request. When Mr. Scudder found that he could not quiet the people, and induce them to hear what he had to say, he left to go home, many, as is often the case, accompanying and crowding round him. The man who had previously taken hold of his arm, now came near him from behind, and gave him a very heavy blow between his shoulders. His cap fell off, and it was caught up by some one, and thrown on the roof of a house. He went home bare headed, and in danger, much of the way, of being trodden down by the mob. It was providential that a young man, an East Indian, was with him; or farther violence might have been offered.

Madura.

LETTER FROM MR. TRACY, JUNE 15, 1847.

Additions to the Church—The Seminary.

MR. TRACY is still at Pasumalie, his time being principally devoted to the seminary now in operation in that place. In addition to the remarks which he makes in the present communication in reference to this institution, several other topics of interest are briefly discussed.

We have not been favored with any particular outpouring of the Holy Spirit; though there have been few seasons in which some were not, more or less earnestly, seeking the salvation of their souls. Since my last regular communication, several persons have been admitted to the church. One of them is Aunāl, formerly a heathen, the wife of Masillāmani, who was some time since admitted to the church at Tirumungalum. Her two children were baptized at the same time. From the seminary are Selvanaiagam, whose parents were formerly Romanists; Piragāsăm, son of a catechist; Israel Williams, formerly a heathen; Rufus Anderson and Henry Hill, heathen; and John Colton, of Protestant parents. Two others, members of the seminary, were candidates for admission to the church at our late communion; but it was thought best that they should remain on probation a while longer.

The whole number of students who have been connected with the seminary from its commencement is ninety-two. Of these six were from the boarding school at Sivagunga, twenty-four from Dindigul, twenty-five from Tirupoovanum, and thirty-seven from Tirumungalum. Of the whole number, thirty-seven have been professors of religion; three have run away; four have been expelled for improper conduct; eight have been removed by parents or other relatives; ten have been dismissed without any fault on the part of the scholars; and seventeen have graduated; leaving fifty-one, the number at present connected with the seminary. Of the class which graduated in May last, nine (out of eleven) were members of the church. None of the class of eleven which entered at the same time, were professors of religion. Of the whole number who have been in the seminary, thirty-five have had heathen parents, thirty-four Protestant, and twenty-three Romanist.

All of the class which has recently graduated, (with the exception of two, who have gone to Madras,) are in the service of the mission. They were not so mature in their character, or so far advanced in their studies, as the class which preceded them. That class was much better fitted for entering the seminary than any succeeding one. In this respect there has been a gradual falling off in the qualifications up to the present time; though this has arisen from circumstances beyond our control. It is very desirable not only that those who enter the seminary should be better fitted, but also that they should remain here for a longer time than we have yet been able to retain them. This, we hope, will gradually regulate itself, as the number of classes is increased. There are at present but four classes; so that if the present first class is retained two years, while a new one is added each year, there will be in 1849 five classes. If the number should be increased to six, one class might graduate each year, and still the course of study might continue for six years. This might be as long as it would be desirable for the students to remain in the seminary, if each class were well fitted for entering the institution.

The native teachers have been very faithful in the discharge of their duties; but I have to regret that their time is so much occupied in instruction, as to leave scarcely any for their own improvement. In addition to other duties, each of the teachers preaches in turn, once on every Sabbath, besides holding private religious meetings frequently with the students, over whom their influence is, I think, of a very beneficial character.

Object of the Seminary—The Tondiman Rajah.

The policy of the mission in respect to the seminary, as explained in the following paragraph, is sustained by unanswerable arguments. The appropriate design of such an institution is to train up a native agency, and not to provide candidates for government service.

We have not been particularly desirous of bringing the seminary to the notice of the European community; for although that would be desirable, were we to a great extent dependent upon Europeans for funds, or were it our object to educate young men without particular reference to their becoming assistants in our missionary work, we think that in our present circumstances this is undesirable. We do not wish our students to look forward to government service as the reward of their success. For this reason we have had no public examinations. We have, however, had repeated visits from gentlemen in the government service, whose feelings have been enlisted in favor of our operations. The late Collector, Mr. Blackburne, always felt a deep interest in the seminary, as well as in our other educational plans; and constantly endeavored to awaken the same interest in the minds of others.

He recently induced the Tondiman Rajah to visit the seminary, as also the girls' school in Madura, that he might see the advantages of education, and be led to favor its extension among his own people. He was accompanied on his visit to the seminary by most of the European gentlemen and ladies then in Madura, besides a large number of his own officers and followers. After witnessing some experiments in electricity, &c., he visited the seminary, where the first class of boys were examined in some of their studies, the gentlemen present taking a part in the examination. The Rajah, as well as the rest of the company, seemed much gratified with all that he saw; and I hope an impression was made which may lead to his doing something for the education of his own subjects.

The Bible in Government Schools.

The subjoined remarks show that the same questions are coming up in India, in regard to the use of the Bible in schools, which have occasioned so much discussion in this country.

Just at the present time the subject of native education has come very prominently before the public. This has arisen in connection with a minute on the subject of government schools, by the Governor of Madras, in which he advocates the introduction of the Bible as a reading book in those schools, leaving it optional with the students to read in it or not. This has called forth a torrent of opposition, which has been awakened and directed to a great extent by certain Europeans at Madras who are bitterly hostile to the propagation of Christianity among the natives. Influenced by these European leaders, the natives exclaim against the measure as a direct effort at proselytism on the part of government. By some it is asserted that no respectable native would go to such such schools; by others that a rebellion would result from carrying out such a measure; although it is well known that mission schools, in every part of the country, are filled with scholars of all castes, the Bible being regularly used in them, and with the direct object of conversion openly avowed. In Ceylon the Bible is used as a school-book in the government schools; and the same thing might be done here without arousing opposition from the natives, were they not led on by men who, though bearing the name of Christians, are in fact more bitter opponents of the gospel than the heathen themselves.

There are, however, some decided friends of evangelical Christianity, who do not regard with favor the introduction of the Bible at present into government schools, on the ground that most of the teachers of these schools are not only not pious, but decidedly irreligious; and consequently being without efficient superintendence, they might do much harm by their open hostility to the Bible, or their ill suppressed ridicule of its most sacred doctrines. I do not attach much importance to this objection, though it is brought forward honestly; nor should I fear any evil result from carrying out the recommendations of the Governor's minute. Even if this has been forbidden by the supreme government, as is reported,

the discussion will do good; the Bible will win its way in spite of all opposition, and will work its appropriate effects in the salvation of the people.

Caste in the Seminary.

Since writing the above, my attention has been painfully called to another subject, which forms one of the greatest obstacles to the progress of the gospel in this country. Various circumstances which have occurred at Madras, and at some of the stations of this mission, have caused the subject of caste among native Christians to be much discussed for some months past. The excitement on the subject has been very great; and, as a matter of course, it has found its way into the seminary. Much bad feeling existed, though it was concealed until a short time ago, when I had occasion to send a low caste servant to the seminary kitchen. He was ordered by one of the students to stand at a distance from the kitchen, as he was a pariah. The next day this was repeated, and in such a way as to show that the boys had determined to take a position on the subject of caste which could not be allowed. It was necessary, therefore, to take a decided stand at once; and I insisted upon the servants going into the kitchen, telling the students, at the same time, that I should insist upon sending whomsoever I pleased into every room connected with the seminary, whenever I had occasion to do so. Much disturbance was the consequence, and eleven of the students ran away, of whom six have returned. Some others will probably leave from the influence of heathen or nominally Christian friends, but I cannot but hope that good will result in the end from this foolish out-break. As the fears of the native caste Christians are all aroused, they will doubtless combine together to uphold their cherished customs; and we shall need much both of prudence and grace to enable us to take just that course which shall most redound to the glory of God.

Cherokees.

OBITUARY NOTICE OF MRS. BUTTRICK.

The death of Mrs. Buttrick was announced in the October Herald. The materials are not at hand for an extended notice of this event; but a few incidents in her life, particularly its closing hours, will be interesting to the reader.

Mrs. Buttrick, the daughter of Jonathan Proctor, was born at Ipswich, Massachusetts, on the 1st of February, 1783. She became hopefully pious at Henniker, New Hampshire, in 1810; and she joined the church at Hopkinton, New Hampshire, then under the pastoral care of Rev. Ethan Smith, near the close of the same year. Having previously spent considerable time in teaching, she proceeded in 1823 to Hightower, then a station of the Board among the Cherokees, within the chartered limits of Georgia; her name first appears in the Annual Report of 1824. In 1827 she was married to Mr. Buttrick, who had then been connected with the same mission about nine years. Mr. and Mrs. Buttrick continued their labors at different stations among the Cherokees on this side of the Mississippi till the autumn of 1838; and in the spring of 1839 they arrived at Fairfield, one of the stations of the Board beyond the Mississippi. They have since resided most of the time at Mount Zion; but Mrs. Buttrick's death occurred at Dwight.

The health of Mrs. Buttrick became somewhat impaired in the fall of 1846; but no danger was at first apprehended. Subsequently, however, it appeared that a complicated disease was slowly taking down her earthly house, preparatory to her introduction to her heavenly home. Still it was not till August 3, that death put an end to her trials and her sufferings. Her departure was quiet and peaceful. "We waited," says Mr. Buttrick, "in deathlike silence, to hear her breathe again; but she was over Jordan already. That struggle which we had so long feared, proved apparently to be no struggle at all."

Not long before her death she was permitted, with her husband, to commemorate the dying love of Christ, in the retirement of her sick room. She appeared to be greatly revived and refreshed by this service. "We had," says Mr. Buttrick, "a melting season at the foot of the cross, while contemplating the infinite love of our divine Redeemer. There we wept alone, at the remembrance of such a Savior, who came to seek and to save such lost sinners as ourselves."

In describing her last hours, one of her female associates writes as follows: "As she went on from day to day down to the verge of the grave, the joy of the Lord was her strength. All was peaceful, joyful. The Savior was magnified and honored, and he made her bed of death honorable, glorious; so that we are enabled to say, with the most heartfelt confidence, not one good thing has failed, which God has promised to the believer. On the Monday morning previous to her death, she awoke with a sweet consciousness that it was the day of concerted prayer; and she broke out in a strain of thanksgiving, that God had spared her to join once more in the general prayer of his church on earth."

Alluding to the Christian character of Mrs.

Buttrick, the same individual says: "It had been maturing during twenty-four years of severe discipline among this dark-minded people. New traits were constantly developed, and she was daily assimilating more and more to the image of Christ. Her communion with God was made evident; for she 'took root downward, and bore fruit upward.' I have no reason to suppose that she had during this sickness any painful conflicts, or any doubts as to her acceptance with God. Her confidence was unshaken. She knew in whom she had believed; and gratitude seemed to be the prevailing emotion of her soul, though she appeared to herself unspeakably vile, and as deserving the unmingled displeasure of God. She had a clear view of her situation; and her intellect was unimpaired till she lost all consciousness in the lethargy that preceded her death. A short time before this event took place, I was standing by her bed-side, with Mrs. Orr, when she remarked, quite audibly, 'I have done with the world; I am dying.' This was the last time I was to hear her voice on earth."

Proceedings of other Societies.

Foreign.

WESLEYAN MISSIONS IN THE FEEJEE ISLANDS.

It is doubtless known to the readers of the Herald, that the English Wesleyans have a mission among the ferocious and degraded inhabitants of the Feejee Islands. In the midst of trials and discouragements, such as hardly any other missionaries have ever been called to encounter, they report some tokens of the divine favor. Many of the natives have been gathered into Christian churches; and the influence of the gospel is becoming more and more widely diffused.

The subjoined extracts from letters written by several of the missionaries stationed in that field, and published in the Wesleyan Missionary Notices, will give some idea of their labors. Rev. Mr. Watsford, in a communication dated Ono, October 6, 1846, writes as follows:

We do not, and we cannot, tell you what we know of Feejeean cruelty and crime. You have heard much; but, after all, you have not been told one half. Every day we hear of murder and bloodshed, and every fresh act seems to rise above the last. There have been some great monsters in Feejee. A chief at Rakeraki had a box, in which he kept human flesh. Legs and arms were salted for him, and preserved in this box. If he saw any one of his friends who was fatter than the rest, he had him or her killed at once, and part roasted and part preserved. The people say that he eats human flesh every day. At Bau, the people keep human flesh, and chew it as some do tobacco. They carry it about with them in their clothes, and use it in the same way as tobacco. I heard of an instance of cruelty the other day, from one of our teachers, that surpassed every thing I have heard of the kind. A canoe was wrecked near Natawar, and many of the people swam to the shore. They were taken by the Natawar people, and ovens were at once prepared in which to cook them. The poor wretches were bound ready for the ovens, and their enemies were anxiously waiting to devour them. They did not club them, lest any blood should be lost. Some could not wait until the ovens were heated, but pulled the ears off the wretched beings, and ate them raw. When the ovens were ready, they cut them up very carefully, placing dishes under every part to catch the blood; and if a drop fell, they licked it up off the ground with the greatest greediness. While the poor wretches were being cut in pieces, they pleaded hard for life; but all was of no avail; all were devoured by the cruel cannibals. But time would fail to tell a part of what we could relate; but the worst will yet remain concealed. Enough is known to make every heart feel and deeply mourn.

Amid all the darkness, the cruelty, the cannibalism, by which we are surrounded, our hearts are cheered by the conversion of some to the Lord; and it is a pleasing and cheering fact, that those who formerly were the worst of the Feejeeans, have been among the first to embrace the gospel of Christ, and many of these have been converted to God. I allude to the people of Viwa. The chief, Elijah, is a good man. He is one of the best men I have met with in these islands. He is a determined man, and will be very useful. He was formerly a cruel cannibal; but the lion has become a lamb, and a little child may lead him. He has suffered the loss of all things for Christ. He has literally given up all, and he seems willing to do anything or suffer anything for Jesus Christ. What has been done encourages us in our work. Jesus shall reign.

Rev. Thomas J. Jaggar, writing from Viwa, October 7, 1846, employs the following language:

Since I last wrote, the Lord has continued to visit us, and to give us repeated evidences of his love. The public services are very refreshing seasons to our souls. Much hallowed feeling characterizes our waiting upon God; many of our people hear instruction to profit, and are growing in good things. Over

some of them we can with confidence rejoice. We praise the grace of God in them, and are much encouraged to devote ourselves more fully to his blessed service, who has condescended to use us as instruments of good in these ends of the earth.

You will become acquainted with our increase during the year, in the district documents now forwarded. Our numbers are continually increasing. A Sabbath seldom passes away without some bowing the knee to Jehovah, and thus becoming professing Christians; for, however long the Feejeeans may hear instruction, they do not renounce their false gods until they bow themselves in a religious act before the Lord. They thus publicly are initiated, and from such time regularly attend the ordinances of worship, and are reckoned as *lotu*. They directly make application for a spelling book, and take their place in the school.

Since my last letters to you, the Queen of Rawa, and three of her children, and Tuidreketi's mother, renounced heathenism. They were joined by one of Qaranigio's wives and child, who are residing at Bau, having been taken prisoners in the war, and by several of their attendants, and one or two other ladies from Rawa. They had been living here some time, in consequence of the illness of the late King of Rawa's little boy, for the purpose of being on the spot, where English medicine and attendance could be given. After the chief of Bau returned to Bau from Somosomo, the Queen of Rawa and her party returned to Bau. The child, however, grew weaker, and a few days since died; but it is very gratifying to me to be able to state that no one was strangled on the occasion.

We are happy in our work, as well as in each other. We are stimulated afresh by the serious consideration of the zeal and exertions of the emissaries of the Romish Church, who have already planted their footsteps on Feejeean soil, and are endeavoring, by a system of deceit and lies, to gain converts. They use every artifice, and shrink at nothing, if they can thereby further their designs. The fact of the papists residing in Feejee, and commencing their operations in one of the strong holds of Protestantism, is a loud call for our exertions and redoubled zeal, and for the awakening efforts of the church at home to bestir herself, and come forward "to the help of the Lord, to the help of the Lord against the mighty." I am, notwithstanding, encouraged; for we have the truth on our side, and my heart beats with joy when I anticipate the not far-distant period when the Christians in Feejee shall have the whole New Testament in their own tongue put into their hands. This is the weapon which, wielded, will turn the enemy to the gate. Give us, British Christians, give us, English Methodists, your assistance in this important, yea, all-important part of our work. The assistance we ask is your fervent, and ceaseless, and believing intercessions at a throne of grace for the preservation of our lives, necessary gifts for our work, and, above all, grace 'to walk worthy of the high vocation wherewith we are called.'

Another missionary, Rev. Richard B. Lyth, in a letter dated Viwa, November 2, 1846, speaks as follows:

My late valued colleague, Mr. Calvert, will have given you all needful information concerning our work in the Lakemba Circuit; so I shall content myself with saying but little on this head. Our cause is prospering in that place. There has been a gracious outpouring of the Spirit at the towns of Wathewathe and Waitambu. Mary Jane, the wife of Zephaniah Lua, chief of Wathewathe, and daughter of the King, has been soundly converted. Immediately after the blessed change, she went to the King and besought him with filial importunity at once to embrace religion, stating that she had just now found its reality. About forty persons, mostly members, have obtained good in this revival; and several of them (I cannot speak particularly) know that they are now the children of God by faith in Christ Jesus. This is cause for heartfelt gratitude; and particularly so as it occurred at the time when the papists were making great exertions, and had received an accession of from twelve to twenty proselytes.

Some of the people of Nayau and Thethea, two heathen islands, have renounced heathenism, and desire teachers to be sent to instruct them in Christianity. Those of Nayau were induced to turn by witnessing the good conduct of some Tongese and Samoan Christians, whose canoe, having drifted to Feejee, touched at their island. The Committee will rejoice to hear that Benjamin, our head teacher at Samoa, with his party, were the persons whose regard for the Sabbath and general good conduct had won the hearts of the Nayans. They were drifted when on their way to the Tonga group from Samoa.

As we touched at Somosomo, on my way to the district meeting, and remained there a week, I had an opportunity of seeing the state of that mission. The Natawa war was just ended, and the warriors had left Somosomo to return to their own lands; so that now the long talked of time for their embracing Christianity had arrived. Not that such promises are at all to be depended upon. I found Tuilaila and people in their usual state of mind; the former perfectly unconcerned about religion, and the people as afraid as ever of their chief. The brethren were laboring under discouragement, and themselves and families suffering in their health, partly from the unhealthiness of the place, and partly from want of suitable food. I felt much for them. There was an evident fear in the minds of the chiefs that the missionaries were about to be removed. As soon, therefore, as the mission ship hove in sight, a consultation was held, and it was proposed that a boy, a son of Tuilaila, should *lotu*, for the purpose of securing the coun-

tenance of the missionaries; for, although they do not like our religion, they like our knives and hatchets. This showed a wretched state of mind. My conversations with Tuilaila resulted in nothing definite. As to himself, he has no desire, and, I fear, no intention, to cast off heathenism. Some of the younger chiefs would probably be of a better mind, if they durst think for themselves. I conversed with several, and found them more serious on the subject than usual. Upon the whole our prospects at Somosomo are dark and discouraging.

A letter from Mr. Hunt, dated Viwa, November 6, 1846, contains some additional intelligence:

At Viwa we have had much of the presence of God in our meetings of late. The spirit of prayer has been poured upon us, which, we know, is a token for good. As many appeared to be concerned for salvation, we determined last week to commence a penitent meeting on a Saturday night, and to invite all those who felt a desire for salvation. The time of meeting arrived, and a good congregation assembled. After singing and prayer, the object of the meeting was stated, and the people were exhorted to pray without being called upon by name, and to pray short and to the point. One of our oldest and calmest members commenced, and prayed with great feeling. Another followed with increased feeling; and the sacred influence increased as the meeting proceeded; so that long before its close nearly all the people were praying together. As they had never seen any thing of the kind before, there could be no deception in the case. It was evident that the hand of the Lord was among them. Many were pricked to the heart, and cried in agonies for mercy; and some were enabled to believe in the Lord Jesus Christ, and were made happy in a consciousness of their acceptance with God through him. Then they prayed for others with amazing fervor; and thus the holy fire spread. The meeting was not long; but the sacred influence remained with the people, until most of them were converted.

To describe what followed is impossible. Some of the worst cannibals in Feejee were suddenly seized with the most powerful conviction, and a sight of their state and danger threw them into the most awful agonies of sorrow. They wept and wailed most piteously; and some were so agitated, as to require several men to prevent them doing themselves and others bodily harm. Yet there was nothing foolish in what they said. They bewailed their sins, and prayed for mercy in a manner which astonished us.

Some of them had but very lately abandoned heathenism; yet their knowledge of the gospel, and the propriety with which they expressed themselves in prayer, would have done credit to a person who had been born and educated in a Christian country. Were they not taught of God? What some of them had long heard without much apparent effect, was now of the greatest use. Conversion to God is the only proper means for making theological knowledge practically useful. I never saw this truth so clearly illustrated as in the case of some of the older members of our society in Viwa. We had long mourned over their apparent inability to understand the plan of salvation by simple faith in Jesus. Their class meeting statements showed a defective experience; they were, in fact, servants, not sons, of God. Now the difficulty was removed by the faith-inspiring Spirit. His inspiration made all easy, and his testimony to the fact of their acceptance, made all clear and satisfactory. At the end of five or six days we visited the whole of the people, for the purpose of learning their state; and we found upwards of seventy who had found peace with God. Some of our people visited the out-stations in this circuit on business, and took the sacred fire with them; so that when we paid our regular visit to them, we found them fully prepared, not merely for the ordinances of baptism and the Lord's supper, which we went to administer among them, but for the salvation of which these are but the signs and symbols. We had, indeed, a blessed spiritual visit. Many times, when administering the Lord's supper, the people were so overwhelmed with the power of God, that they could scarcely receive the elements. Let men deny our right to administer the sacred ordinance, so our Master and Lord honors us with his special presence, and makes it the means of salvation to those who receive it at our hands!

Our societies have increased in number about two hundred during the year; but our increase of numbers gives but a poor idea of the extent of the good work. Those who have had a name to live, but were in reality dead, have been quickened; and, indeed, all have partaken more or less of the blessed boon of saving grace.

During part of the revival the Bau chiefs threatened the Viwa Christians with everything fearful; and, indeed, they appeared determined to root out Christianity from every place where they had any influence. Our teacher was sent away from Ovalau; and other persons who had embraced Christianity in places connected with Bau were obliged to leave their homes, and come to reside at Viwa. A Bau chief who was favorable to Christianity, was sent to Viwa, where he became a Christian, and is now meeting in class. The storm appeared to be gathering, but it burst in blessings on our head. We were delivered by our God; and now the persecution appears to have ceased, and the word of the Lord continues to grow.

It will not be imagined that, now the greater part of the people of Viwa, and some other places, are truly converted, our work is accomplished. No; they require all the attention of children. They are children in two respects. They know but little more than children on many subjects; and they are but babes in Christ. Again; but few, comparatively, even of our profes-

sing Christians, are clear in their experience. Perhaps four hundred during the year have obtained remission of sins in various parts of the group. Many more have professed; but even if all are truly saved who profess to be, a great many remain who are not. We want a perpetual revival, and one which will reach the heathen. For this we entreat your prayers, and the prayers of the church of God.

CHURCH OF ENGLAND MISSIONS IN SOUTHERN INDIA.

The Bishop of Madras having been obliged to visit his native country for the restoration of his health, he was requested to preach a sermon in behalf of the Church Missionary Society. With this request he complied in Winchester Cathedral, June 10. From this discourse the following extract is taken:

I owe the society much. For it has long maintained in my own diocese, as well as in the other dioceses of India and in that of Ceylon, many faithful men, very dear to my heart; men who have hazarded, and are daily hazarding, their lives for the Lord Jesus; men who labor onward cheerfully, lovingly, and full of faith, and of good works the fruits of faith, against difficulties and obstacles, of which it is scarcely possible for one, not practically acquainted with them, to form a just estimate. Let me not, however, be misunderstood. I am not speaking of bodily privations and sufferings; and I tell you plainly, that so long as it please God to continue to him health and strength, the missionary in India (the only country of which I am privileged by experience to speak) is as free from them as the parish curate of England. But I speak of cares, anxieties, and responsibilities, peculiar to, and inseparable from, his calling to labor in a heathen land; I speak of unmitigated disappointments, when he might reasonably look for some success; I speak of ground broken up, and good seed sown, and yet of the ground proving utterly unproductive, and of the seed utterly perishing; and, instead of bringing home with joy the sheaves to the Master's barn, a going forth to his labor from the morning till the evening, weeping. I refer also to neglect and heartless indifference, aye, and even slanders on the part of some of his countrymen and fellow-exiles, where he has a right to expect, and ought to find, brotherly love and brotherly aid. These things, and such as these, are the missionary's trials, and sorrows, and sufferings; and they grieve him to the heart, because they impede him, though, thanks be to God, they cannot hinder him, from preaching the gospel to every creature whom his voice can reach, and his character and example can influence. And, brethren, I can confidently assure you that the missionaries of the Church Missionary Society in India do preach the gospel to the natives, whether baptized converts, catechumens or heathen, freely and fully. They never shun to declare unto them the whole counsel of God. By God's providence I have already been permitted to dwell in India for eight years and a half; and, during the whole of that period, I have lived with the society's missionaries on the most intimate terms of open-hearted confidence and brotherly love. I have shared with them in their trials; I have joined with them in blessing God for the measure of success that he has vouchsafed to them; and I heartily wish that the friends and the opponents of the missionary cause—and all are, in fact, its opponents who are not its cordial friends—could witness, as I have witnessed, what has been done, and what every day is bringing forth, in Tinnevelly, Travancore, and Krishnaghur. Then would you, the friends of the missionary cause, join with me in thanking God, and would take courage for renewed prayers and renewed exertions; whilst they of the contrary part would be ashamed, having no evil thing to say of it.

Follow me, then, dear brethren, in your hearts, to the sandy plains of Tinnevelly. It is to no imaginary land of promise that I would lead you. I would show you a large, well-built, and well-arranged church; a modest, yet convenient and comfortable parsonage; a roomy, yet crowded school-house. I would show you seven hundred, or it may be eight hundred, native Christians, prayer to God through Christ in their mouths, and, I verily believe, faith in their hearts, as in the lowliest attitude of humble adoration they confess themselves to be, as we all are, miserable sinners, receiving from their native minister, their own countryman, the assurance of God's pardon for Christ's sake to all who truly repent. I would show you the same aged servant of Christ faithfully administering the sacraments, and faithfully preaching his word. And he is but one of many, English, East Indian and native, equally devoted as himself, who are maintained in India by the society whose cause I advocate. An equally interesting and important fact is the dissemination of true scriptural knowledge through the instrumentality of the society's schools. I have frequently, repeatedly, elicited from the native school boys and school girls of India as clear a statement of the articles of the Christian faith, and of the leading facts of the history of Christianity, supported by apposite texts most readily cited, as you, my reverend brethren, could obtain from your school children in any of the best regulated parish schools of England. The society's missionaries are indeed all that I could wish them to be; they are worthy of their office, and missionaries indeed.

But, brethren, India wants many more such missionaries. The society is seeking for them, the Church prays for them, the great Head of the Church demands them. During the time that I have presided over the diocese of Madras, the number of the

society's missionaries has indeed been more than doubled; and my last public act, previously to my departure for a season from my diocese, was to ordain five additional deacons, three of them natives, and to admit another native, together with an Englishman, to the order of priesthood, all of whom are maintained by the society. But yet, believe me, or rather call to mind the map of India, the society needs many more for India alone. In my own diocese we have fifty missionaries appointed there by our two Church societies for the conversion of the heathen, and fifteen millions of Hindoos and Mohammedans; one, therefore, to every three hundred thousand!

Miscellanies.

NEW WORKS RELATING TO MISSIONS.

A Residence of twenty-one years in the Sandwich Islands; or the civil, religious and political History of those Islands; comprising a particular View of the Missionary Operations connected with the Introduction and Progress of Christianity and Civilization among the Hawaiian People. By Hiram Bingham, A.M., Member of the American Oriental Society, and late Missionary of the American Board. Hartford: Hezekiah Huntington. New York: Sherman Converse. 1847, pp. 616.

This is a history of the Sandwich Islands mission by one of its pioneers. It is not merely a narrative of the most remarkable transformation which has been effected among a heathen people, in modern times; but it is drawn up by one who was an actor in the scenes which he describes. Hence no perplexing questions arise in our minds, as to the way in which the author became cognizant of this or that incident; but we proceed from chapter to chapter, with an undisturbed conviction that what we are perusing is authentic and true.

Nor is this all. Mr. Bingham's position qualified him, above all others, to speak of some of the most important events which have occurred at the islands. He was stationed at Honolulu from the commencement of the mission, and was, consequently, brought into immediate contact with the principal personages in the Hawaiian Archipelago. Liholiho, Kaahumanu, Kamehameha III., and the leading chiefs, he has known well; to many of them, indeed, he has sustained the relation of spiritual guide and teacher. This, it will be seen at once, is a matter of very great importance, when we are trying to make ourselves acquainted with those political changes, (and especially the reasons therefor) which have had so much influence upon the prosperity of the nation.

This volume, then, may be regarded as a storehouse of facts illustrating the history of the Sandwich Islands since 1820. As such it cannot fail to be read with interest and profit by all who love to contemplate the progressive improvement of their fellowmen. Two or three extracts will give an imperfect idea of the general character of the work. The first of these extracts exhibits the principles on which the Hawaiian language was reduced to writing.

The variety of vowel sounds in the language is small; but, small as it is, the recurrence of vowel sounds in speaking it is much more frequent, in proportion to the consonants, than in the English; the proportion in the latter being about two vowels to three consonants, and in the former, three to two. To one unacquainted with the language it would be impossible to distinguish the words in a spoken sentence; for in the mouth of a native a sentence appeared like an ancient Hebrew or Greek manuscript, all one word. It was found that every word and every syllable in the language ended with a vowel; the final vowel of a word or syllable, however, is often made so nearly to coalesce or combine with the sound of the succeeding vowel, as to form a dipthongal sound, apparently uniting two distinct words. There are, on the other hand, abrupt separations, or short and sudden breaks, between two vowels in the same word. The language, moreover, is crowded with a class of particles unknown in the languages with which we had any acquaintance. There were also frequent reduplications of the same vowel sound, so rapid, that by most foreigners the two were taken for one.

To avoid all arbitrary spelling, all silent letters, and the representation of the same monosound by several different letters, and many sounds by the same letter, as in the English, seemed to be due even to the philosophy of the unlettered Hawaiians. To make the spelling and reading of the language easy to the people, and convenient to all who use it, was a matter of great importance, almost indispensable to our success in raising the nation. It was, therefore, a part of our task to secure to the people a perfect alphabet, literal or syllabic, of all the sounds which were then in use, and which would need soon to come into use in the progress of the nation. Those who had attempted to write the names of places and persons in the Islands, had materially failed, even in the most plain and common. No foreigner or native at the Islands could illustrate or explain the peculiarities and intricacies of the

language. Though we obtained a few words and phrases from Wm. Moxley and others, we found the dialect in use by foreigners often materially misled us, so that none could be trusted as to accuracy; and it required time to detect and unlearn errors. In the oft recurring names of the principal island, the largest village, and of the king of the leeward islands, "Owhyhee," "Hanaroorah," and "Tamoree," scarcely the sound of a single syllable was correctly expressed, either in writing or speaking, by voyagers or foreign residents. Had we, therefore, followed the orthography of voyagers, or in adopting an alphabet made a single vowel stand for as many sounds as in English, and several different vowels for the same sound, and given the consonants the ambiguity of our *c, s, t, ch, gh*, &c., it would have been extremely difficult, if not impracticable, to induce the nation to become readers in the course of a whole generation, even if we had been furnished with ample funds to sustain in boarding schools all who would devote their time and labor to study.

Have not American philanthropists sufficiently demonstrated, in the course of two centuries, the difficulty of inducing the aboriginal tribes of this continent to use our literature, and is not our anomalous, intricate, and ever dubious orthography a prominent cause of failure? But the philosophical syllabic alphabet of the sagacious Guess, enables the men, women and children of his tribe to read their own language with facility.

Aiming to avoid an ambiguous, erroneous and inconvenient orthography, to assign to every character one certain sound, and thus represent with ease and exactness the true pronunciation of the Hawaiian language, the following five vowels and seven consonants have been adopted:—*a, e, i, o, u, h, k, l, m, n, p, w*. These twelve letters, and possibly eleven, omitting either *u* or *w*, will express every sound in the pure Hawaiian dialect. The power of the vowels may be thus represented:—*a*, as *a* in the English words *art, father; e*, as *a* in *pale*, or *ey* in *they; i*, as *ee*, or *i* in *machine; o*, as *o* in *no; u* as *oo* in *too*. They are called, (so as to express their power by their names,) *Ah, A, Ee, O, Oo*. The consonants are in like manner called by such simple names as to suggest their power; thus, following the sound of the vowels as above, *He, Ke, La, Mu, Nu, Pi, We*.

The slight variation in quantity, though not in quality, of sound in the vowels requires no mark of distinction, any more than in the variation of the sound of *a* in the English words *art* and *father*. Here the quantity may differ slightly, though it is not necessary to put a distinctive mark, or make a different character.

In the few dipthongal combinations *ae, ai, ao*, and *au*, whether more close or more open, each letter retains its original monosound. *A-i*, when sounded in quick succession, resemble the sound of the English pronoun *I;* and *a-u*, in quick succession, the sound of the English *ou* in *loud*; so the Hawaiian word *hau* (hibiscus) resembles the full, round, English interrogative *how*. In the name of the island, second in size in the group, whether pronounced Mau-i or Ma-u-i, there is no such difference as to cause a mistake in a native hearer.

Consonants are not doubled, and never end a word or syllable. Double or triple vowels are never used to express a single sound, and where they occur, are sounded separately, as *a-a, e-e, i-i, o-o, u-u*. The accent being generally on the former, the latter is a sort of echo, as in the name Ha′-a-li-i-o, but sometimes the reverse, as Ka-a′-hu-ma′-nu.

The convenience of such an alphabet for the Hawaiian language, undisturbed by foreign words, is very obvious; because we can express with simplicity, ease and certainty, those names and phrases with the sound of which former voyagers were utterly unable to make us acquainted by English orthography. Though it were possible to spell them with our English alphabet, it would still be inconvenient. A few names may illustrate the reasons for our new orthography.

The Old.	*Corrected in English.*	*The New, or Hawaiian.*
Tamaahmaah,	Kâh-mā′-hâh-mā′-hâh,	Ka me′ ha-me′ ha.
Terreioboo,	Kâh-lâh′-nў̄-ō-poo′oo,	Ka la′ ni o pu′u.
Tamoree,	Kâh-oo′-moo âh-lee′-ee,	Ka u′ mu a li i.
Owhyhee,	Hâh-wў̄e′-ee,	Ha wai′ i.
Woahoo,	O-âh′-hoo,	O a′ hu.
Attooi,	Cow′ eў̄e′,	Kau′ ai′.
Hanaroorah,	Hō-nō-loo′ loo,	Ho no lu′ lu.

The name of the largest and most frequented village in the group had three *a's* in three distinct syllables, though no sound of *a* belongs to the name. Shipmasters and learned men agreed in calling the king of Kauai and his son in America, Tam′oree, a name of three syllables, with only three vowel sounds, and making the *m* the final and emphatic letter of the first syllable; whereas the *m* should commence the third syllable, and the name contain six vowel sounds in six distinct syllables, for it is composed of a significant phrase of that length, and is, unabridged, *ka*, the; *u-mu*, oven or pit for baking; and *a-li-i*, chief or king, here expressive of the thing to be baked; thus, Ka-u-mu-a-li-i, the-chief-baking-oven.

It could hardly be possible to write any language in the world with a more simple or limited alphabet, and at the same time equally intelligible to the children who use it. A syllabic alphabet of ninety-five cha-

racters would have been tolerably convenient for all native words, but not so simple or convenient as the alphabet adopted.

There were some difficulties to be encountered in distinguishing several consonant sounds, and to determine which of two characters in the Roman or English alphabet to adopt for certain sounds, that appeared somewhat variable in the mouths of the natives. The following appeared sometimes to be interchangable :—*b* and *p*, *k* and *t*, *l* and *r*, *v* and *w*, and even the sound of *d*, it was thought by some, was used in some cases where others used *k*, *l*, *r*, or *t*. For purely native words, however, *k*, *l*, *p*, and *w* were preferred.

Though five vowels and seven consonants would well express the Hawaiian language, unmixed with foreign terms, yet there were reasons for introducing other letters abounding in kindred Polynesian dialects, and in the names of persons, places, and things in other countries, with which the Hawaiians needed to become acquainted. Eleven or twelve letters must be too limited to be the representatives of general knowledge. To preserve the identity of foreign or Scripture names, was deemed of some importance. We could not, in good conscience, throw out every consonant in the names of Obed, Boaz, Ruth, David, Ezra, Russia, and Gaza, and nearly all out of such names as Sabbath, Christ, Moses, Joseph, Boston, and Genessaret, simply because such consanants could be dispensed with in writing the words familiar to the people. The following additional consonants, therefore, were adopted: *b*, *d*, *f*, *g*, *r*, *s*, *t*, *v*, and *z*. These form the third class of letters in the Hawaiian alphabet, which is arranged according to ease and importance, allowing the native pupil to learn to spell and read pure native words first.

Compound consonants, recommended by J. Pickering, Esq., for writing the Indian languages, are not adopted in the Hawaiian, though the basis of his alphabet, in respect to vowel sounds, is followed. C, J, Q, X, and Y we omit. To preserve the identity of a foreign name embracing a compound consonant which cannot well be omitted, we take the more important or practicable part of the power—as *p*, for *ph* or *phi*; *t*, for *th* or *theta*; *k*, for *ch* or *chi*, &c. When two consonants joined in a foreign word, need both to be preserved, we interpose the vowel *e*, and after a final consonant add usually the vowel *a* as Bosetona, for Boston.

Sibilants and compound consonants are exceedingly difficult, if not impracticable, to the unlettered Hawaiian. Had we made the Hawaiian people, as we found them, pass through the Israelitish ordeal of distinguishing and pronouncing correctly the words *Sibboleth* and *Shibboleth*, to save their lives, it is not probable that one in a thousand would have succeeded, even if each had been allowed a whole day, with patient instruction, in the trial to adjust and control the vocal organs right.

Pronouns—personal, relative, and adjective—have no distinction of *gender*; but *number* in the personal pronouns we found to be distinguished with a philosophical precision which surprised us. For instance, there are, in the first person, four plurals, or two duals and two plurals: *kaua*, thou and I; *maua*, he or she and I; *kakou*, we, more than two, the party speaking and the party addressed; and *makou*, we, more than two, but excluding the party addressed. Here are four nicely distinguished classes, each of which is in English, less definitely represented by the word we. But I must not here detain the reader with extended remarks on the structure of the language.

Mr. Bingham describes an incident in the life of Kapiolani, which had an important bearing upon the mission, as follows:

At the close of September in 1824, soon after the Kauai war, Naihe and Kapiolani made an excursion to Kau to spend a few months there, both for the purpose of collecting sandal wood and promoting the cause of instruction. As they were about to launch their canoes from Kaawaloa in the midst of a concourse of their people, at their desire, Mr. Ely led them in prayer, invoking the divine guidance and protection for these friendly chiefs and their company, and those who remained at the station.

After their return to Kaawaloa, the missionary zeal of Kapiolani became still more apparent, and she sought new opportunities to favor our work. The missionaries at Hilo suffering privations, and failing to be cheered on by the co-operation of the local authorities, who had not yet aspired after the blessings of civilization or Christianity, excited the sympathy not only of fellow-laborers, but of Kapiolani. She compassionated too those of her countrymen, who in their darkness still regarded with superstitious reverence the gods of the volcano, and other false deities. To trample on the pretended authority of such deities, as well as to encourage the missionaries, she made a journey of about a hundred miles, mostly on foot, by a rough, forbidding path, from Kealakekua to Hilo.

The more effectually to break the spell which held many of the people in superstitious awe, in reference to the volcano, she proposed to visit (on her inland route) the great crater of Kilauea, the pretended residence of Pele, and to set at naught her *tabus*, and disturb her fires. She was strenuously opposed in this design. Some having apprehensions that she might bring into contempt the regard which they from their ancestors cherished for the honor of Pele, and others apprehending danger to her person, attempted to dissuade her from violating the long acknowledged *tabus* of the Hawaiian Vulcan. Even Naihe, not having his mind yet wholly freed from the shackles of superstition, was unwilling to do what she proposed to do, and felt an indefinable repugnance to her exposing herself thus. Reasoning as well as she could with her

husband and others, whose sincere regard for her safety she did not doubt, she perseveringly pursued her course.

In approaching the region of the volcano, she was met by a prophetess claiming authority from the veritable deity. This haughty female warned her not to approach the sacred dominions of Pele, and predicted her death through the fury of the god, should she make an invasion with the feelings of hostility and contempt which she professed. "Who are you?" demanded Kapiolani. "One in whom *ke akua* dwells," she replied. "If God dwells in you, then you are wise and can teach me. Come hither and sit down." After some urging she complied. Refreshments were kindly offered her; but in the haughtiness of her assumed dignity as a supernatural being, she said, "I am a god; I will not eat." She held in her hand a piece of bark cloth. "This," said she, "is a *palapala* from the god Pele." "Read it to us," said Kapiolani. She declined, though, like the magicians of Egypt, she was unwilling to appear less authorized than others to exercise her power and authority. But Kapiolani resolutely insisted on her proving that she had a book or writing from the god by reading it. The prophetess cunningly carrying out her device, and with unexpected presence of mind holding her cloth before her eyes, poured forth a torrent of unintelligible words or sounds which she would have them believe was in the dialect of the ancient Pele.

Kapiolani producing her Christian books, said to the impostor, "You pretend to have received and to deliver a message from your god, which none of us can comprehend; I have a *palapala* as well as you, and will read you a message from our God which you can understand." She then read several passages, and called her attention to the character, works, and will of the great Jehovah, the true God, and to Jesus Christ as the Savior of the lost. The haughty prophetess quailed; her head drooped, and her garrulity ceased. She confessed that *ke akua* had left her, and she could not therefore reply. Thus this oracle was silenced, and the deluded and deluding prophetess at length joined in the repast. The conviction of Kapiolani that she ought to proceed, was strengthened; and, true to her purpose, she went forward.

The missionaries at Hilo, hearing that Kapiolani had set out to visit them, were desirous to meet her at the volcano, a distance of twenty-five or thirty miles from their station. Mr. Ruggles, having been for six months destitute of shoes, was unable to go. Mr. Goodrich, who sometimes travelled barefoot, undertook the journey without him, and joined Kapiolani's travelling company at the site of that great wonder of the world. She was much affected on meeting there a missionary coadjutor. She and her company of about eighty, accompanied by Mr. G., descended from the rim of the crater to the black ledge. There, in full view of the terrific panorama before them, the effects of an agency often appalling, she calmly addressed the company thus: "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by the anger of Pele, then you may fear the power of Pele; but if I trust in Jehovah, and he shall save me from the wrath of Pele when I break through her *tabus*, then you must fear and serve the Lord Jehovah. All the gods of Hawaii are vain. Great is the goodness of Jehovah, in sending missionaries to turn us from these vanities to the living God and the way of righteousness." Then, with the terrific bellowing and whizzing of the volcanic gases, they mingled their voices in a solemn hymn of praise to the true God; and, at the instance of the chief, Alapai led them in prayer, while all bowed in adoration before Jehovah as the Creator and Governor of all things; and the God of heaven heard.

After this transaction, so important in its bearing upon the remaining idolatry at the islands, the company proceeded and reached Waiakea the following day. On their arrival at the missionary station, Kapiolani's feet were much swollen and lamed with travelling in the long rough way; but she would not rest till she had secured lodging for her weary party, and united with them in evening worship. She told the missionaries she had come to strengthen their hearts and help them in their work. They rejoiced in the salutary influence which she had exerted in favor of education and reform, an influence felt at once and happily continued when she had returned home. "Her whole conduct here," says Mr. Ruggles, "was calculated to recommend religion to all around. Not a person came into her presence without receiving her Christian counsel or reproof. She was ten days with us, which time she faithfully spent in going about doing good."

What visitor of the great Kilauea has ever gone there with a nobler object or to better purpose, than did this noble princess, Kapiolani, on her first becoming versed and established in the Christian doctrine? She, who in her infancy had been carried by her friends through this region as Keawemauhili, her father, and his party were flying from the arms of Keoua, towards Hamakua, now, in the infancy of our mission, becomes herself a host, tramples on their ancient Pele's power, succors the missionaries in their toil and privations, and urges forward her countrymen to the victory over ignorance, superstition, sin, Satan and his legions.

Memoir of Mrs. Mary E. Van Lennep, only daughter of the Rev. Joel Hawes, D. D., and wife of the Rev. Henry J. Van Lennep, Missionary in Turkey. By her Mother. Hartford: Belknap & Hammersley. Boston: Crocker & Brewster. 1847. pp. 372.

THE friends of missions have not forgotten the brief career of Mrs. Van Lennep. She left this country in October, 1843; and in the autumn of

the following year tidings were brought to us of her death. Thus, before she had fairly entered upon her work, she was called away to the presence of her Savior. Short, however, as was her life, she had gained a strong hold upon the affections of her friends; and they love to dwell upon her character. By such this volume will be greatly prized; and as they recall the virtues of the deceased, some, it may be hoped, will be quickened in their desires to be more perfectly conformed to the example of their divine Master. In the execution of the task which the mother assumed, as also in the sermon appended to the memoir, there is a happy blending of parental affection and Christian fidelity. An extract from the discourse of the father, describing the closing hours of Mrs. Van Lennep, will be interesting to all. It is as follows:

She early felt an interest in the cause of missions; and by a train of providences which I may not detail, it was made plain to her own mind, as it was to her parents, that it was her duty to devote herself personally to this cause. But scarcely had she entered upon the field, which, in connection with her beloved husband, she hoped to occupy in a life of usefulness, ere she was called to fill, I trust, a higher sphere of service in the heavenly state. Though her residence on missionary ground was exceedingly brief, she appears from many testimonies that have come to us from our distant friends, to have made an impression upon all who became acquainted with her, that her heart was wholly in her work, and that she was qualified, had her life been spared, to do much good. That she was satisfied and happy in the employment she had chosen, is evident from every part of her journals. She appears never to have had any misgivings or regrets on this point. In a letter to a friend in this city, dated on that 26th of August, when, as I suppose, all her correspondence closed, she says: "It is an unspeakable privilege to be a missionary, and to labor in this land. Much as I long to see your faces, and dear as my home is to me, I would not return to America."

But I hasten to the closing scene. It was expected, when she left this country with her husband, that they would be permanently stationed at Smyrna. But many circumstances seemed to require their removal to Constantinople; and I cheerfully concurred in the arrangement, as likely to prove more favorable to her health, and also to open a wider and more promising field of usefulness. I parted with her in May. She was then in excellent health, and continued thus after her removal to Constantinople, till about the middle of August. She then became ill; but her disease was in so mild a form, that for several weeks no apprehension was felt by her friends as to the issue. With herself, however, it was otherwise. "From the very first," as Rev. Mr. Goodell writes, "her own mind was strongly and strangely impressed with the idea of a fatal termination; and was intently occupied with the thoughts of another and better life." "She settled all her doubts one by one," as her husband writes; "and on the Sabbath before her relapse, she expressed a sweet and perfect confidence in her Savior, and entrusted all things to him." Mr. Goodell adds, "That during the weeks of her indisposition, she scrutinized her heart and life with the greatest possible care and fidelity, we are fully assured. The result was this, that the early dedication of herself to God was not the ground of her pardon and acceptance; that her repentance and prayers, and communion seasons, and religious education and religious observances, and active services, were not her Savior. 'And may I trust in the bare word of Christ for salvation?' said she, in great simplicity of manner. I replied, 'You may. Paul trusted to it, and went to heaven. John trusted to it and to nothing else. And had your life been even more holy than theirs, you would still have found, on examination, that your own righteousness was but filthy rags, that you needed an infinite Savior, and that you had nothing to hang upon but the bare word of Christ. But this bare word of his is everything, and whoever hangs upon it shall never be confounded.' Blessed salvation this for poor perishing sinners! And this, I have no doubt, was all her salvation, and all her desire. On this rock of ages she appeared to plant both her feet, fearless and secure amidst the raging billows."

On the Sabbath before her death, which took place on Friday, her disease assumed a very alarming aspect, after which her mind occasionally wandered. But on the morning of the day on which she died, her mind became clear and calm; and though unable to converse, so great was her weakness, she yet "whispered words of strong hope and joyful expectation." "Oh, how happy, how sweet it will be to be there!" When her husband repeated the first stanza of the hymn, "Jesus, lover of my soul," there was a strong bright smile, and she whispered, "Yes, yes." Her hearing, her sight and her strength, soon failed her, and she fell asleep, I doubt not, in Jesus, and entered into peace. Her grave is in the burying ground of the people to whose spiritual welfare her life was devoted. There, on an eminence overlooking the shores of the Bosphorus and the city of the Moslems, rest her mortal remains, till the bright morning of the resurrection dawns, and brings the final, the eternal day of glory and blessedness.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Letters have been received from Mr. King, giving some additional information in respect to the events which preceded and followed his departure from Athens. From the first of these, dated at Geneva, August 30, it appears that Simonides published another article in the Age of July 31, entitled "The Mysteries of Jonas King," and designed, like those which preceded it, to excite the indignation of the Greeks against him. Still another communication from Simonides was contained in the same paper, entitled, "Teaching of Jonas King against the honorable and life-giving cross," and admirably adapted to exasperate the whole community against this supposed reviler of their faith. In the same paper, the editor made the following remarks:

The affairs of the false apostle and plotter against the Eastern Church, Jonas King, that excommunicated deceiver of the people, and corrupter of morals, of religious conscience, occupy essentially both the public and the ministry. We ought in this case to acknowledge with what lively feeling the public has expressed its truly fearful indignation, with what praiseworthy zeal the ministry has taken up this subject. We must not conceal the truth. The citizens of every grade and every color, as also all the ministry, were of one accord against this great public evil; and nothing is heard from the mouth of any person but the unavoidable exile of this evil worker, this religious plague, the false apostle, Jonas King.

We do not know what steps the holy synod has taken since the publication of the 'orgies'; but we know that the ministry, the 17th of July, (29th N. S.) sent the Governor of Attica, Mr. Soutzos, to the house of the false apostle King, with orders to prohibit his assembly and strange doctrine, that religious scandal, otherwise they will take measures against him in deeds and not in words. We know also that the Minister of the Interior, Mr. Palamides, asked on this account, as being a subject very scandalous and serious, an extraordinary audience with his Majesty, the King; and that the council of ministers was assembled the 18th (30th, N. S.) of July, to hear the important information which the Governor submitted to the ministry, after he had performed his prescribed mission to the house of the false apostle King. We rejoice, at the same time, to see that the Minerva and the Hope have sincerely taken up the theme against religious proselytism, which this destructive, this corrupter King exercises in orthodox and constitutional Greece. We hope, indeed, that the Perseverance, and all the newspapers in general, both ministerial and anti-ministerial, will perform their sacred duty; as the religious and moral subversion of our community is concerned.

We rejoice not less in being assured, that the holy preacher in the capital, Mr. K. Kastorches, asked of the holy Synod one of the two, either permission to preach from the pulpit with entire freedom against proselytism and the false apostle King, or his resignation of the work of preacher. Whether the holy Synod replied that she should be guided by the conduct of the ministry, or whether she ought to decide directly concerning the first, the future is near and will justify or condemn her. But we must say that the good and worthy holy preacher, K. Kastorches, as of the same country with the ever memorable Patriarch Gregory, shows himself a worthy imitator of the inspired and truly Christian polity of him, who, though sitting upon the œcumenical throne of Constantinople, showed to the members of the Synod what he always carried with him, the key of his cell on Mount Athos, as often as important subjects were brought before them for consideration, and he saw others timid, and that his words were not understood or not accepted.

Some idea of the excitement occasioned by the different assaults upon Mr. King's character, may be inferred from the fact, that on the Sunday night after he left Athens, ten soldiers were stationed to guard his house, who remained there nearly a week, the government fearing that the people "might do what was done to the house of the Jew at Easter." Nor did the departure of Mr. King put an end to the published ebullitions of Greek bigotry. Three days after he embarked for Corfu, another long article appeared in the Age, entitled, "He is sent away." The following extracts, sent to this country in a letter, dated September 4, will show its tenor and spirit:

The false apostle, Jonas King, is out of the Greek commonwealth. His nation-corrupting and Satanic congregation of strange doctrine, already bearing date of fifteen years, has now been destroyed. The terrible progress of the great common scandal of religious strange doctrine has been smitten on the head. In giving this important news, we congratulate Greece, being persuaded that every other important question of the day holds, in respect to this, a second place. It concerned religious sentiments, from which flows the Greek existence, the national personality; and the corruption of these religious sentiments, or even the simple disturbance of them, effected especially in the female race, would overturn from the foundation every thing which holds together the strong links of Grecian nationality and liberty.

Of all the foreign holy apostles, of various religions and various heresies, unhappily for Greece, heaped together from every quarter, no one became more to be feared and more destructive than the imposter and deceiver, Jonas King. A man of much speech, of powerful sophistry, of infinite subtlety, of hypocrisy incarnate, uniting in himself also boldness and great pecuniary means, he was able to proceed to such lengths, profiting for many years from the double indifference of the political and ecclesiastical authorities, as to proclaim publicly that the act of the holy Synod against him, the 5th of August, (19th, N. S.) 1845, was unjust and false, continuing more boldly his strange doctrine and proselytism, . . . and to oppose the Governor of Attica the 16th of July, (29th N. S.) showing most audacious contempt, saying: "I have taught, I teach, and I shall teach." The ministry has thus conducted with much wisdom and success, by ordering the immediate departure of this man, and accompanying him with two soldiers, the 18th of July, (30th N. S.) to the Piræus, where he went on board the Austrian steamer the 21st (1st August), the citizens cursing him.

But is the work of the government thus to be considered as finished? Though the deceiver, and even to madness blasphemer King has been sent away; though he no longer defiles the soil of Greece by his impure tongue, corruption and further proselytism; still his proselytes exist, hired by the same society, and, among them, those continuing to follow all which they have by him been taught; among others, certain women from the island of Cyprus, hirelings, living in the same line of the house of King, assemble in it, entering in by a certain little door of the garden. There exists also his shop for books, established for the same purpose of proselytism, containing no other but the anti-religious books of his abominable heresy, and giving five instead of one to those who wish to purchase. There exists also the philadelphia school, where holy images ought to be put, and the prayers of the Eastern Church ordered to be said.

Concerning all these things the ministry ought to take decisive measures, having an understanding with the ecclesiastical authority, not having the least doubt, that, though the deceiver King is absent, yet the spirit and consequences of his acts are not. The enemy, the religious plotter, must be persecuted till wholly destroyed. There is no profit, though the body of the poisonous, deadly phlomos is cut down; the uprooting of it alone can promise sure health. The eradication of King's false doctrines and of proselytism cannot be accomplished simply by his being sent away, but by suitable measures, as above-mentioned, for the return of the proselytes to the dogma of their fathers, for prohibiting every assembly, public or private, for the destruction of the shop for books, and the putting in order the philadelphia school. The ministry, guided by this circumstance, ought to give attention no less to the so called holy apostles at the Piræus and in Syra, Buel and Hildner, concerning whom we shall not fail to speak at a suitable time.

The "philadelphia school," mentioned above, Mr. King supposes to be Mrs. Korch's, kept in his school-house, and called "philadelphia." The "phlomos," referred to in the last paragraph, is a kind of weed at Athens, which, if left to grow, is thought to be injurious to the health of the citizens.

In a letter dated at Geneva, September 10, Mr. King gives more at length his reasons for proceeding to Geneva, instead of remaining at Corfu. One of these reasons was, that the Greeks on that island would be very likely to participate in the feelings of the people at Athens. "It was only a few years since," says Mr. King, "that Rev. Mr. and Mrs. Buel were obliged to leave Corfu, on account of a great excitement among the Greeks with regard to some little books which he had distributed on the day of the feast of Saint Spyridon; and in the Age it had been stated that I had reviled the relics of Saint Spyridon, calling them 'a mummy of Egypt.'" The concluding paragraph of this letter is as follows:

Prudence, health, economy seemed to unite in saying, "Go to Switzerland, to Geneva." Here I have come; here I have met with Christian sympathy and a hearty welcome. Here I feel my heart comforted, in conversing with such men as Gaussen, Merle d' Aubigné, and others of the same stamp. I have also had the happiness to meet here the Rev. Baptist Noel of England, Professor Tholuck of Halle; and I expect to meet this evening, or tomorrow, Sir Culling E. Eardley. My mind is thus diverted a little from the difficulties at Athens. The leaving that place, my work, my family, in the circumstances already described to you, has given me at times indescribable pain. I hope that I am willing to suffer for Christ, and bear the reproach and shame and ignominy which have been heaped upon me for his sake; and I feel that I would not, if I could, retrace a single step that I have taken during the last two years, to avoid those things which have befallen me; still, that I have sometimes felt almost overwhelmed by them, I cannot deny.

Syria.—A letter from Mr. Whiting, dated at 'Abeih, August 10, contains some items of intelligence, which will be very grateful to those who have been looking for brighter days in Syria. Our missionary brother writes as follows:

You will be interested to learn that at our communion on Sunday last seven persons sat down with us at the Lord's table for the first time. Of these, three are from Hasbeiya, two are teachers of schools in this vi-

cinity, and one is a young man from Jaffa, who was a pupil in our former seminary. The other person received was one of the native girls in my family. The two girls in Doct. De Forest's family are to be received at a communion season we expect to have at Bhamdûn in the course of a week or two. One young man, the oldest son of the late Gregory Wartabet, (also a pupil of our first seminary,) was received at Beirût some months ago; making ten persons in all, admitted to the communion of the church since the beginning of the present year. This, in some churches, would be called a day of small things. To us, however, who have not for years had the joy of receiving any new members, an accession of ten, all of whom give evidence of true conversion, is an event of no common interest. I am sure that you, and all who have taken an interest in this mission, will rejoice with us, thank God, and take courage. It was especially gratifying to have three of our Hasbeiya brethren unite with us in celebrating the love of Christ. Two of these are members of our little seminary, and the third is the man who was last year put in prison and in irons by the governor of Hasbeiya, and compelled to pay him a thousand piastres for his release. He has suffered more persecution, and shown more of a readiness to take joyfully the spoiling of his goods for Christ's sake, than perhaps any other person in that little community.

The young man from Jaffa is an Armenian, who has lived in Jerusalem, and has, during the last year, been much persecuted by the Patriarch and Bishop of the convent at Jerusalem. He is now seeking admittance into the Bebek seminary, with the view of improving his mind, and preparing for some station of usefulness among the Armenian people. The other young man, referred to as having been received a Beirût, is a youth of much promise; and it now pursuing theological studies under the direction of Mr. Smith. Thus the seed sown in our former seminary, chiefly by our lamented brother Hebard, after many years, seems to be springing up. We have our eye upon some others of the young men who were in that institution; and are not without hope that they will yet be blessed and become blessings to their generation.

Our native brethren are much animated by this accession to their number, and seem to be addressing themselves to the work of the gospel with new zeal and hope. May the good spirit of the Lord be poured out upon us all, and upon the people around us, with great power!

Ahmednuggur.—Under date of July 16, Mr. Ballantine says, "Last Sabbath two men were baptized and received into the church. One of these is the youngest brother, and the other is a brother-in-law, of Bhagooba, one of our native assistants. They have both given evidence of Christian character for more than a year. There are favorable indications in regard to a number of those around us; but it is not necessary to speak more definitely at present."

South Africa.—Mr. and Mrs. McKinney arrived at Cape Town on the 29th of June, after a pleasant passage of sixty-one days. On the following day they proceeded to Natal, and reached Port Elizabeth on their way thither, July 14, in good health.

Mr. and Mrs. Lewis Grout arrived at Umlazi, the station occupied by Doct. Adams, February 15. Mr. Grout is much pleased with the Natal territory, so far as he has seen it; and he thinks that the mission should be much enlarged with the least possible delay.

Two letters have been received from Mr. Bryant, dated January 20, and April 30. In the former he says, "I expect to leave this place (Umlazi) next week, to reside temporarily at the Amanzintote river, twelve miles south-west of this place. Doct. Adams has long had an outstation there, and has frequently preached there. Since the first of December last, he and I have preached there alternately, and the intervening Sabbath at Umlazi. In pleasant weather the congregation is large; but in stormy weather, as there is no chapel, the attendance is much smaller. Doct. Adams has lately fitted up a building which he designs to be used as a school room; but which I shall occupy as a dwelling-house a few weeks, until I can erect one of my own. In the mean time I purpose to preach regularly to that congregation." Alluding to the commission which has been appointed to locate the natives, now consisting of Doct. Adams, Mr. Lindley, and three others, Mr. Bryant says, "From the avowed intentions of the government, and from the well known feelings of the majority of the commissioners, I think we may confidently expect that the rights of the natives will be protected, and their interests duly considered in the allotments."

From the second letter above referred to, dated at Amanzintote, it appears that Mr. Bryant was disabled from preaching for a season; but that his health was improving, and he was hoping soon to resume all his labors. "During my illness," he writes, "the congregation has been generally supplied by two young men from Umlazi. They have been educated in the mission families, and give pleasing evidence of piety. I have been exceedingly interested in the performances of both. They gained the attention of the audience, and found no difficulty in addressing it fluently for half an hour at a time." Mr. Bryant says that it is the purpose of the commissioners to enlarge the Umlazi location, and make it extend from the Umlazi river to the Umcomazi, about thirty miles; and that he has selected Ifumi as the most suitable spot for a station. This place is within the limits of the Umlazi location, seven miles from the Umcomazi, the south-west boundary,

and fourteen miles from Amamzintote. Doct. Adams also intends to commence a permanent station at the last named point. Mr. Bryant thinks it very important that the whole field which the mission is to occupy, be manned efficiently as soon as the locations are made.

From a letter of Mr. A. Grout, dated March 1, it appears that the business of locating the natives is going forward very satisfactorily, the policy of the government being marked with great liberality. Untaba, the person mentioned in a letter dated December 2, 1846, published in the May Herald, gives some evidence of piety. He teaches a school, (containing from twenty-five to seventy children, according to the weather, depth of the river, &c.) which he opens with singing and prayer. "The boys who have been employed about my building," Mr. Grout adds, "have recently, of their own accord, set up family or social worship by themselves, in their own room; and I learn that some of them practice secret prayer. Three of them, within a few weeks, have exhibited a marked change in their countenance and demeanor. This may come from an increased interest felt in us; and I fondly hope that it may result in the beginning of a revival among us, or, I should rather say, a turning to the Lord." Mr. Grout spends some time in imparting instruction to these boys. "One of them," he says, "has been with me about two years, and he reads better perhaps than Untaba. Another who has not been with me quite a year, reads very well. I hope before long to employ them both as teachers." In speaking of the Sabbath services, Mr. Grout writes, "The respect and attention which the people have invariably given to the gospel, its ordinances and the preacher, are very gratifying. That they talk and laugh, more or less, both before and after worship, shows plainly that the truth has not yet taken hold of their hearts; but it is pleasant to be able to say that my audience upon the Sabbath, after service is commenced, is usually as still and as attentive as congregations are in New England. In fact I think I never preached to people who so universally and steadily gave me their eyes and ears as this people do. This adds much to the pleasure of preaching. We have usually found it difficult to get a congregation together a second time, at the same place, on the Sabbath. I made the attempt, however, a few months ago; and I have had a respectable number to hear me; and it increases rather than diminishes."

DONATIONS,

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Hatfield, by D. Allis, 9 00
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West Avon, Coll. 1 50
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Total from the above sources, $7,089 75

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Chicago, Ill. 1st pres. ch. 60 00
Clarkson, N. Y. Cong. ch. 30 00
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Fulton, N. Y. A friend, to cons. M. LINDLEY LEE an H. M. 100 00
Fulton, O. G. S. Johnson, 5 00
Honeoye Falls, N. Y. Mrs. Barnet, 5 00
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Lyons Farms, N. J. 1st and 2d pres. chs. m. c. 35 00
Madison, O. NATHAN WOOD, wh. cons. him an H. M. 100 00
Marathon, N. Y. J. M. Roe, 5 00
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Trenton, N. J. Miss M. Forman, for ed. of a child at Madras, 20 00
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Truxton, N. Y. S. Hutchinson, 30 00
Unadilla, Mich. Av. of m. box fr. a girl, dec'd, 1 54
Union, N. Y. 1st cong. ch. 6; m. c. 5; 11 00
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West Galway, N. Y. Mrs. H. Betts, 10 00
W. Newton, Ms. A friend, 20 00
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$9,780 17

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Salem, Ms. Miss Mary Roach, by J. G. Sprague, Ex'r, 30 97
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$ 745 47

Amount of donations and legacies acknowledged in the preceding lists, $10,525 64. *Total from Aug. 1st to September 30th,* $19,443 01.

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East Abington, Ms. A trunk, for Mr. Hitchcock, Molokai.
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Fulton, N. Y. A box, fr. pres. so. for Mr. Rice, Punahou. 20 00
Hudson, O. Clothing, fr. Rev. C. Long, 10; do. fr. Rev. H. N. Day, 10; do. fr. Rev. S. C. Bartlett, 10; do. fr. Wes. Res. coll. 7,06; 37 06
Huntington, O. Clothing, fr. Mrs. C. Clark, 1 00
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Ohio city, O. Clothing, fr. s. s. girls, for Dr. Scudder, 3 00
Utica, N. Y. A box, for Alleghany miss.
Wellington, O. Clothing, fr. la. sew. so. 30 67
Windham, O. do. fr. ladies, 10 50
Unknown, A cask, for Mr. Andrews, Sandw. Isl.; A box, for Mr. Johnson, do.; do. for Rev. E. E. Bliss, Trebizond.

The following articles are respectfully solicited fro[m] Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIII. DECEMBER, 1847. No. 12.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. A. GROUT, MARCH 31, 1847.

Location of the Natives—Promise of Teachers.

It appears from the following statements of Mr. Grout, that the business of locating the natives is proceeding in a very satisfactory manner. Already, it is presumed, has this work been completed; and the missionaries may now hope, therefore, to carry forward their operations in circumstances peculiarly favorable to success. The reinforcements lately sent to this field, have been very timely.

The commissioners for the location of the natives are getting their eyes open, wider and wider, to the wants and necessities of this part of the population of the Natal colony. They have recommended that this location be twenty miles long and twelve broad; and that the Inanda location, where Mr. Lindley is to labor, be about the same size; and the Lieutenant Governor has signified his approval of the recommendation. I also hear that at the last meeting of the commissioners, they voted to appropriate an additional tract, about as large as one of those locations, which will nearly or quite connect the two. And they are now talking as if a fifth of the whole colony were not too much for the present use of the natives; and that ground must be held in reserve for their increase. It is now settled that two locations, of about twenty miles by twelve, are to be upon this side of the Bay; and there is no doubt but that a third will be allowed; and it is estimated that the population on them will be as dense as that of Europe on an average. Thus much for this side of the Bay, which we call our ground.

Beyond the Bay, down the coast, we suppose that there are twice or three times as many people as there are on this side, and, though no action has yet been taken upon that region by the commissioners, yet Doct. Adams thinks that the whole coast to the Umzimkulu River, the southwestern boundary of the colony, has as many people upon it as can live there; and he thinks that all of it should be given to them; and I am not aware that others differ from him. The Umzimkulu is about an hundred miles from Natal. This is about as definite as we can now speak; and it will be enough, I think, to satisfy you, that if you send us yet several men, they will be few and far between, when located among the people whom we regard as being now on our hands.

It is gratifying to perceive that the missionaries in this promising field are already able to derive some assistance from the natives under their care.

We have made a beginning in the em-

ployment of natives as teachers. The one who is with me at present, in this capacity, is a young man; and he has for some years lived with me as a laborer. He possessed such a desire to learn, however, that at evening, or whenever he had time, he might be seen with his book, when others were at play. His name is Untaba. He reads his own language with tolerable fluency, and speaks some English. He was married by me about a year ago, and has settled near me. He has built a house like mine; and is adopting, as fast as he can, civilized habits, and is breaking away from customs in which he has been educated, as fast as he learns that they are sinful. From the fact that, for some months, he has taken pleasure in exposing what was wrong in the habits of the people, and in inquiring what was right, at the same time establishing and maintaining family and private prayer, I am becoming confirmed in the hope that he is a Christian. He opens his school with singing and prayer, and apparently takes pleasure in his employment.

Progress in Reading—Hopeful Conversions.

Untaba has been employed as a teacher more than a year; and some whom he taught the alphabet, can now read nearly as well as himself. In fact, I have three or four other boys who have been in my employ with the twofold object, on my part, of obtaining their labor and of giving them instruction, who are nearly or quite as well qualified for teachers as Untaba. They labor in the daytime; and in the evening I spend about an hour and a half in teaching them. At present, sixteen attend my evening school, including Untaba. As I am now occupying my new school room, I shall commence teaching the most forward writing, arithmetic, music and whatever useful studies circumstances will enable me to introduce, with a view of making them helpers in our work, according to their several ability. And (what is matter for encouragement and thankfulness) some three or four of those possessing the best natural abilities, and who are most forward in learning, have manifested such an interest in religion, for some weeks past, as almost to inspire the hope that they have been renewed in their hearts. The exhibition of the same feeling in Christian lands, would be taken at once for evidence of piety; and if it shall be continued a few months longer, it will be thought by me satisfactory proof of a saving change.

In the conclusion of his letter, Mr. Grout makes the following statements, which would seem to indicate that God has begun to impart the converting influences of his Spirit to the people among whom our brethren are laboring.

There has been no period in the history of our mission, when we have had so much encouragement in our work as at present. I have no doubt that Doct. Adams will have communicated to you a hope which he indulges, that at least a few at his station have passed from death unto life, including two or three young men of more promise than perhaps any others about him; and that those young men are already co-operating with him in various ways. At this place I am becoming confident in my hope for Untaba, my school-teacher. In several others a marked change is visible; and for two months they have exhibited as much evidence of piety as could reasonably be expected of them; and I can only hope and pray that what appears to be begun in them, may continue to develope itself, till no doubt shall be left of their fitness for heaven. The persons thus affected about me are those who have the best abilities, and are farthest advanced in education. And I hope soon to see them doing, in a more public way, what they are every day now doing among themselves, namely, singing, praying, and conversing on subjects pertaining to the kingdom of God.

In addition to the information communicated in the foregoing extracts, Mr. Grout says that his congregation on the Sabbath is about three hundred, and that the room which he occupies, is quite too small for them. The attention given to the Word preached is respectful and apparently interested, as heretofore. The day school at this station has an average of about thirty pupils.

LETTER FROM MR. L. GROUT, APRIL 16, 1847.

Journey to Umvoti.—African Travelling.

It will be remembered that Mr. and Mrs. Lewis Grout embarked for South Africa on the 10th of October, 1846. After a very short passage they arrived at Cape Town, whence they proceeded to the Natal country. They resided for a time at Umlazi, the station occupied by

Doct. Adams. In the following letter Mr. Grout describes his journey from Umlazi to Umvoti, the station of Mr. Alden Grout; and his account of this expedition will give the reader a very good idea of the ordinary means of travelling in Southern Africa. Several other items of interest, it will be seen, are embraced in this communication.

A day or two previous to our leaving the Umlazi for this place, I engaged an ox-wagon, the best and indeed the only means of conveyance for a family in this country. When about to travel here, we have no inquiry to make concerning the arrival or departure of the cars, stage-coaches or steamboats. Nor have we any question to ask about hotels or boarding-houses by the way. Every traveller in this country must provide himself with a team and apparatus, which usually consist of twelve oxen and a large covered wagon; a bed for lodging at night; together with food and a few cooking utensils and dishes for use by the way. Supplying ourselves with these, we "packed up" and set off, in true African style, on the morning of Tuesday, March 23, for our present temporary abode.

Our first driver carried us to Natal Bay, a distance of twelve miles. On our way thither we passed many women and girls, each with a large pumpkin or two, or a basket of fowls, or half a bushel, more or less, of corn on their heads. They usually go "single file," in companies varying from five to twenty-five or thirty, each company being attended with one man, the husband and father, to do the trading. Some of these large companies I have seen going thus to market from a distance of fifteen or twenty miles.

Soon after Mr. Grout left Natal Bay, it began to rain. He determined, therefore, to spend the night where he was; the usual preparation was soon made for the accommodation of the party.

In selecting a place for "out-spanning," we seek contiguity to some stream or fountain of water; grass and wood generally being found at almost any place on the road which we took, without difficulty. Every travelling establishment in Africa must have a driver and a leader for the oxen; and it needs also another native for various other purposes. As soon as we stop, and the oxen are unyoked, one sets off for wood; another for water; while a third puts the cooking apparatus in order, and prepares to strike up a fire. We soon get a cup of hot tea or coffee, which with our bread and butter, and perhaps a little dried beef, makes a very good repast.

The Journey continued—Various Incidents.

Though the next morning was unpromising, Mr. Grout "spanned in," as it is termed, and proceeded to Umgeni River.

This river was high, but on sending our driver forward, we found it fordable. In the course of a few hours it began to rain again, and we out-spanned for the night near the Umhlangana. With difficulty a fire was kindled, and tea prepared; after which we shut up our wagon, and prepared to spend the night, not in the crowded city, nor in a country town, but in a broad, green and fertile valley, ever and anon all shining with the lightning's flash, and trembling with the roar of the thunder. But we both laid ourselves down, and slept, and awoke, because the Lord sustained us.

The morning was wet and cloudy. But after breakfast we started and went slowly on our journey till noon. After dinner it commenced raining again, and continued till night. Our fire, being extinguished, was not rekindled for tea. We sent our oxen to a distant kraal for safe keeping, and our native attendants to lodge in a native hut. The rain fell in torrents much of the night; our wagon leaked, but we managed to keep quite comfortable.

The next day was fair and beautiful. The sun rose in splendor; the atmosphere was clear; the breeze gentle and sweet; the meadows like the meadows of New England in the month of July, covered with grass and grain, especially Indian corn. At the base of the surrounding hills was a fence, made of wood by the natives, to keep the cattle from their cultivated fields. The sides and summits of the hills round about, as far as the eye could reach, were covered variously with groves, green grass, and herds of cattle; while the air was every where filled with the fragrance of flowers and the song of the feathered choir. The chief of the people residing in that region, learning that we were in the neighborhood, came early with one of his men, to bring us green corn and milk, and to ask a present.

Our journey for the day was through a section of country rich and beautifully romantic. We saw several old paths made by elephants and buffaloes; saw several old stations of hunters; and spent

the night on a spot where an ox had been recently killed by a lion.

On arriving at the Umfloti, Mr. Grout found it quite high; and some inconvenience was experienced in crossing it.

About four o'clock in the afternoon, we arrived at the Umtongati, which was so deep as to be impassable. We remained there until the next day, when we succeeded in getting across the river, the oxen swimming, and the wagon being nearly filled with water. In about four hours we came to the Umhlali, which was still more swollen; it abounding also in alligators, one of which was lying on the sand as we came up.

We now found it difficult to decide what to do. It was Saturday afternoon. We were within two or three hours' drive of the Umvoti; our provisions were nearly exhausted, the journey having been much longer than we expected; and the river was deeper than any which we had passed. But, taking some refreshment, we determined to proceed, if possible. Accordingly I put my trunks upon the bedstead, which was on a level with the top of the wagon body, and put our bed upon the trunks. Mrs. Grout took her place upon the latter. Appointing two leaders instead of one, as they would be obliged to swim, and putting all in readiness, we were about to start, when the increased weight upon the bedstead broke it down. This being elevated again, and blocked up, we started, and were entering the river, when the forward pair of oxen, pulling away from their leaders, returned to the shore. Putting all right once more, we enter the river, the leaders and oxen swim, the water comes over the top of the wagon-body, and fills it to the depth of about two feet; but the river is narrow, and soon we ascend the opposite bank in safety, saying, "Hitherto hath the Lord helped us;" and remembering that he had declared, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." In about two hours more, as the silent shades of Saturday evening were stealing down the mountains, we arrived at the missionary station of Rev. A. Grout, in the quiet and beautiful valley of the Umvoti.

Peculiarities of the Language.

The time of Mr. Grout, since his arrival in the field which the mission are cultivating, has been chiefly devoted to the acquisition of the language. The following remarks upon this subject are interesting.

So far as I have yet seen, the language of this people appears to be very simple, and yet highly philosophical, in its structure; and, with the exception of a few clicks, it seems to be very mellifluent and euphonic. Both its euphony and precision are highly promoted by a striking peculiarity of the language, called the euphonic or alliteral concord. In this respect I think it may be regarded as equal, if not superior, to the Greek language. But the euphony of this language is secured upon a system entirely different from that of the Greek. Excepting a single change in the termination of nouns, which resembles somewhat the ablative in Latin, both the declension of nouns and adjectives, and the conjugation of verbs, indeed almost all the inflections (which are numerous) in the language, are effected by means of prefixes, and by changes in the initial letter or syllable of words, subject to grammatical relation or government.

But there yet remains a great work to be done in reducing the language more fully to order; in preparing a full lexicon and a complete grammar of the language, and in the translation of the Scriptures, and a preparation of other books for the natives.

Appearance of the Country—Soil—Climate.

The next topic embraced in Mr. Grout's letter is the physical appearance and condition of the country. Some of the statements which follow, are particularly valuable.

The country, so far as I have seen it, is pre-eminent for the beauty of its landscapes, the fertility of its soil, and the healthiness of its climate. My delight in looking at the scenery of South Africa commenced with my first sight of it from the sea; and it has been increasing from that time until the present. The mountains, not large, are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they recede in the distance, having the summit and the sides, with the intervening plains, covered with verdant groves, or thick shrubbery, or large fields of green grass. Add to this, that the whole picture is diversified, with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit; and you will agree that it may well excite the most

pleasing emotions in the admirer of nature, and inspire the Christian's heart with the prayer that a new moral creation may be effected among the inhabitants, with which, for beauty and glory, even "the former shall not be remembered nor come into mind."

As I have travelled over the country, I have been struck with the fertility of the soil and the luxuriance of the vegetation. The grass is usually of an excellent quality, set thick at the bottom, and of good growth. I have seen some fields, not fed by the cattle, where it was four or five feet high. Two crops of corn may be raised in a year; though the summer is better than the winter for this purpose. The trees in this part of the colony are not generally large or good for timber; though they are numerous, and valued for shade or fuel. Doubtless their growth and value may have been injured by a custom of the natives, in accordance with which they burn off the grass of the country in the autumn. At a distance from the coast the timber is said to be larger and better, and the soil well fitted to produce wheat.

Along the coast the principal productions are Indian and Caffre corn, sweet potatoes, pumpkins, peas, beans, beets, carrots, cabbages, onions, oranges, lemons, bananas and pomegranates, together with a variety of indigenous plants and fruits. Indigo is beginning to be made from the plant, which grows here in great variety and abundance. But the staple production upon the sea coast promises to be cotton, which grows luxuriantly, and is said to be of a superior quality. This may afford a useful and suitable employment for the natives, should they become so far enlightened and elevated as to desire to pursue it. One of them is already cultivating a few patches, with the hope of being able to purchase a wagon which, with the oxen that he may raise, can be made very serviceable to him in agricultural and other pursuits. And that individual, a young man, is beginning to live in other respects more after the manner of enlightened and Christian society; and there is, I think, some ground to hope that he is not far from the kingdom of heaven, if his heart has not already been changed.

The climate of this country, so far as I have either experienced myself or learned from others, is one of the most salubrious and agreeable in the world. In the summer it is of course warm. When I arrived, the middle of February, the last month of summer, the thermometer stood at noon, for one or two days, at eighty-seven degrees Fahrenheit. In the winter it is occasionally nearly or quite cool enough to make a fire agreeable. But for most of the year the climate is such that one could hardly wish it otherwise. So it has been since I have been here.

The Inhabitants—Characteristics.

But the missionary is more especially interested in the people among whom his lot is cast. On this point Mr. Grout has dwelt at considerable length.

The natives within this colony, already estimated by some at eighty thousand, and by others at one hundred thousand, are rapidly increasing in number, both from the ordinary increase of families, and by immigration from neighboring tribes under despotic and cruel governments. By those who have come from abroad, and by some of the natives who have always resided here, I sometimes hear this colony now called "the happy country."

The corporeal and phrenological appearance of the natives is, in many respects, highly interesting. The degraded condition and the employments of the women are, indeed, unfavorable to their reaching and preserving a proper stature and form. Still, many of these, as well as the men, are very regular in their features, symmetrical in form, of a full chest and commanding stature. The men stand, walk or run very erect, and they have for the most part a high forehead, and an intelligent and expressive countenance. There seem to be but few aged people among them. I have scarcely seen half a dozen. Perhaps this comes in part from the devastating wars that have been waged here in years gone by, and in part from the fact that few or none of the aged have immigrated to this colony.

Passing to the moral condition of the people around him, Mr. Grout has drawn a picture which is fitted to excite the deepest commiseration.

The degradation of the natives is the more striking, as they seem fitted for high and noble ends. Had all the diligence and ability which they have employed in overreaching, debasing and destroying one another, been spent in efforts to cultivate the arts and sciences, and to devise and promote the means of moral and religious improvement, instead

of literally herding, as they now do, with the brutes that perish, they might have ranked with the intelligent and Christian nations of Europe and America. But now all their powers and faculties are unsanctified; and most of their skill and enterprise are employed in works of unrighteousness. And for how many generations this branch of the human family has been living here in immorality and sin; for how many ages they have been wandering from God and the road to heaven, with none to tell them their folly or point them to the Lamb of God, it is impossible now to determine. But true it is that in shutting out from their minds all thoughts of God and eternity; in disregarding all moral obligation to their Maker or to one another; and in excluding from their customs all forms of religious worship, and from their language all terms properly significant of religious thought and feeling, few, if any, tribes of the human family have succeeded better than this people. Many of their practices are such as forbid enumeration.

Dress—Dwellings.

To illustrate the degraded condition of society as it falls under his eye, Mr. Grout makes the following statement in regard to the dress of the natives.

A few feathers upon the head; a profusion of beads upon the neck and arms, and sometimes upon other parts of the body; a small piece of the skin of some animal about the loins; and, perhaps, a brass ring upon the wrist and a strap covered with hair about the ankles, constitute as much wearing apparel as most of the natives are in the habit of using. Some who are under the more immediate influence of the missionaries, have procured blankets; and a few dress somewhat in the style of civilized people. But for one person properly clad, hundreds and thousands go destitute, even of the beads and skins of animals to which I have referred.

And their condition seems to be much the same in respect to habitations.

Their houses are simple, small and rude; hemispherical in shape, having a diameter at the base of some eight or ten feet; being in height, at the centre and apex, only four or five feet; having but one aperture, and that at the base, about two feet high, and made to answer for doors, windows and chimney. When they need a fire, they build it in the centre, and sit around it upon their usual seat, the earth.

Their huts are made of wattles and covered with thatch. A mat woven of reeds for a bed, a low wooden stool for a pillow, calabashes and baskets for containing water and food, a spear which is used also as a knife, and perhaps a wooden spoon, constitute their chief articles of furniture. Five or ten of these huts, arranged at about equal distances between two concentric circles made of stakes and bushes, eight or ten feet high, the outer circle having a diameter of four or five rods, and the inner one a diameter of three or four rods, and inclosing a yard for the cattle by night, constitute a kraal. Every kraal is owned by one or two men, who have each a hut to themselves, while their several wives occupy each another hut by themselves.

Employments—Polygamy.

The men make baskets and mats, prepare the ground for digging and planting, store the grain when harvested, take care of their cattle, hunt, visit, and go out to war, if called. The women dig, plant and weed the field, harvest the crops, bring wood and water, cook the food, and take care of their children, that is, their infants, for their larger children have no care taken of them, have no government, no education, little food, and no clothes. The women carry all burdens which are to be transported, and make floors of earth for their huts. It is not an uncommon thing to see a poor wife and mother going to the field, early in the morning, to plant or harvest, with a basket on her head, a pick or hoe on her shoulder, and an infant suspended in a sort of sack upon her back. And after six or eight hours' labor, she will return with perhaps the additional burden of the grain which she is harvesting, or of a bundle of wood which she has gathered in the field, or sought in the bush. Oh, how small the number of Christian wives and mothers who know the extreme degradation of those holding the same office and relation in other parts of the world! And when, oh when, shall the time come, that all those who know these things, shall consecrate their labors and prayers, yea, and their own sons and daughters, freely for the redemption and elevation of their sex, on shores where, as yet, the proper dignity and province of woman are utterly disregarded, and all the higher and holier enjoyments of

social and domestic life, and of the Christian religion, are unknown!

But there is another feature in African society which shows its degradation more strikingly, perhaps, than any thing else.

Polygamy is practiced here to a very great extent. The principal limit or restraint to which a man is subject, seems to be the number of cattle that he can acquire, with which to purchase his wives. And if he has no cattle, he may purchase a wife on credit, paying the cattle after his wife has earned them in the field. Or a young man, with few cattle, not able to purchase a wife of his own age, will purchase some aged widow, or a wife cast off by another man, and employ her for a few years till she earns him cattle enough with which to purchase a young wife; after which the aged woman may be turned out to serve another in the same way, or die of neglect. The marriageable daughter is counted by the father as so many cattle, and disposed of, not on the principle of affection or preference, but to the highest bidder. And an aged man with many wives, and consequently commanding more cattle from their labors, may become the purchaser of a young woman whose uninterested affections and unequal years preclude the possibility of her enjoying domestic happiness. And from this system come other evils; so that an utter disregard of all the principles of true fidelity among those who are married, and of virtue among those who are not, is as frequent as it is surprising and sinful.

In illustration of this subject, Mr. Grout mentions a fact which came under his observation only a few days before the date of this letter.

A young woman had been purchased and put to hard labor in the field; but, after enduring the oppression of her husband a few years, she went with her two children to the home of her friends. Her husband soon came for her. But as she refused to return with him, her brother, into whose hands the cattle paid for her had come, lest he should lose the cattle, joined with the husband against his sister, and went so far as to inflict severe blows upon her, to induce her to return. But she persisted in refusing to go back. After some consultation and much violence, the husband concluded to go home without her. The wife took the youngest child and hastened away, apparently that she might secure the one, and be out of sight and hearing of the distress of the other, which was taken by the father, and with much difficulty carried by force, with crying and many tears, to his former but now motherless home.

Redeeming Qualities—Desire of Improvement.

But dark as is the picture which Mr. Grout has drawn, he does not consider the case of this people as by any means hopeless. They have some interesting and valuable traits of character; and these, if sanctified, may be turned to good account.

They are a brave and spirited, though not a revengeful people. None of their number have ever been kidnapped and reduced to slavery. Perhaps no nation in South Africa has ever exhibited so much skill in military affairs, and so much desire to rule as Chaka and Dingaan and their people; and the natives around us are their immediate descendants.

They are a social people, fond of company and conversation. When a woman begins to harvest, she calls all her neighbors to help her. When a few children have acquired some of the rudiments of reading, they are fond of uniting in their pursuit of knowledge, and often become mutual assistants. They are hospitable and generous, willing to share their last and only morsel with the needy.

In many things they exhibit skill, particularly in making baskets and mats, shields and spears. And, with a little instruction, they will turn their hands to a variety of useful employments, to which they are unaccustomed. They are an industrious people. True, their industry is not always, perhaps not often, turned to the best account. But it is not an uncommon thing for a single wife to raise for her husband some fifty or sixty bushels of corn in a year. Last year thirty thousand bushels of Indian corn, to say nothing of a great quantity of pumpkins and other produce, were raised and carried to market from a single district, some thirty by ten miles in extent; and all this without the use of a plough, an ox, or a horse.

Those of the natives who have been brought under the instruction of the missionaries, are endeavoring to adopt a better style of living.

I remember the case of a poor woman who worked hard for many weeks, and saved all her earnings to purchase a dress; and when she was able to do so,

her husband went with her to advise and assist in the purchase. Having obtained the pattern and having procured assistance in cutting her dress, she set her own fingers, trained in youth only to handle the hoe, to ply the needle. And, after several days of diligent and persevering effort, she succeeded in making her dress. And seldom have I seen more delight than she manifested, when able, with her husband also well dressed, to appear abroad in a plain garment which had cost the hard earnings and diligent labor of her own hands for many weeks.

And nearly all the natives in the vicinity of the two missionary stations, have abandoned the practice of exchanging the products of their labor and of the soil for beads and trinkets, and are now exchanging them for cloth and blankets for clothing. As soon as they get the means to purchase a yard or two, they do so, and put it on, wearing it to the best advantage, until they can get another piece to put with it.

Respect for Religion—Education.

In many respects, moreover, the general deportment of the natives concerning whom Mr. Grout is speaking, is said to be commendable.

A kind of regard is paid to the Sabbath, at least so far, in most cases, as to abstain from the ordinary occupations of the week. And the attendance upon divine worship is very full, and constant, both at Umlazi and this place. And these large congregations are usually as orderly and attentive as most congregations in New England. Many of those who attend, come from a great distance, some of the women six or eight miles, and some of the men ten or twelve. Not long since a company of men came a day's journey from a remote part of this location, arriving just at night, to attend meeting and hear the gospel preached. They wish to have a missionary go and labor among them.

It is interesting to see how much of the sermon the natives can repeat upon being examined as to what they have heard; and it is pleasant also to know that a company is sometimes formed, and much of the sermon repeated by one of the natives to the rest, after retiring from the place of worship.

As another encouraging circumstance, Mr. Grout mentions the interest which a few take in their intellectual improvement. Concerning these he writes as follows:

They do not confine their study of books to the particular hour appropriated to their instruction, but seize also upon other opportunities. Not unfrequently have I seen them reading or studying at intervals of labor, during the day, or at an hour to which they were entitled for recreation, or perhaps in the evening. It was only a few days since that I observed a company of young men of this class, assembled in their native house in the evening, one of whom was reading the Scriptures to the rest by the miserable light of a reed or wood fire. And every day, at early dawn and late in the evening, I hear those same young men and boys, eight or ten in number, singing their morning and evening song of praise to God in their own tongue; and I learn that one of the number is in the habit of leading the rest in prayer at these times, a practice which they have adopted and continued for some months of their own accord.

Mr. Grout concludes this part of his letter as follows:

Indeed I know not what more of encouragement for labor and prayer could be expected, among a people so entirely ignorant and debased, than is now found in the circumstances and conduct of the natives of this colony. I know of no place in heathen lands, where a larger or more constant attendance on the means of grace can be secured; or where more attention would be given to the preaching of the gospel on the Sabbath than among this people, if we may judge from the experience and observation of the two missionaries who have been on the ground during the last two years. But it cannot be expected that persons having minds so barren of all religious truth as these have been, will come at once to a correct apprehension, much less under the full influence, of such truth immediately upon its communication to them. The gospel must be preached and repeated, explained and enforced and accompanied by power from on high, before it will find a ready acceptance, or its influence be seen and felt. But multitudes in this colony have never yet heard, or even seen, a herald of the cross. Hundreds and thousands know nothing of the name of Jesus, nothing of heaven, or the way of salvation. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a

preacher? And how shall they preach except they be sent?

More Laborers needed.

Mr. Grout next goes into an estimate of the reinforcements wanted for the mission. Three locations have already been made, and as many more are under consideration, bordering upon the sea. He thinks that twenty laborers will be needed to perform the work which will be thus thrown upon the mission. And he then adds:

But in this estimate nothing has been said of other locations or openings, which may be presented to us in this colony, and may require of us the means of knowledge and salvation as much as those to which I have referred. Nor has allusion been made to the Zulu nation, properly so called, situated to the north and north-east of this colony, and estimated to contain another one hundred thousand inhabitants; nor has there been any allusion to another nation, the Amazwazie, contiguous to the Amazulu, estimated at still another hundred thousand, making two hundred thousand people bordering upon the Natal colony, who, in the orderings of Providence, may at any time, and suddenly, be found accessible, and present a state of things requiring immediate action, if we would avail ourselves of the best opportunity for preaching the gospel and establishing a mission among them. Nor will I allude to these nations, so long as tens of thousands who are destitute in this colony and our own vicinity, are not only accessible, but calling and repeating their calls for missionaries. And this reminds me of the chief said to have seven or eight hundred men, with their families, under him, who, with a few of his people, came to Umlazi for a missionary while I was there, but who has no prospect of being supplied until the number of laborers is much increased.

The character, the present feelings and desires, the new government, all the circumstances of the natives seem to indicate that a crisis is at hand, if it has not already arrived. They are evidently approaching a state of transition in their history and existence, which will give a stamp of feeling and of moral and religious as well as social and political character, such as may be as lasting as the present age, perhaps as lasting as the nation itself. And with men sufficient and qualified to supply them all with the means of grace, and with the Spirit of God to give efficacy to these means, we will hope and pray and labor that a multitude of souls may here be raised up to adorn and bless the church of God, to assist in extending his kingdom among other benighted nations on this continent, and to enjoy his presence and blessing in heaven.

West Africa.

LETTER FROM MR. WALKER, JUNE 19, 1847.

Excitement—Other Laborers—Health.

Mr. and Mrs. Walker are now alone at the Gaboon River, and their friends, as well as the friends of the mission generally, will be glad to hear that they still enjoy good health. The Prudential Committee hope that they will be comforted and strengthened, before many months shall have passed away, by the arrival of brethren who will take part in their labors. It is expected that, besides Messrs. Wilson and Bushnell, two new missionaries will sail for West Africa next year.

There have been considerable trouble and excitement among the people, on account of a boy's shooting a couple of women and a child, which, I believe, I mentioned in my last letter. The women have since died, and the affair has caused a great commotion. But it is now settled by the payment of three slaves, and considerable money, and another woman for each of the women killed. A brother of the criminal was living with us; and he became so much alarmed that we could not persuade him to stay, but he ran to the bush with his mother, and consequently was caught, and is now kept as a pledge for the woman who has not yet been paid on the agreement. Had he remained with us, they would not have troubled him. The whole affair arose from an old grudge excited by rum. The dark places of the earth are full of the habitations of cruelty. But we have not been molested at all. "The palavering," however, has caused much desecration of the Sabbath, for which the head-men profess to be sorry and ashamed; but they would probably do the same thing again in like circumstances.

The French Admiral called on us when last in the river; and we are treated with much politeness by all the officers in the river. But the natives around us are discontented and fearful. They are afraid that the French will begin to promulgate and enforce their laws. They

have now one Gaboon man in confinement, on suspicion of stealing from their armory; but he is not one of King Glass's people. We very much need laborers to occupy the fields around us.

The reader will rejoice that another missionary organization is directing its attention to West Africa.

On the 4th of June, two German missionaries arrived here from the North German Missionary Society. One of them was convalescing from the fever taken at Cape Coast. The other had a violent fever of three or four days' standing, without any medical attendance, and he died on the third day after landing. They brought a letter to us from the secretary of their society.

Their instructions are not to interfere with our field of labor, but to find one "where they will hinder nobody, and be hindered by nobody." They came to us for advice and assistance, which I have given as best I could. I do not think they will settle in the field to which they are directed. Their instructions limit them to the country between Cape St. John and Cape Lopez; but they are particularly directed to Corisco and the River Danger. I told them that our missionaries had visited Corisco, and that it was our intention to establish a mission there, if you should send us men. Mr. Wolf, the surviving member of the deputation, has now gone to Corisco and Danger, and purposes to return soon to Cape Coast, where he left two associates. He has gone in a Gaboon boat, and I fear for his health, though it is the dry season, and there will be no rain to encounter. It is not two months since they first arrived on the coast. We have furnished him with every thing in our power to make his expedition comfortable and safe. They are learning English as fast as possible; but it must require remarkable patience and perseverance to acquire the English so as to be at all sure of reaching the minds of this people. Our knowledge of English, that is, colloquial English, is taxed more every day in this place than it would be in Boston or London. Thus far, I am very well pleased with the spirit manifested by the brother here; and we ought to rejoice in every judicious attempt to bring the light of life into this land of darkness.

Mr. Walker concludes his letter with the following paragraph:

We are now enjoying tolerable health, and the weather is very cool and pleasant. We shall look with much solicitude for fellow laborers. I am fully convinced that there is no place on this coast more favorable in respect to health than this. Mrs. Walker has suffered but little, and we have occasion for perpetual thanksgiving to God on account of his mercies.

Smyrna.

LETTER FROM MR. JOHNSTON, AUGUST 21, 1847.

State of Things at 'Aintab.

The present letter contains the latest information which has been received in this country, in regard to the interesting movement among the Armenians at 'Aintab. It was written at Aleppo.

I left Smyrna on the 27th of May in company with Baron Mugurdich, the translator, with the view of going to 'Aintab. We met Mr. Van Lennep and Baron Nishan at Beirût; the latter returned with us. We reached this place in safety on the 12th of June.

Information had been sent to Constantinople of certain acts of persecution which were committed while Mr. Van Lennep was here; and instructions to the Pasha for the protection of Protestants were soon expected to arrive. I concluded, therefore, to await their arrival before going to 'Aintab. Before the end of June, a copy of those instructions was sent to the English Consul; and our own Consul immediately asked a letter of the Pasha for me to the Governor of 'Aintab, which he refused to give, on the ground of my being a missionary. Mr. Van Lennep had advised me not to go without a letter from the Pasha; and Baron Nishan and Bedros Vartabed, who had been there with him, were of the same opinion. So our plan seemed to be frustrated. I had written, however, to Constantinople on my arrival here for a firman, and concluded to wait in this place to see the result of that application.

In the mean while, to improve our time, Baron Nishan and Baron Mugurdich left me to visit some Armenian villages in the region of Scanderoon and Antioch; and we wrote to the brethren at 'Aintab for a few of their best informed men to come and spend the interval with me in studying the Scriptures. Three of them came, and we commenced

a regular investigation of the Epistle to the Romans. But before they had been here a week, they were apprehended and sent to prison, where they remained one night. Next day they were brought before the Pasha, in answer to whose inquiries they professed themselves Protestants from 'Aintab, and that they had come here to be instructed in their religion. In about an hour after this interview, they were committed to the hands of two kavasses, to be taken back and delivered, with a sealed letter, to the Governor of 'Aintab; all which, with other evidence, showed plainly that something more was intended than their simple return to 'Aintab. However, the American and English consuls both interfered, and the men were released and allowed to remain with me, though the Pasha had committed himself. He had not acknowledged the receipt of any instructions in favor of Protestants, and he thus showed that he had little thought about complying with them. The brethren remained with me nearly a month, and made a very good use of their time, exhibiting very satisfactory evidence of sincere piety.

In the mean while, word came from the brethren at Constantinople that they thought it best, in present circumstances, not to ask a firman, and advised me to go without one. I thought it preferable, on the whole, to wait a little longer, and sent the three brethren home. One of them returned again, bringing with him the blind teacher of whom you have heard. He is a very interesting man and, as I have much reason to believe, a true Christian.

We have also recent news from 'Aintab. Since the return of the brethren, though their regular instructor, the blind teacher, is now here, their daily evening meetings have increased from ten to thirty attendants. I expect to go there early in September, by which time we hope that one of the brethren who went to Constantinople will have reached us, with a vizirial letter. He has obtained one, and we are only waiting his return. I am much pleased with these 'Aintab brethren, so far as I have become acquainted with them; and I think there is no doubt that the Spirit of God has commenced a good work among them.

Though I have been here so long, my hope is still to spend as much time at 'Aintab as I at first intended, provided I am permitted to stay; and I think Providence is preparing the way. Since the release of the three 'Aintab brethren, it has come to be understood, both here and there, that Protestants are acknowledged and protected by the government; and if the expected brother shall arrive with his vizirial letter, it will be still better understood, I hope.

Constantinople.

LETTER FROM MR. SCHAUFFLER, AUGUST 10, 1847.

Population of Salonica—Different Sects.

It was stated in the September Herald that Mr. Schauffler had recently visited Salonica, and had written a letter in which he urged the immediate commencement of missionary operations at this important point. That letter, for want of time, did not contain a full presentation of the facts on which his strong conviction of the desirableness of this step rested. A communication has since been prepared by him, in which he gives, in a condensed form, the principal facts bearing on this question. After reading the following statements, the friends of missions will doubtless be glad to learn that the Prudential Committee are hoping to send two laborers to Salonica at an early day.

Mr. Schauffler left Constantinople for Salonica on the 3d of July, taking with him Baron Bedros, an Armenian book-agent, and Baron Nishan, the person who is mentioned in the preceding letter of Mr. Johnston. These native brethren made a protracted visit to Salonica, two or three years ago, and were much interested in what they saw and heard. Contrary winds, and stormy weather at the foot of Mount Athos and Mount Olympus, delayed the arrival of the steamer at Salonica till the afternoon of July 5.

On Tuesday after my arrival, (July 6,) Mr. Blunt, the British Consul, called to see me. Mr. Dwight and myself made his acquaintance in 1834 at Adrianople, where Mr. Blunt was then Consul. I took my dinner almost daily in his family while I stayed in Salonica, and I have derived much valuable information from him. He has been in the East many years; and for the last twelve years he has lived with his family at Salonica as British Consul.

My remarks will naturally be confined to the state of the Jews and the Dunmehs; it may be proper, however, to give a brief statistical view of the inhabitants of Salonica in general. I am indebted for it to Mr. Blunt, who permitted me to copy it from a letter which he wrote a year ago to a clergyman in

England, with a view of creating an interest for the spiritual welfare of the few Protestant residents in Salonica, and for the perishing thousands living there in utter ignorance of the way of salvation.

According to Mr. Blunt's statements, then, there are living in Salonica thirty thousand Jews, fifteen thousand Turks, about thirteen thousand Greeks, five thousand Dunmehs, about fifty families of Roman Catholics, and of Franks from various countries about one thousand persons. There are no Greek Catholics there, no Armenians, no German Jews; and of Protestants there are Mr. Blunt and his children, and two Swiss families. The two sons of our Consul profess also Protestantism; Mr. Abbot the father (our Consul) belongs to the Greek church.

There are fifty-six synagogues in Salonica, with three higher Rabbies, four hundred ordinary hakams, and twenty-one common schools. There are twelve Greek churches, one Archbishop, eight Bishops, forty priests, five common Greek schools, another school where ancient Greek is read, two monasteries and twenty-two monks. To complete this list of places of worship or instruction, there are twenty-five mosques, with forty-five imâms, five hundred ulemas, eighteen schools with one teacher each, and on an average fifty scholars in each school.

State of the Jews.

Mr. Schauffler next proceeds to mention several facts, all showing that the Jews of Salonica are in a condition which, in some respects, is peculiarly favorable to the commencement of a mission among them.

The first circumstance which must strike a Jewish missionary coming to Salonica from a place like Constantinople, is, that the Jews are diffused throughout the city, and not, as here, confined to certain Jewish quarters. There is hardly a part of the town where the Jews are not at home, where the children do not play, and where you do not see the men working at their trades and the women washing and cooking. This one circumstance makes their constant contact with persons of other persuasions unavoidable; and if men and women frequent the house of a Frank family, there is nothing strange in it. They are willing to be servants in Christian families, boarding themselves of course; or to do the domestic work in them during the day, returning to their houses in the evening. The wet nurses are generally Jewesses, and the errand-boys and out-of-door servants are Jews; and many among them are mechanics. All these must necessarily mingle with every class of society. Nothing of the kind exists at Constantinople; and a missionary may live here twenty-five years without coming into any contact with the Sefardi Jews, except with the pedlars who come before his door; while in Salonica he cannot help meeting with all kinds of persons from among them, daily and almost hourly. The natural consequence of this state of things is, that a Salonica Jew never shows any shyness in approaching a Christian or a Frank; nor can he be suspected for spending every day of the week in Frank houses.

Another circumstance of practical importance is, that through the dissemination of the Old Testament among them since my return from Vienna, they have become more friendly. They perceive that we love and understand the law and the prophets; they feel kind in view of the important service we have rendered them by giving them the Holy Scriptures in a language which they can understand; and they confess that the translation is without guile, honest and true. Here it may be proper to say, that on one occasion, when several learned and other Salonica Jews sat in my room round about me, they brought up some objections to my version of the Old Testament. They laid but little stress upon them themselves, and when I explained to them my reasons for translating as I had done, they appeared to be perfectly satisfied. Now it must be remembered that the centre of rabbinical learning is not Constantinople but Salonica, and the assent of the Salonica Rabbies to the correctness of our version is a concession which could hardly have been expected, and which cannot fail to make a very favorable impression among the Jews generally, and especially in Salonica.

The system of education hitherto in such a ruinous state in Salonica, is beginning to be improved. There are there now several Jewish families of the first respectability, who are better informed than the rest, and under whose influence two small schools have been opened to give to their children a better education. They study there several languages and other useful elementary branches. On

the 10th of July, (Saturday,) I called upon the most distinguished of these families, in company with the British Consul; and on Monday following, the two brothers who are the united head of the establishment, very politely returned my call. Our conversation was far above what can be aimed at generally with Spanish Jews, and one of them, and the more zealous Jew of the two, afterwards expressed to Mr. Blunt the desire they felt that I might stay with them.

The conviction, moreover, is gaining ground among the Jews, that something must be done to raise them, and make them more fit for business as it is now beginning to be carried on; for though there is no Armenian community here, still the industrious Armenians have already supplanted the Jews in so many lucrative positions, that they are becoming poor and dependent, and they feel that they must continue to lose ground, unless something is done for the training of the rising generation. To this it may be added, that in consequence of the great increase of the English trade at Salonica, the English language, in particular, is becoming daily more important to all who have to do with commerce.

As a natural consequence of this state of things, it was to be expected that the power of the Rabbies would decrease. "This seems to be the fact," Mr Schauffler says, "to a very surprising degree." He also mentions another circumstance which must operate favorably upon the plans of a missionary.

You are already aware that the Jews in Turkey have been placed under the "official" protection of the English Ambassador, to befriend them and to save them from oppression. They have been notified of this, and they rejoice in it. The consuls have been duly ordered to take a kind interest in the Jews. It is easy to see the favorable bearings of this relation of the Jews to England. The influence is felt in Salonica too; and hardly would the Jews dare to disoblige so kind and influential a friend, and to make him their foe. I was pleased to see that this matter was well understood at Salonica, and that the Jews value the privilege of being under the wings of the British Consul.

I ought to add here, that the great principle of freedom of conscience and religious liberty, which has been acknowledged in this country, though it is very far as yet from being acted upon as it ought to be, is not without considerable influence upon the public mind in the interior, and upon the manner in which public officers there act. I believe there is no word in Turkish corresponding to the English word "principle." While, therefore, no consistency must be expected between any principle acknowledged by the government and its conduct, a great deal can still be made by the friends of human rights of a pledge such as the Grand Seignor has given relative to men's religious belief. A man like Mr. Blunt can do much towards preventing persecution, especially among a people who depend upon him for protection in the day of their calamity.

Mr. Schauffler made very particular inquiries into the state of the Dunmehs at Salonica, and endeavored to ascertain what facilities they offer for the commencement of a mission. He regards them as a very interesting people; about whom he may write more fully hereafter.

Advantages of Salonica for a Mission.

In the conclusion of his letter, Mr. Schauffler brings together various items of information, all tending to the same point, namely, the reasons for occupying Salonica with as little delay as practicable.

Salonica has undergone great changes since 1834; but all of them are favorable to the establishment of a missionary station. Then it was an oriental city, in which Turkish and Jewish manners prevailed, and a residence there was necessarily connected with many discomforts. I also feared then that the power of the Jewish population, or rather of their leaders, might be sufficient to oblige a missionary, by some means or other, to quit the place. The public mind and the views of government on the subject of religion were then very unfavorable to any missionary enterprise; and foreign influence in behalf of liberty of conscience was absolutely nothing. The whole country is in all respects thirteen years farther on, and Salonica has not remained behind in the general movement.

At present every convenience of life can be had at Salonica. We find there Frank shops, Frank tailors, shoemakers, and other mechanics. An English hotel is about to be opened. There are respectable physicians there, and good apothecaries. Foreign commerce

is on the increase. Last year there were above thirty English vessels at Salonica; this year, at the close of June, their number had risen to more than fifty. The country round about is beginning to be cultivated, property having become more secure; and its resources are brought into the market for general traffic. The English language begins to be sought after as of practical importance in commerce. The influence of all these changes on the public mind seems to be good.

A missionary for the Jews now coming to Salonica finds them generally far more accessible than formerly. They have lost much of their power by the change of circumstances, and much of their wealth by fires. They feel the need of some change in their system of education. Their Rabbies do not now enjoy the full influence of gone-by days A number of the higher and better informed families have already established, as has been stated, two small schools for their children upon a better plan. These families, being more liberal minded, would by their influence break up the compact phalanx of talmudism which the Salonica Jews formerly presented, and assist in raising their brethren to a better state. Although the number of the Jews is said to have increased very much within ten years, still I was assured by the managers of public charity that the consumption of distilled liquor had diminished about one-half during that period. Of this fact they have a positive knowledge, because, according to their arrangements, half of the profits derived from the sale of distilled liquor is devoted to the support of the poor. Drunkenness still prevails, however, to a sad extent among the poor.

The missionary finds the Jews under the protection of England, and obliged to pay deference to the wishes of the British Consul; and the Turkish officers are comparatively little inclined to meddle with religious matters. He goes into a Jewish community now supplied with the Scriptures of the Old Testament, and, as that service has been rendered to him by Americans, more willing to meet him, and to feel friendly towards him. As soon as he possesses sufficient knowledge of either the Spanish or the Turkish language to converse in it, he may at once labor among the Dunmehs, without first acquiring a knowledge of the Rabbies or the Talmud. Let him go through Sommer's Theologica Soharica, and he is ready for them, till a nearer acquaintance with rabbinic lore shall enable him to meet the Sefardis.

It is, however, always to be remembered that missionary labor among the Jews becomes more and more like that among any other people. The necessity of studying their writers arises from the desirableness of being familiar with their way of thinking, and of securing their respect and attention, and not because (as was formerly thought) the Jew must be convinced of the truth by a sort of anti-rabbinic reasoning, such as proving Christian doctrines from the Rabbies. Such proofs may be useful, indeed, when they can be made out fairly; but the missionary's strength among the Jews, just as among the Gentiles, rests upon "the law and the testimony." If Providence should lead some missionary families "to the lost sheep of the house of Israel" at Salonica, and afford them the access unto them which I expect they would soon enjoy, their missionary labors would become as direct, and their preaching as evangelical, as any Christian could expect or desire them to be.

As to the expensiveness of living in the place, the inquiries which I have been able to make, would lead me to suppose it to be much like Broosa or Trebizond. A house with a rent of three thousand piastres annually, would be comfortable for a missionary family. Servants receive about half of what they do here, and the necessaries of life must be expected to be in the same proportion. It appears from this that the place is more expensive than it was thirteen years ago, and especially has house rent risen much by the late fires. The lower part of the city seems to be less healthy; but Mr. Blunt, the British Consul, told me that during the eight years that he had spent in the upper part of Salonica, his whole family had enjoyed excellent and almost uninterrupted health.

Ahmednuggur.

LETTER FROM MR. BURGESS, AUGUST 19, 1847.

Baptism of a Mussulman.

It was stated in a letter of Mr. Burgess, published in the November Herald, that a very promising teacher in the seminary at Ahmednuggur had given some evidence of conversion. In the present communication Mr. Burgess announces the baptism of this individual. He is a

young man, about twenty years of age, a Mussulman by birth, whose mother and sister reside in Ahmednuggur, his father having died two or three years since. His name is Daood Muhammudjee. The following extract, throwing further light upon the history of this young disciple, will be read with interest.

Daood was a promising scholar in the English school, before it was united with the seminary, some four or five years ago. For two or three years he was assistant pupil in the seminary; and after Mr. Beck left us he was, for a while, the principal English teacher. For some reason, (which it is not necessary here to mention,) he left our service more than a year ago; but he returned to it soon after I joined the mission, on my return from America, in April last. He has always been remarkably correct in his deportment and faithful in the discharge of his duties.

I mentioned in my letter by the last mail, that Daood had expressed his determination to embrace Christianity. He was expecting, however, to wait for baptism till our next communion, which will take place about the 1st of October. But his friends, hearing his intention to become a Christian, adopted such violent and unreasonable measures in order to prevent him, that he thought the safest and most proper course to pursue, was to receive baptism immediately, if we were willing to administer the ordinance to him and receive him to our communion. He was accordingly examined last Saturday, and admitted to the church on the Sabbath following.

He appeared remarkably well at the examination. This, with the fact that his trials in breaking away from his people have been so severe, encourages us to hope much from him. Yet we have learned to rejoice with trembling. Some further account of the events connected with his conversion and baptism, will probably be made the subject of a future communication. His wife is still with his mother, and has expressed her determination not to live with her husband, unless he shall return to his former religion. Yet we have not given up all hope that she may come to him at some future time. May the Lord sustain him still, and safely bear him through all his trials!

Christians in this country can have but very imperfect conceptions of the ordeal through which such a young man as Daood must pass. They can commend him, however, to their faithful and all-knowing High Priest.

LETTER FROM MR. WILDER, AUGUST 19, 1847.

Further Notice of Daood—The Seminary.

Mr. Wilder is associated with Mr. Burgess in the instruction of the pupils in the seminary at Ahmednuggur; and has had, consequently, some opportunity to become acquainted with the character of the young Mussulman whose case has been mentioned in the preceding letter. It is very gratifying to find that the seminary is yielding fruit of so much promise.

You will hear with joy and gratitude to God, who "giveth the increase," of the accession of another individual to our little band of Christians in this dark land. Daood is a young man of high family, and more than ordinary talents and acquirements. For several months past he has manifested an increasing interest in my Saturday Bible exercise, and has recently come out decidedly on the Lord's side. The evidence of his genuine piety is quite pleasing.

I was interested in the accompanying essay, which he prepared for me yesterday as his weekly composition; and it may not be amiss to send it to you. He intended it as a letter to a Christian friend in Poona, formerly a Mussulman. Its simplicity conjoined to its clear and scriptural view of many of the fundamental doctrines of the Christian religion, will interest you, and the fact of its being written with no thought of its becoming public will not lessen its value. It will give you a good idea of the young man's scholarship, when I assure you that I changed but a single word in it. He is one of the best English scholars we have, and is competent to teach in Murathee anything we have taught in the seminary. By the grace of God triumphing in his heart, we hope to find him a valuable addition to our native assistance.

You will feel an interest in this case from its connection with the seminary. You have doubtless regarded with anxiety the result of mission labor in this department. Nearly twelve years has our seminary been in operation, and yet there has not been one hopeful convert until recently. The fact could not have escaped your observation; nor has it failed to awaken anxiety on the part of our brethren here, who during all this time have labored and prayed in hope. But though the seed has lain "buried long," yet the promise of God proves sure; fruit, precious fruit, begins to ap-

pear. Mr. Abbott, just before leaving, had the very great joy of seeing an earnest of the harvest which we yet hope to realize, in this his favorite department of labor. The two youth received at that time still encourage our fondest hopes of them, by walking worthy of their profession, and giving promise of usefulness. Daood's religious training has been all under the influence of the seminary; and one other scholar has for some time been a candidate for baptism.

There is also an interesting state of feeling on the part of many others which greatly encourages our hopes. It has been my pleasant duty, since joining the mission, to devote my time and strength mainly to this school. I could not desire a more interesting department of labor. I never before felt my opportunity for doing good so precious. Such a number of educated and disciplined minds can rarely, if any where else, be found in this part of India. They have now become prepared to understand and appreciate truth. I have recently undertaken to have a personal and private interview with each scholar. I have elicited facts like the following. Of fifty-one boys, five have lost both father and mother; three more have lost their mother, and fourteen more their father; so that nearly half of them are orphans. But though such boys are most easily brought under our influence, yet they are not at all inferior in talent and scholarship. We have classes in algebra, English grammar, and several of the higher studies, which would do themselves credit by the side of similar classes in your higher seminaries at home. But what most interested me, was the amount of religious knowledge and conviction of the truth which I found in the minds of these scholars. Many of them, evidently, can never return to their former heathen practices, can never assent to such absurd and false views. In the minds of many there seems to be a genuine conviction of the truth, which, in one point of view, needs only the Spirit of God to give it living and active power. May we not, indeed, look for precious fruit among these youth not many days hence.

Essay of Daood—His Trials.

The essay of Daood, to which Mr. Wilder refers in the foregoing extract, is as follows:

You will not be surprised to receive a letter from a brother who "was dead and is alive again," who "was lost and is found." I am one of the Shias, and have been a scholar and a teacher for some years in the missionary school at Nuggur. I have long since been convinced of the truth of the Christian religion; but this was not sufficient to lead me "to flee from the wrath to come." The depravity of my nature, that I have inherited in common with all men from our first parents, shut out all light from me, and made me insensible to all the grace of God and the great ingratitude I showed by rejecting his kind offer. But I often heard the voice of God expostulating, "Turn ye; why will ye die?" And in order to still the voice of conscience, I prayed to God through the false prophet; but, alas! instead of reconciling my Creator, I incurred his wrath still more. I thought I did what was required of me; but, far from it, I rendered myself more wicked in the sight of God by devising the plan of my own, instead of accepting the one provided by him alone. I did not think that, sinner as I was, I had no power to escape from the wrath of God, or devise a plan of my own for my salvation. I was under the delusion that God was merciful, and would not punish me for ever; but at length the Lord graciously opened my eyes to see my state and to put my trust in "the Lamb of God that taketh away the sin of the world." I wonder that the Lord suffered me to live after I provoked his anger by such ungrateful conduct towards him; for I know my destruction would have been no loss to him; on the contrary, thousands of his children would have praised him for his justice. My baptism took place day before yesterday. I have had to undergo a severe trial, but the Lord has enabled me to endure it.

In allusion to the trial which this young man has been called to pass through, Mr. Wilder makes the following additional remarks:

This trial has been very severe indeed, both to his faith and his natural feelings. The opposition of his caste and more distant relatives, he seemed able to endure with much firmness; but the tears and anguish of a venerable mother and of his wife moved him not a little. At one time he so far yielded to his mother's entreaties as to promise her, conditionally, to postpone his baptism some two months. But his persecution became so severe, that he found he must at once confess Christ, or deny and forsake him entirely. He hesitated not in his choice, but resolved to suffer with the people of God. He literally forsook all. On the day of his baptism, precautions were taken against the apprehended excitement of a mob, by the presence of several sepoys, kindly sent by the government to remain in our compound and among the audience. All violence was avoided; but his mother and wife came, and renewed their tears, entreaties and anguish. From

early in the morning until four o'clock in the afternoon, the mother used every argument of reason and affection, to induce her son to go with her; and when at length, despairing of success, she left him, often in the bitterness of her feelings dashing her aged form on the ground before him, the scene was not a little affecting. There appeared the yearnings of strong filial affection; but he remained firm, and we trust God will verify his promise by rewarding him a hundred fold, and making him the honored instrument of much good to his degraded countrymen.

Madras.

LETTER FROM MR. WINSLOW, AUGUST 13, 1847.

Admissions to the Church.

THE following extract from a letter of Mr. Winslow, lately received, will show that our brethren at Madras are not without some encouragement in their labors.

Since my last, as I intimated the probability of our doing, we have received four persons into our church. There was still another candidate, who was prevented from attending by sickness in his family. Three of the persons received,—a man of about forty-five, who has been a schoolmaster, and another of about thirty, with his wife,—were previously nominal Christians from the south; but the first, especially, thought that he had met with a change since coming here. The other had previously been employed in Tinnevelly as a reader and distributer of tracts and Scriptures for four or five years, and thought himself already a true Christian.

The remaining one of the four is the eldest lad of our new boarding school. I think I mentioned him as wishing for baptism. His father was a havildar in the Madras army, and his grandfather a native officer. His father and mother both died suddenly of cholera, and left him, with a sister and younger brother, under the care of an uncle. There was property left them by the grandfather, which the uncle managed to get into his possession, and then turned the children adrift about two hundred miles from Madras. The eldest, who is now nineteen years of age, found his way to Nellore, where his father had lived after he was pensioned, and where he had attended an English school for a little time; and offered himself to be received into a small boarding school of Mr. Day's, in which there were then only low caste boys. He was received, and thus of course renounced caste. His younger brother, now about thirteen, also joined him; but the sister was decoyed away by some Moormen and lost. After a time, as the elder brother desired better advantages in English than he could have in Mr. Day's school, he came with a letter from Mr. Day to Madras, and entered the Free Church Institution. Illness obliged him to leave, after being there about a year. Some months afterward, he came again to Madras with his brother; and Nulla Muthu (who had been a catechist with Mr. Day) being with me, they at length found their way to this station, and, after a short trial, were received as the beginning of the establishment for inquirers of early age, willing to renounce caste, which we had long contemplated as a nursery for native assistants for the mission. He has now put on the Lord Jesus by baptism, with the name of Thomas, which he chose as expressing his desire to say with that disciple, "My Lord and my God." He has thus far given pleasing evidence of sincerity, and I hope will prove to be a child of God. If so, he will help to give a good character to the little institution in its commencement. His brother is an active little boy, but not at present serious. The other two are young, but promising. They are the children of Christian parents.

Madura.

LETTER FROM MR. TAYLOR, JULY 6, 1847.

Renunciation of Hindooism.

MR. TAYLOR has had frequent occasion to speak of the disposition to examine the claims of Christianity, which he has found in the villages around Tirupoovanum. He alludes to the same subject in the following paragraph.

In my last quarterly report, I noticed a proposal from the people of a certain village to come over to us, leaving in a body their idolatry, that they might understand and embrace our religion. While I am sorry to say that their subsequent investigations resulted in a determination not to make any change, I still regard the serious consideration of the subject by them, and their proposition to leave the

religion of their fathers and adopt what they saw to be a more rational system of faith, as an encouraging indication that the time when the kingdom of heaven shall here come with power, is near at hand.

I am enabled, however, to state that persons in eight more villages have since come to us, in three from Romanism, and in four from idolatry. In two of these villages, but four families have joined us; in five of them, from five to eight families have come over; and in one, sixteen. Here then, in a short time, there has apparently been a great gain; and I cannot but think there has been a real and a lasting gain to our cause. But a little experience and consideration serve to chasten those expectations which might otherwise be too sanguine.

Though on their joining us, operations were commenced in their villages, having in view their instruction and edification, neither we nor our friends in America ought to be disappointed or discouraged, should they all go back to their former delusion. We do not receive them as Christians; nor do they come to us as such. They come to us as learners; and when they understand that Christianity imposes a cross on those who receive it, it will not be strange if they fall away. Coming to us, as they do, very ignorant of Christianity, and destitute of its saving power, can we reasonably suppose that they will all, through great tribulation, remain steadfast in their profession? I am led to look on these villages, not as little churches of faithful disciples, but rather as convenient positions for preaching the gospel, and the people composing these congregations as far more likely to become the subjects of saving grace than those who stand aloof from us. Yet should they all reject that truth which brings salvation, laboring in these villages and going out from them in all directions, we may find those whom God has chosen that they may be his.

LETTER FROM MR. CHANDLER, AUGUST 4, 1847.

Obstacles to Conversion.

Mr. Chandler was one of the reinforcement sent to the Tamil missions in the Flavio, last November. At the date of this letter, therefore, he had been on missionary ground but a short time. The following extract will show in what way the impressions of a new laborer are modified by actual residence among the heathen.

I find many things different from what I anticipated. The face of the country has more marks of civilization, but the faces of the people have many more marks of heathenism, than I had supposed. Superstition seems to be wrought into their very being. Caste appears like a huge chain, rivetted about every individual of every class, to be severed only by a violent struggle.

Before living among the people and having daily intercourse with them, I had no adequate conception of the obstacles which are in the way of genuine conversion. Men may embrace Romanism with all their ceremonies and images, or nominally embrace Christianity, retaining their caste, without much opposition. But to give up *all* for Christ is, in most cases, like tearing asunder the very heart-strings. A man's bitterest foes are they of his own household. Only last week a catechist said to me, "I have a wife and a large family of children. If I should break my caste, they would all leave me and go to their friends at Tanjore. Will you then let me marry another woman?" He is not in our employ, though he has been; and he wished me to take him again. I advised him to teach his wife and children better than to forsake him, because he might forsake all for Christ.

But there is another side to the picture. It has cheered my heart to see the anxious look and tearful eye, as I have on several occasions discoursed, through an interpreter, upon Jesus Christ and him crucified. With four or five helpers who understand English, I have held some very precious meetings. The people give good attention to what is said; though I fear the impressions made are not always lasting.

Amoy.

LETTER FROM MR. POHLMAN, MAY 1, 1847.

Chinese Gentry.—A Native Evangelist.

In the letter from which the following extracts are taken, Mr. Pohlman has communicated some facts of interest on a variety of subjects. The first speaks of his intercourse with "the Chinese gentry."

The following books were sent, as a new year's present, to forty or fifty of the literati and men of wealth and influence in Amoy; namely, History of America,

a copy of the Gospels, Luke and Acts, (in red morocco, a fine gilt edged edition, bound in London,) the Christian Almanack for 1847, Life of Christ, and the most important of all our tracts. These were neatly done up, and a red card was attached to the bundle, stating from whom and to whom the books were sent.

One object of sending them was, to open the way for a personal conversation with each one on the subject of religion. The books being thankfully received, and cards of acceptance sent in return, I proceeded to visit several of the individuals at their houses. As might be expected, where the Holy Spirit is not given, our doctrines are but little understood. They are not studied; the books are not even thoroughly perused. This is partly owing to their style, partly to torpidity and indifference of mind, partly to suspicions of our ultimate design; but most of all to a proud, self-sufficient spirit.

The general idea is, that we are mere moralists, far below many of their own wise men. The higher classes are bigoted followers of the Chinese sages, and fully believe that "the four books and five classics" contain all that is worth knowing in the world. Hence, but few of them come near us for instruction. If they do come, we are quite sure at once that it is for some other object, and in this we have not hitherto been mistaken. For example, we have influence with the officers, and our interference is frequently asked; or the news of the day, the affairs of Canton, or our houses and furniture, our dress and many other minor objects, draw men of this class to see and converse with us. Excellent opportunities are thus afforded for communicating truth, which we pray God to own and bless.

In all my visits among the wealthy, I have been well received; but the old stereotyped questions of age, name, and a long catalogue of queries about customs, manners, and the most insignificant trifles, all of which must be answered, almost completely nullify the great object which a missionary has in view in calling on such men. They will talk with you for hours on matters of the most trivial nature; but the moment the gospel is introduced, you are made to feel that it is a most unwelcome topic, and every shift and turn seems to say, "Stand by, for I am holier than thou." At the same time they seem to approve of our object, and are lavish in their praises of our self-denying efforts. At heart, I fear the Chinese gentry oppose us. They scorn the idea of our teaching a better way than they and their fathers have trodden hitherto. May the Lord subdue their proud hearts, and make them willing to receive the gospel!

The intelligence conveyed in the subjoined paragraph is interesting. The request contained in the closing sentence is worthy of special attention.

On the first of March, the Lord of the harvest sent a native helper to this station, in the person of the convert U-teng-eng. He is called here "teacher U," (pronounced as the letter *o* in move,) and is one of the fruits of the mission to Siam. Ka-eng-chew, one of the districts of Canton province, is his native place; but, being a young man of education and good mental powers, he has learned to speak the Amoy dialect with fluency. He was first brought to a knowledge of the truth by accidentally meeting with one of our tracts, "Milne's Catechism for Youth," and reading the startling truth, "the soul will never die." Mr. Johnson baptized him at Bangkok, in the month of January, 1844. When the Chinese members of the Siam mission removed to China, teacher U accompanied them, and, preparing to join this station, I have employed him as an evangelist. Mr. Johnson says, "He has talents of a superior order, which, with uniform and deep piety, might render him a great help to any missionary." He is truly a help at the present time. Let us pray that the Holy Spirit may sanctify him more and more, and make him a devoted missionary to his dying fellow-countrymen.

Native Converts—Bible Class—Concert.

Mr. Pohlman next speaks of "the church which is at Amoy." The mission circle, including the representatives of English and American societies, now numbers eight persons, five of them being males, and three females.

The native converts are four in number, (including the teacher baptized by Mr. Stronach;) so that our church comprises "twelve disciples." It is delightful, from month to month, to witness these four once benighted idolaters joining us in celebrating the love of Jesus, and consecrating themselves anew to the service and glory of God. The day preceding the communion Sabbath, I hold a sort of church meeting for examination and preparation in view of the holy

supper. We then converse freely together on personal religion, and the trials and temptations of the month past. The three professed disciples under my care feel their imperfections, and are more and more desirous to be followers of God, as dear children.

At the last church meeting, I was moved to tears by the simple, unaffected confessions of one of the dear old men. He was oppressed with the burden of his short-comings, and with weeping, exclaimed, "When I eat, I am a sinner; when I dress, I am a sinner; when I speak, I am a sinner; whatever I do, I am a sinner; I am all sin, without and within." At another meeting, teacher U said he had lately "been thinking much of that word love;" and then went on to speak of true love, its nature and effects, very much as a Christian would do at home. Many of my happiest moments are spent with this little flock; and with Paul we may say, "I live if ye stand fast in the Lord, for ye are our glory and joy." Now, however, we must rejoice with trembling, inasmuch as many may for a season rejoice in a minister's light, but in time of temptation fall away. Happy for us to be able to rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

The Bible classes, on Tuesdays and Thursdays, are continued with the assistance of the Rev. A. Stronach, of the London Missionary Society. The attendants have not hitherto enjoyed the opportunity of studying Bible history, and hence we now confine their whole attention to the Old Testament. We have proceeded in the Pentateuch as far as the middle of Numbers.

At the monthly concert in March, there were about fifty Chinese present. A paper was read on the conversion, faith and zeal of a converted brahmin; and an address was delivered on the gift of the Holy Spirit, in answer to prayer, from Luke xi. 5, 13. Fervent prayers were offered by teacher U and others. A solemn stillness pervaded the meeting, and I trust the blessed Spirit was even then given, and moved upon many hearts.

Chapel Services—Singular Preferment.

When we first removed to Amoy, a portion of our time was regularly spent in going abroad to the temples and into the streets for talking and distributing tracts. Mere curiosity of course drew hundreds of the rabble to see us, receive our books, and give shouts at hearing a foreigner speak. In general, no impression but that of the ridiculous was left behind. These random efforts are not only unavoidable, but perhaps important, in the first stages of a mission to this people; but I am fully convinced, that as soon as possible they should give way to more regular and stated religious services. There should be a set time and place for preaching and teaching. Method is a prominent feature in the Chinese mind. They have a way of their own, a form with which everything must be made to square. The smallest matter must be adjusted just so, and no other way will do. Hence our regular daily chapel exercises are admirably adapted to meet the views, as well as the convenience, of those whom God inclines to hear and receive the truth.

The chapel is now open both morning and afternoon. Teacher U attends for exhortation and distribution of books, at eleven o'clock in the forenoon. At three o'clock in the afternoon, we have stated worship, (exposition of a chapter, singing and prayer,) and afterwards we spend an hour or more in promiscuous discourse with the people. But few attend in the forenoon, as it is the time for doing business, and all classes are generally engaged. The attendants in the afternoon, besides the regular hearers, are sailors from the junks, persons from the villages, and sometimes traders from all quarters. Not unfrequently we see seated on the same benches men from Fuh-chau, from Cheang-chew, from Choan-chew, from Tang-au, and from Cheoh-bey. Visitors to the city on business will come on purpose to seek out our houses; and it is quite common to find men intent on making a visit to the "Sunday Temple," as our chapels are called, before they return to their homes. Thus truth is spread far and wide in all the region around about. Strangers are well supplied with books, and can examine for themselves any truths which, from an ignorance of their dialects, we are unable to explain to them. Nearly all, however, can understand most of what is clearly made known in the Amoy dialect. The people from Fuh-chau are an exception to this remark, leaving out those who, for purposes of trade, have paid attention to most of the dialects spoken in the Fuh-kien province.

The hearers now, for the most part, come in and take their seats as regularly

as they would in a church at home. Some days all of them are of the lowest ranks; other days one-third will be of the middle class. At times the most marked attention is given, and the truth seems to be gaining a lodgment in the hearts of all present. Sometimes a word or figure of speech, a warning or an exhortation, will draw forth, by a sort of unconscious volition, audible remarks, such as "true," "right," "reasonable," &c.

The incident described below will give us a clue to some of the principles of the Chinese government. It will also serve to illustrate the want of integrity which is often exhibited in its administration.

In former letters I have spoken of teacher Tan, who has been in my employ since our removal to China. He has recently left us of his own accord, to enter the lists as a military mandarin; and it is in the hope of one day hearing that the gospel has been carried by him into "all the palace" of "Cesar's household," that I now refer to his case. It is, moreover, interesting as showing Chinese management.

The preferment of Tan is by virtue of a so-called ancestor's merit. By an imperial edict, the sons or grandsons of any officer who distinguishes himself in war, or in exterminating pirates, are to be rewarded, not by a pension, but by hereditary succession to official rank and dignity. About twenty years ago, a commandant at Quemoy, of the surname Tan, lost his life in a battle with pirates. Having no posterity to succeed to his honors, a score of years have passed away without a claimant. But a relative of teacher Tan last year became commandant of Amoy, and a way is thus opened for deception. It is necessary for the proper officers to report the claimant, and certify to his being a true descendant. This was accordingly done, although the only proof of teacher Tan's being a descendant of commandant Tan, of Quemoy, is the same surname. But the Chinese do not stick at trifles, where office, honor and money are concerned. Teacher Tan is now safely on the way to preferment. His first emolument will be about two hundred and fifty dollars a year; but ere long, we may be called to pay our respects to him as one of the high mandarins of Amoy, with a salary of several thousands. He is now devoting his time and energies to the practice of archery; and by imperial favor, will be promoted to office, whether skilful or unskilful, worthy or unworthy. It will be necessary for him to visit the Viceroy at the provincial city, and pay court to the Emperor at the "celestial" capital, bowing before the "dragon throne," with nine prostrations, as evidence of his filial obedience to all the commands of his "great father."

Mr. Pohlman adds, "Teacher Tan has at times been very serious. I have heard him pray; and he has often spoken most eloquently in public. He knows the doctrines of the cross, and is a speculative believer in Jesus Christ. Shall all these impressions be lost amid the honor and emoluments of office?"

Sioux.

LETTER FROM MR. RIGGS, SEPTEMBER 16, 1847.

Report from Lac Qui Parle.

Mr. Riggs is now laboring at Lac Qui Parle. He removed to that station from Traverse des Sioux, in accordance with a vote of the mission, last autumn. In this letter he gives a general view of his operations during the past year, and also of the difficulties and embarrassments with which he has to contend. His report is, on the whole, more favorable than some which have come from this mission within the last two or three years.

An uniformly good understanding has existed between the the Indians and the mission since our arrival here last fall. It has been my intention from the first to have them fully understand, that my family were not so identified with this station as to remain long under any considerable display of opposition. Our wood and our water must be free; our cattle and other property must be considered sacred; our work of teaching and preaching must not be interfered with by the chiefs and soldiers.

These conditions have thus far been, in the main, complied with. As there were buffaloes enough in the neighborhood during the winter and spring, they have not been tempted to kill the mission cattle, as in former years. No open opposition has been made to our religious meetings; but the determination not to enter in themselves, nor to suffer others to enter into the kingdom of God, has not been the less decided on the part of

many. Still the number attending our meetings on the Sabbath increased during the summer; and the meetings which I have held in their own houses, on week days, have been more interesting of late, being attended by most of the principal men at our village. On some the truth seems to be gaining in its influence; others venture to speak against it. Some have evidently less and less confidence in their superstitions and divinations; while others are more determined to hold on to them to the end.

In regard to education there are much ignorance and prejudice every where; and in some families opposition is manifested. Its benefits are not yet fully understood and appreciated by any. For some time past I have had three young men engaged in teaching, one at each of the three villages, with various success. In the time of corn-gathering, the children are obliged to do their part in keeping off the birds. The teachers have consequently been under the necessity sometimes of going round and teaching where they could find scholars. There are obvious disadvantages attending this plan of teaching; but it seems to be the best which we can adopt in the circumstances.

A principal difficulty has existed in so overseeing and influencing the teachers as to induce them to be faithful. This people have often charged us with a design of getting money from them, in some way or other, in case of a sale of land, in consideration of our teaching their children. They cannot think it possible that we should do it for nothing. On this ground some have hitherto refused to have their children taught. One would have supposed that the objection would not lie in the same way against native teachers. But it is only a little while since the principal chief and one of his soldiers told me that my paying these young men for teaching was not right. I said to them, "Gentlemen, it is not exactly just that I should do it; you ought to pay for teaching your own children. But as you are both unable and unwilling to do it, we think we are doing you a great service in having it done for you." And what, think you, would they have? Why, nothing would please them better than that the pay which the teachers receive, should be divided among the scholars! While they themselves and all the young men are indolent, and for the time being acquiring nothing, they are just in that state of mind which makes them jealous of every one else, who in an honest way obtains a short-gown or a blanket.

The native church has increased during the year, two suspended members having been restored, and three, who were non residents for several years, having returned to this neighborhood. We have to lament in them, as well as in ourselves often, a want of spirituality and devotion to the cause of our Master. Still we hope there has been some advancement.

I must mention more particularly the case of Simon Arawangwani. He was considered by all, from the first, as one of the most hopeful of the members of the church. Soon after his professed conversion, he commenced laboring with his hands, contrary to Dakota custom; he even fenced a field and put it under cultivation. He put on, and continued to wear for sometime, white men's clothes. But in an evil hour he yielded to temptation; he got drunk. This was more than three years ago. He seemed surprised, as well as made ashamed, by his fall; and for some time afterwards he shunned the way of temptation. Again, however, he was drawn away. His appetite for spirit-water, returning, became for a time stronger than principle, and a desire to obtain horses by trading in it led him still farther astray. He was suspended from the communion of the church. But various misfortunes, with sickness in his family, led him to reflect on his past backslidings, and brought him, we trust, to consecrate himself anew to the service of Christ. He acknowledges that he sinned knowingly, and he feels that this is a great aggravation of his guilt. This repentance seems to be genuine and deep; still his path is beset with temptations, and God only can make him stand.

This season has thus far been one of much sickness. The hooping cough, influenza, dysentery, fever and ague prevail. Many have died; at this place, however, the deaths have been chiefly among children. I have given out a great deal of medicine, more as an apothecary than a physician. But frequently I am requested to assume the responsibility of prescribing, which in critical cases I have done very reluctantly. In the course of Doct. Williamson's ten years' practice of medicine at this village, many families had altogether ceased to resort to their powows. But it is not strange that, in the absence of a regular physician, some in their anxiety to save the lives of their children should

turn for help to their conjurors, these being the native physicians. I have been sorry to see a turning back in this respect in any case; and yet I am not surprised that it should be so. On the whole, however, I am not prepared to say that the superstition of the conjurors has gained ground. Many influential men have taken to the use of our medicine, in which they deem themselves quite skilful.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 23d of October, Rev. Samuel G. Dwight, of Montreal, Canada, Rev. Henry Kinney, of Amenia, New York, and Mrs. Kinney, of West Bloomfield, New York, embarked for the Sandwich Islands in the Samoset, Captain Hollis. Messrs. Dwight and Kinney are both graduates of Union Theological Seminary; and Mr. Kinney pursued his academical course in Yale College.

On the 28th of October, the following persons embarked in the William H. Shailer, Captain Holmes, for Cape Town, with the intention of joining the South Africa mission; namely, Rev. Samuel D. Marsh, of Ware, Massachusetts, and Mrs. Marsh, of New Haven, Connecticut; Rev. David Rood, of Plainfield, Massachusetts, and Mrs. Rood, of the same place. Mr. Marsh received his academical education at Yale College, and his theological partly at Union Theological Seminary, New York, and partly at Yale College. Mr. Rood is a graduate of Williams College, and of East Windsor Theological Seminary.

On the 11th of November, the following missionaries sailed from Philadelphia for Hongkong, in the Valparaiso, Captain Lockwood;—Rev. Seneca Cummings, of Antrim, New Hampshire, and Mrs. Cummings, of New Ipswich, New Hampshire; Rev. Caleb C. Baldwin and Mrs. Baldwin, of Bloomfield, New Jersey; and Rev. William L. Richards, of the Sandwich Islands. It is expected that this entire company of missionaries will proceed from Hongkong to Fuh Chau, as soon as practicable, and join the mission recently commenced in that city.

Mr. Cummings pursued his academical studies in Dartmouth College, and his theological in the seminaries at Cincinnati and New York city; Mr. Baldwin received both his academical and theological education at Princeton; and Mr. Richards, (a son of Rev. William Richards, one of the earliest missionaries to the Sandwich Islands,) is a graduate of Jefferson College, Pennsylvania, and of Union Theological Seminary, New York.

The missionaries received their instructions in the First Presbyterian Church, Philadelphia, Friday evening, November 5. Prayers were offered by Dr. Bethune and Dr. Berg; the instructions were read by one of the Secretaries; and Rev. Albert Barnes delivered an address to those who were about to embark. There were also appropriate services at the time of their departure, the prayer on the occasion having been offered by Rev. John Chambers.

Recent Intelligence.

SANDWICH ISLANDS.— Mr. Chamberlain arrived at Honolulu, May 4, in better health than he had when he left Boston. In a letter written ten days after his return, he says, "The good work is on the whole in a flourishing state; and there are many indications that the Spirit is operating among the people. At several of the stations there is, I learn, more than usual interest on the subject of religion. I was greatly rejoiced to see the First Congregation of Honolulu, the Sabbath after my return, so attentive to the words of instruction addressed to them by their missionary—among them the King and his family—and to receive the welcome extended to me, as an old friend and helper in the missionary work, by all classes; and which I regarded as a proof of the unabated good will and attachment which they feel for their teachers, who have served in word and deed, and labored to elevate them from a state of heathen degradation to one of social and religious order and happiness."

Mr. Chamberlain wrote again, under date of August 3, as follows:

As far as I can learn since my return, the work of the mission is advancing, though not with the speed which we could desire, yet perhaps with as steady a progress as we ought to expect. There is no special outpouring of the Spirit at the present time; and yet there are frequent admissions to the churches. In a recent communication from Kohala, Mr. Bond says that fifteen stand propounded for admission to the church in that district, making forty-five in nine months selected from five hundred inquirers, after six examinations of the whole. This, he thinks, may perhaps be too slow, receiving them, as he does, from so large a number, who have been for so long a time seeking admission to the church. The brethren probably, at least some of them, are more cautious in admitting to church privileges than they were a few years ago; and should the number for a given time be fewer now than then, it should not be regarded in the light, or perhaps more properly the shade of discouragement. Light and knowledge are constantly increasing, and the standard of church fellowship is rising; the qualifications for admission will, consequently, be required to be of a higher order.

The native schools are much as they have been. Mr. Richards continues to sustain the office of Minister of Instruction; and he doubtless employs his influence to keep up interest in com-

mon schools. A great hindrance to the advance of the system is the difficulty of raising the means to pay teachers. There has been, heretofore, some clashing between the claims of the government and those of the school system; and the stronger has taken from the weaker. Thus some of the teachers have failed to get their pay, and are discouraged. The government are now, I believe, trying to remedy the evil; the hopes of teachers are reviving; and, as a consequence, the schools are rising. The government has made as liberal a provision for the support of schools as the state of the national finances will admit. Some forty thousand dollars per year appropriated; but it is not all money. Much of the sum is in taxes, and portions of it, in many cases, are not available to the nominal value for the support of the teachers.

Your suggestions in regard to a native ministry are, to a practicable extent carried out. Quite a number of natives are employed as teachers of religion; many are employed as helpers in a higher sense than formerly; and some have been regularly licensed to preach. There is a lack of wisdom and judgment in Hawaiians, which make the brethren cautious in regard to conferring upon any the full power of pastors.

Fuh Chau.—A letter has been received from Mr. Johnson, dated August 14, from which it appears that he is much encouraged in his work. "Everywhere," he says, "he is kindly received." The government is aware of his being in Fuh Chau, but makes no objection to his labors. Several of the inferior magistrates, indeed, have made friendly calls upon him. The demand for books is such that it is not safe or wise to attempt to distribute them on the principal streets. "I am beginning," Mr. Johnson adds, "to publish orally the tidings of salvation with the hope of being in some degree understood. In my little family, the message is listened to with apparently increasing seriousness at our morning and evening worship. I have commenced a Sabbath service in my house, in the hope of drawing in some of my neighbors and others to hear the Word." Mr. Johnson still receives many acts of kindness from the English Consul, R. B. Jackson, Esquire.

Amoy.—Mr Pohlman writes, June 12, as follows: "All is quiet in Amoy. The Canton difficulties have had no effect here, except to produce dread. Officers and people fear and tremble lest war should again lay waste the country, and carry thousands to the grave. There is not the least disposition to be inimical; but all treat us as friends, who have their welfare at heart." Again he says, "There are still a few who are as regular in their attendance on all the means of grace, as the sun is in performing his daily course. But I fear they have not a spark of holy fire. Religion sits lightly upon them; and respect for former opinions keeps them from renouncing all for Christ. I beg Christians to pray for them. One is an old man of nearly threescore and ten; and I cannot see that he has a particle of true religion." On the whole, however, Mr. Pohlman considers the aspect of things at Amoy as very encouraging.

Madras.—A new chapel has been recently completed in Chintadrepettah. It is a neat and substantial edifice, sixty feet in length, and thirty in breadth inside, and twenty-two feet high, with a vestry thirteen feet by thirty at the end. The location is considered eligible for collecting a native congregation.

The first service was held in the building on the 25th of August, when seven hundred persons were supposed to be in the house, and half as many without who were unable to gain admittance.

Six persons have been admitted to the church under the care of the mission, since the chapel was dedicated.

Ceylon.—Doct. Green arrived at Madras, September 1, on his way to join the Ceylon mission.

Ahmednuggur.—Under date of August 24, Mr. French describes the congregation at Seroor as having increased somewhat of late. He has an interesting Bible class, consisting of the native Christians, the school teachers, and some of the boys in the boarding school. He also says, "On the first Sabbath in June, the wife of the last convert, from the Mang caste, was baptized and admitted to the fellowship of the church of Christ. This family have had trials peculiar to themselves, as they are the only individuals from their caste who have joined the mission church. It is hard for our native Christians to overcome all their feelings of caste; though there are many who seem to have risen above such distinctions."

Mr. and Mrs. Hazen joined the Seroor station, September 5.

Bombay.—In a letter bearing date September 10, Mr. Allen gives an interesting account of a meeting held at Bombay during the last annual meeting of the Board. It is as follows:

Yesterday afternoon, at four o'clock, we had a meeting of the members of our church, of the teachers of our schools and their scholars, and of the men employed in the printing office. The whole number in the chapel probably exceeded two hundred. After singing and prayer, we gave an account of the Board as it exists in America, and of its missions in different parts of the world. We then gave a brief history of our own mission, and closed by urging on all the duty and importance of embracing the gospel of Christ, which, in the kind providence of God, and through the liberality of Christians in a distant part of the world, is now made known to them. Many of the facts communicated were new to all who were present, and the assembly, though not differing much from what we have on the Sabbath, was uncommonly attentive, and appeared to be much interested in what they heard.

It was our intention that the girls in our boarding school should attend the meeting. But the rain was heavy, the consequent state of the

roads was very bad, and it was a native holiday, when the Hindoos adorn their oxen with garlands of flowers and other ornaments, and then worship them, so that no conveyance could be obtained. These circumstances prevented the girls attending the meeting. So they met with us in the evening, and heard an account similar though shorter concerning the Board, its missions, &c.

Mr. Allen also states, that it was the expectation of the mission to receive two persons into the church, on the Sabbath next after the date of his letter.

NESTORIANS.—Mr. and Mrs. Cochran and Miss Rice arrived at Smyrna, August 24. They proceeded on their way to Oroomiah, where they are to labor, August 27.

A letter from Mr. Perkins, dated August 18, states that the Patriarch still continues friendly to the mission. Indeed he requested Mr. Perkins to preach a sermon at his tent, while he was at Seir a few weeks since.

The cholera has again appeared at Oroomiah. Doct. Wright, in a letter dated August 26, expressed the apprehension that it would prove very fatal, particularly to Mohammedans. The mission families were taking precautionary measures. Mar Shimon and his family, on hearing that this disease had broke out in the city, were greatly alarmed, and hastened to Tergawer. Deacon Isaac, pale and agitated, called on one of the missionaries, and said, "It is not this death that I fear; it is the second death."

ERZEROOM.—A letter has been received from Mr. Peabody, dated August 28, in which he says that the cholera broke out in that city about two weeks before he wrote, and that the number of victims seemed to be on the increase. The deaths had only averaged, however, about four a day. Mr. Peabody has had but little encouragement of late in his work among the Armenians.

Mr. and Mrs. Isaac G. Bliss arrived at Smyrna, on their way to this station, August 24.

TREBIZOND.—The cholera reached Trebizond, September 9; "up to the 11th there had been twenty cases and five or six deaths."

SYRIA.—Mr. and Mrs. Benton arrived at Smyrna, August 24, on their way to Beirût. The station which they will occupy is not yet known.

GREECE.—From a letter of Mr. King, dated September 27, the following extract is taken:

By a letter from Athens, dated the 11th of September, I am informed that Mr. Scalisteres, the King's Attorney, (I believe, at the Court of Appeals,) has issued an order for my arrest, and insists upon having it sent to me, so that I may return to Athens and be put in prison, and kept there till my trial shall come on; but that Mr. Metchakes, the King's Attorney at the Criminal Court, was going to send out this order through the kingdom of Greece, but would not send it to me here.

Before receiving this news I had intended to set out soon for Greece, by way of Malta, passing through Italy on my route thither; but now I shall be obliged to defer my return for a little season, for I have no great desire to put myself in a prison among the Greeks, just at this moment, where my life would be at their disposal. I intend, however, for various reasons, to proceed to Malta or Corfu, in order to be nearer to my family, and in a situation to learn, sooner than I can here, what is going on in Greece. My way, at present, looks quite dark; but He who called light out of darkness, can cause me to see light in obscurity.

SMYRNA.—An interesting communication has been received from Mr. Johnston at Aleppo. The Turkish government has required the Governor of Aleppo to protect the Protestants in his jurisdiction. Mr. Johnston, under protection of a vizierial letter, was about to proceed from Aleppo to 'Aintab.

DONATIONS,

RECEIVED IN OCTOBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr.
(Of wh. fr. Mt. Pleasant Ref. D. ch. New York, to cons. Rev. PHILIP MILLEDOLER BRETT an H. M. 62; fr. R. D. ch. s. s. Schuylerville, for Madras miss. 13,50;) 370 41

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
West Barnstable, Gent. and la. 25; m. c. 15; 40 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', N. so. m. c. 5 00

Boston, Ms. S. A. Danforth, Agent. 179 32

Brookfield Asso. Ms. W. Hyde, Tr.
Brimfield, Gent. 83,56; la. 51,30; m. c. 22,16; 157 02
Brookfield, 93 15
Charlton, m. c. 10; la. 39,22; s. s. chil. 78c. to cons. Rev. NELSON CLARK an H. M. 50 00
Dana and Storrsville, Coll. 14,45; m. c. 11,42; 25 87
Dudley, Coll. 57,01; m. c. 15,95; 72 96
New Braintree, Gent. 107,91; la. 91, 21; m. c. 27,50; 226 62
North Brookfield, Gent. 173,87; la. 122,17; m. c. 85,30; to cons. DANIEL WHITING, JR., BONUM NYE and HARVEY BELCHER, H. M. 381 34
Oakham, Gent. 54,17; la. 64,08; m. c. 22; sew. cir. 20; juv. so. 20; to cons. PERLEY AYRES an H. M. a friend, 50; 230 25
Southbridge, Gent. 73,51; la. 72,98; m. c. 52,95; 199 44
Spencer, Gent. 91,65; la. 88; m. c. 17; 196 65
Sturbridge, do. 112,03; do. 83,55; do. 31,20; 226 78
Ware, West, Gent. 65,36; la. 36,04; m. c. 21,28; la. benev. so. 27,32; 150 00
Ware Village, Gent. 288,84; la. 136, 31; m. c. 100; to cons. LORING GILBERT, WILLIAM S. BRAKENRIDGE and OTIS LANE of Ware, and Rev. SAMUEL D. MARSH and Mrs. MARY D. MARSH of S. Africa, and Rev. THOMAS A. GALE of Collins, N. Y. H. M. 525 15
Warren, Gent. 99,50; la. 53,44; 152 94
West Brookfield, Coll to cons. ALFRED WHITE an H. M. 125,12; Mrs. S. Bonney, for *William Bonney*, Ceylon, 20; a friend, 3; 148 12—2,836 29

Buffalo & Vic. N. Y. J. Crocker, Agent.
Niagara Falls, Miss. so. 26 00
Cheshire Co. N. H. Aux. So. W. Lamson, Tr.
Jaffrey, Coll. at com. 19 93
Keene, m. c. 9 18
Marlboro', m. c. 8,36; Mrs. A. H. L. 5; a friend, 1; 14 36
Sullivan, Cong. ch. and so. to cons. Rev. THOMAS S. NORTON an H. M. 50 00
Westmoreland, Cong. ch. and so. to cons. Rev. STEPHEN ROGERS an H. M. 50 00—143 47
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. 16,25; m. c. 11,25; Mrs. Jane L. Hyde, dec'd, 50; Mrs. R. W. Francis, 150; 227 50
Milton, E. Herrick, 10 00—237 50
Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, m. c. 14 08
Lewiston Falls, Juv. miss. so. 11 00
Portland, 2d cong. so. m. c. 40,52; High-st. ch. m. c. 36,76; 77 28—102 36
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Salem, Mrs. DEBORAH T. FROTHINGHAM, wh. cons. her an H. M. 100 00
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Bridgeport, Cong. ch. which cons. GEORGE STERLING and Mrs. LUCY WATERMAN, H. M. 260 00
Darien, Coll. and m. c. 47 00
Easton, Coll. 30,02; m. c. 13,30; 43 32
Fairfield, Coll. and m. c. 193,50; Greensfarms, coll. and m. c. 46,84; Greenfield, do. 46; Southport, coll. 72,31; 358 65
Greenwich, N. so. gent. 33,25; la. 70; m. c. 14,09; (of wh. to cons. Rev. FREDERICK MUNSON an H. M. 50;) W. so. m. c. 22,18; 2d ch. and so. coll. 166,73; Stanwich, coll 59,12; 365 37
Long Ridge, 5 00
New Canaan, Gent. 64,64; la. 60, 29; m. c. 27; 151 93
Norwalk, 1st so. gent. 61,06; la. 52, 25; m. c. 26,94; 140 25
Ridgefield, Coll. 64,69; m. c. 78,25; 142 94
Stamford, Cong. ch. and so. 180; North so. coll. 34,25; 214 25
Weston, Coll. 31 00
Wilton, Coll. 40,51; m. c. 10,20; C. Marvin, 20; 70 71-1,830 42
Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Ashfield, m. c. 36 40
E. Charlemont, Cong. so. 9 58
North Deerfield, Trin. cong. so. 40 27
Warwick, Gent. 11; la. 14; 25 00—111 25
Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, m. c. 15 00
Burdette, Pres. ch. to cons. ELIJAH BAKER an H. M. 100 00
Candor, Young people's miss. so. 9 00
Geneva, Pres. ch. indiv. 63,02; C. A. Cook, 25; Mrs. S. E. Hopkins, 15; la. 28,93; 131 95
La Fayette, Cong. ch. 30 00
Lima, Pres. ch. 40 00
Mead's Creek, 3 00
Penn Yan, Pres. ch. 59 00—387 95
Grafton Co. N. H. Aux. So. W. W. Russell, Agent.
Campton, m. c. 10 00
Greene Co. N. Y. J. Doane, Agent.
Catskill, Pres. ch. m. c. 43,47; H. Whittlesey, 15; 58 47
Durham, Fem. cent so. 26 00—84 47
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Chester, Coll. 21 25
Chickopee Falls, Coll. 51,08; m. c. 57,33; wh. cons. Rev. STEPHEN S. N. GREELY an H. M. 108 41
East Long Meadow, Coll. 38,25; m. c. 13,65; Rev. M. Tupper, 10; 61 90
Feeding Hills, m. c. 12 81
Long Meadow, Gent. 52,25; la. 30, 30; 82 55
North Wilbraham, m. c. 45,18; coll. 14,75; a friend, 15; L. P. 5; 79 93
Palmer, 2d cong. so. 20; 1st so. 2; 22 00
Southwick, m. c. 24 00
Springfield, S. ch. coll. 180,21; m. c. 20,04; Hill so. m. c. 12,85; 213 10
Tolland, Coll. 19 00
Westfield, m. c. 42 00—686 95
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, A dec'd friend, by D. G. 5 50
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Avon East, Gent. 2; la. 23,48; 25 48
East Hartland, Coll. and m. c. 10 00
Hartford, N. so. gent. and la. 558,66; Centre ch. and so. F. Tyler, 25; B. 10; 593 66
New Britain, 1st cong. so. 70,30; m. c. 46,33; S. so. gent. and la. 248, 94; m. c. 37,06; 402 63
Southington, Gent. and la. 459 50
West Hartford, A. P. Talcott, 20 00-1,511 27
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Kensington, m. c. 3; la. 13,16; 16 16
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Peterboro', J. Field, 10 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Thomaston, 1st Cong. so. 44 00
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bethlem, Coll. 69 84
Colebrook, by T. Rockwell, 68; by E. Seymour, 86; 154 00
Ellsworth, Coll. 11 91
Goshen, 1st so. 156,15; m. c. 16,85; Jonathan Buel, dec'd, 100; N. so. m. c. 5; 278 00
Harwinton, Coll. 134,32; m. c. 19, 32; 153 64
Litchfield, 1st so. 230,23; m. c. 14, 84; Southfarms so. 114,16; m. c. 12,92; la. benev. so. 14,92; Milton so. 15; Northfield, so. 22,01; m. c. 13,22; cent so. 8,37; wh. and prev. dona. cons. Mrs. J. L. DICKINSON an H. M. 445 67
New Milford, Coll. 204,50; la. mite so. 13,50; to cons. DANIEL MARSH and GERARDUS ROBERTS, H. M. 218 00
Plymouth Centre, Coll. 97,17; m. c. 22,24; Hollow so. coll. 61,76; m. c. 39,49; 220 66
South Britain, Coll. 100 00
Southbury, do. 70 00
South Cornwall, do. 111,15; m. c. 10,53; ded. countf. note, 3; 118 68
Torrington, Coll. 37; Torringford, coll. wh. cons. Rev. WILLIAM C. MOORE an H. M. 65,13; 102 13
Warren, Coll. 78; Sarah M. Reynolds, dec'd, to cons. Rev. TERTIUS REYNOLDS of Fairfax, Vt. an H. M. 50; 128 00
Washington, Coll. 137,01; New Preston, do. 184,80; m. c 11; 332 81
Watertown, Coll. (of wh. fr. J. De Forest, to cons. ERASTUS L. DE FOREST an H. M. 100;) 254 15
Winchester Centre, Coll. 31,37; Winsted, cong. so. 164,67; 196 04
Woodbury, S. so. coll. 91,75; m. c. 16,91; la. benev. so. 11,34; (of wh. to cons. Rev. L. Q. CURTIS an H. M. 50;) 120 00
Coll. at anniversary, 34 76
3,008 29
Ded. for printing ann. report, 6,67; do. countf. money, 2,06; 8 73-2,999 56
Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Miss Sarah V. Hosmer, for ed. of a youth at Oroomiah, 30 00
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Hooksett, A friend, 5 00
Michigan, Aux. So. E. Bingham, Tr.
Bruce and Armada, 15; Cassopolis, Pres. ch. 5,63; Coldwater, do. 5,50; Edwardsburgh, do. 15; Farmington, Cong. ch. 4; Homer, Pres. ch. 34; Jackson, Cong. ch. (of wh. to cons. Rev. G. L. FOSTER an H. M. 50;) 84,45; Jonesville, Pres. ch. 2; Leoni, Cong. ch. 10; Livonia, Rev. R. Armstrong, 10; Niles, Cong. ch. 1,05; Pres. ch. 32,25; young la. asso. 97c.; Owassa, Pres. ch. 3; Saline, do. 25,50; Troy, do. 5; White Pigeon, do. 3,80;

Mrs. J. D. 2; Ypsilanti, Pres. ch. (of wh. to cons. Rev. ENATHAN A. PITKIN an H. M. 50;) 113,10; Lima, Ia. Pres. ch. 17,50; Rev. C. Cory, 3,50; Mishawaka, do. 16; Ontario and Greenfield, Pres. chs. 9,80; South Bend, Pres. ch. 38,25; Sumptions Prairie, do. 1,50; 458 80

Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.
Groton, Rev. C. Walker, to cons. Mrs. H. P. WALKER, an H. M. 100 00

Middlesex Asso. Ct. S. Silliman, Tr.
Chester, Gent. 23,53; Ia. 21,40; m. c. 33,64; s. s. 1,63; 80 20
Killingworth, Gent. 29,81; Ia. 28, 53; m. c. 21; Rev. E. G. S. 6; 85 34
North Lyme, m. c. 4,46; Ia. 16,44; 20 90
Westbrook, Gent. and Ia. 30; m. c. 40; 70 00—256 44

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, Brick pres. ch. s. s. for *George Beecher*, Ceylon, 20 00

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 23,58; Mrs. Wood, 2,70; 26 28

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Cheshire, Cong. ch. and so. 36 00
Clinton, do. m. c. 20 69
Madison, La. cent so. 28 35
Meriden, Cong. ch. 41 00
Northford, Gent. 27,40; Ia. 25,22; to cons. Rev. HENRY S. CLARK an H. M.; Ia. vis. com. 4; 56 62
North Haven, m. c. 2 43—185 09

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Bethany, La. 2 00
Birmingham, Coll. 69,01; GEORGE W. SHELTON, wh. and prev. dona. cons. him an H. M. 50; M. B. B. 10; D. B. 10; m. c. 11,70; s. s. 2,65; 153 36
Derby, 1st so. 56,56; m. c. 48,30; Humphreysville, 13; 117 86
Hamden, East Plains, gent. 33,50; Ia. 20,68; m. c. 18,02; Farms, m. c. 1,58; Mt. Carmel, 51,45; m. c. 27,24; 152 47
Middlebury, Benev. asso. 100,28; S. Benedict, 10; 110 28
Milford, 1st so. 318,51; 2d do. 36, 47; Nancy Clark, dec'd, 25; 379 98
Orange, Gent. 40,55; Ia. 45,12; 85 67
Oxford, 41 56
Prospect, 21 16
Waterbury, 330 80
West Haven, Coll. 135,43; m. c. 8,90; C. Phillips, 10; 154 33
Westville, 12 00
Woodbridge, 128 67-1,690 14

New London & Vic. Ct. Aux. So. C. Chew, Tr.
New London, R. Coit, 100 00

New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Harlem pres. ch. 10; M. H. Baldwin of Pilgrim ch. Brooklyn, 50;) 443 12

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot so. m. c. 18 63

Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.
Franklin, La. 29 00
Mrs. L. McCall, 61; ack. in Sept. Her. as fr. Norwich.
Lebanon, S. so. a friend, 20 00—49 00

Orange Co. Vt. Aux. So. J. Steele, Tr.
Brookfield, Cong. ch. and so. gent. 19,84; Ia. 15; 34 84
Corinth, Cong. ch. and so. 28 42
Thetford, do. 18,50; Ia. 24,75; m. c. 56,75; wh. cons. HIRAM ORCUTT an H. M. 100 00
West Fairlee, R. H. Wild, 2 00—165 26

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Albany, Cong. ch. 7 00
Holland, Rev. I. T. Howard, 15 00
Johnson, D. W. and fam. 3 00
Morgan, Rev. J. S. Clark, 1 00
West Charlestown, 2 11
Westfield, R. Page, 3 00—31 11

Palestine Miss. So. Ms. E. Alden, Tr.
S. Braintree, Juv. miss. so. 15 05

Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.
A friend, 1 00
Bangor, 1st par. m. c. 30,80; s. s. 20; 50 80
Brewer, 1st ch. 35 47
Dedham, Ch. 10,85; a friend, 3; 13 85
Garland, Ch. 5 00
Hampden, do. 50 45—156 57

Rhode Island, Aux. So.
Newport, Cong. ch. m. c. 60 00
Slatersville, Cong. so. 134,48; m. c. 50,52; W. S. Slater, 25; S. D. Lockwood, for *Sarah D. Lockwood*, Ceylon, 20; to cons. WILLIAM H. KENDAL and GEORGE W. HOLT, H. M.; A. D. Lockwood, to cons. BENONI LOCKWOOD of Providence, Ill. an H. M. 100; 330 00—390 00

Rockingham Co. N. H. Conf. of chs. J. Boardman, Tr.
Derry, 1st cong. ch. 24 00
Exeter, 1st and 2d cong. chs. m. c. 56 00
Hampton, Cong. ch. and so. 29,91; juv. miss. so. 3,09; 33 00
Kingston, Miss. so. 10 00
Stratham, Mrs. S. Brown, 24 00—147 00

Rutland Co. Vt. Aux. So. W. Page, Tr.
Chittenden, Coll. 4 00
Orwell, Coll. 52; m. c. 9; 61 00
Rutland, m. c. 49,08; Mrs. B. 2; 51 08
Sudbury, Coll. 4 00
West Rutland, do. 60 00—180 08

Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.
Dover, Coll. 19 05
Farmington, m. c. 12 35
Gilmanton Iron Works, Juv. miss. so. 3 00
Great Falls, Cong. ch. contrib. 24; m. c. 31,25; 55 25
Meredith Bridge, Cong. ch. and so. 7 00
Rochester, do. 52 29
Wakefield, do. 12 00—160 94

Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.
Lempster, Mrs. P. Miner, 15 00

Syracuse & Vic. N. Y. J. Hall, Agent.
Truxton, Cong. ch. 25 00

Taunton & Vic. Ms. Aux. So.
Attleboro', Mr. Crane's ch. and so. m. c. 34 00
Berkley, Fem. cent so. 20 60—54 60

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Columbia, Gent. 24,76; Ia. 53,39; 78 15
North Coventry, Gent. 34 00
Somers, Gent. 50,71; Ia. 51,77; m. c. 34,10; 136 58—248 73

Washington Co. N. Y. Aux. So. M. Freeman, Tr.
North Granville, Pres. ch. m. c. 30 00

Western Foreign Miss. So. G. L. Weed, Tr. 578 70

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Bainbridge, 54c.; Burton, 6,52; P. Hitchcock 13; Cuyahoga Falls, 5; Hambden, 7; Milan, 161; Painesville, 29,22; Streetsboro', 14,60; Tallmadge, 2,40; Mrs. C. F. 5; 244 28

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Dummerston, m. c. 6 53
Grafton, m. c. 14 00
Halifax West, 12 17
N. Wardsboro,' Coll. 10 00
Putney, do. 8 50
Saxton River, 2 50
Townshend, Ch. and so. 50; Miss Mary Taft, dec'd, 25; m. c. 2,79; 77 79
Westminster East, 26,04; R. R. 2; 28 04—159 53

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Voluntown and Sterling, La. 20 00

Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Ashburnham, Cong. ch. and so. 28 26

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Holden, Gent. 92,16; Ia. 61,33; m. c. 33,22; 186 71
Leicester, Gent. to cons. CHENEY HATCH and JOSHUA MURDOCK, H. M. 278; Ia. to cons. WILLARD HOWE an H. M. 162; m. c. 68; s. s. for *Joshua Murdock*, Ceylon, 20; 528 00
Oxford, m. c. 110 29
Paxton, Gent. 41; Ia. 31,61; m. c. 13,15; 85 76

Rutland, Gent. and la. and m. c.	70 35	
Shrewsbury, Gent. 68,22; la. 64,44; m. c. 16,50;	149 16	
West Boylston, Gent. 55,37; la. 64, 76; m. c. 32,25;	152 38	
Worcester, Centre so. m. c. 371,55; gent. 267,25; la. 419,04; 1st so. m. c. 177,57; gent. 290,75; la. 139,18; union so. m. c. 509,73; gent. 159,92; la. 86,63; Hospital, friends, 48,25;	2,469 87	
	3,752 52	
Ded. countf. money,	2 50	3,750 02
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr. S. Berwick, C. E. Norton, for *Lynthia Ann Hanson* and *Mary Ann Cogswell Norton*, Ceylon,		40 00
Total from the above sources,		$21,560 51

VARIOUS COLLECTIONS AND DONATIONS.

A. K. 25; a friend, 10; do. 5; do. 50c.; a fem. friend, 6; E. 1;	47 50
Albany, N. Y. 2d pres. ch. 432,10; 4th do. 100;	532 10
Allentown, Pa. 1st pres. ch. m. c.	8 00
Andover, Ms. Chapel ch. and cong. 51,37; Rev. Dr. Edwards, 30;	81 37
Athens, Pa. Pres. ch. G. A. Perkins,	6 63
Ballston, N. Y. Rev. T. S. Wickes,	20 00
Baltimore, Md. H. J. and C. J. Baker, 50; D. W. Hall, 20; Rev. Dr. Plumer, 3;	73 00
Bloomfield, N. J. Rev. T. S. Ward, 5; a friend, 4;	9 00
Cambridge, Ms. Shepard ch. a friend, 3; do. 2;	5 00
Canterbury, N. Y. Pres. ch. 25; Rev. D. Crane, 5;	30 00
Carlisle, Ms. Rev. P. Smith and wife, to cons. Rev. WILLIAM L. MATHER of Concord an H. M.	50 00
Chelsea, Ms. Winnisimmet ch. m. c.	34 01
Cincinnatus, N. Y. Cong. ch.	13 00
Delaware city, Del. 1st pres. ch.	12 50
Denton, N. Y. Pres. ch. m. c. 20,52; coll. 15,12;	35 64
Drawyers, Del. Rev. G. Foot,	75
E. Cambridge, Ms. Evan. ch. m. c.	8 00
Florida, N. Y. Pres. s. s.	1 70
Galway, N. Y. Young. la. miss. so. for Galway sch. Dindigul,	25 00
Geneva, Wis. Pres. ch. m. c.	7 38
Gilbertsville, N. Y. La. miss. of pres. ch.	10 25
Greenport, N. Y. Pres. ch. wh. and prev. dona. cons. Rev. GEORGE M. TUTHILL of St. Louis, Mo. an H. M.	30 00
Hanover, N. J. Pres. ch. m. c.	2 36
Harpersfield, N. Y. Pres. ch. m. c.	8 65
Harrisonburg, Va. Rev. T. D. Bell,	1 50
Howell, Mich. A. Dixon, dec'd,	4 75
Jamaica, N. Y. Pres. ch.	49 13
Jordan, N. Y. do. m. c.	10 00
Manlius, N. Y. do. m. c. 46,78; coll. 38,20; C. Smith, 25;	109 98
Masonville, N. Y. Cong. ch.	13 69
Mexico, N. Y. Pres. ch.	26 00
Millers' Place, N. Y. m. c.	50 00
Mobile, Ala. Mrs. Hale,	10 00
Montgomery, N. Y. Mite so. for *Isabella H. Borland*, Ceylon, 20; Rev. W. W. Newell, for *Edna S. Newell*, do. 20;	40 00
Mt. Pleasant, Pa. Pres. ch. m. c.	24 15
Newark, N. J. Mrs. W. Wallace, 100; 1st pres. ch. wh. and prev. dona. cons. Miss HARRIET CARTER an H. M. 61,94; 3d do. m. c. 33,56; young people's miss. so. 67, 54; Mrs. L. Ball, for *David Ball*, Ceylon, 10;	273 04
New Diggins, Wis. Coll.	10 00
Newton, Ms. 1st par. m. c.	11 53
Northumberland, Pa. 1st pres. ch. bible class,	5 00
Patchogue, N. Y. Cong. ch.	11 00
Princeton, N. J. E. Loomis,	2 00
Reading, Ms. R. Parker,	10 00
Schenectady, N. Y. R. D. ch. s. s. for *Joseph Van Vechten*, Ceylon,	23 50
Shirleyburg, Pa. by J. Brewster to cons. Rev. B. E. COLLINS an H. M.	100 00
Skaneateles, N. Y. Mrs. T. Cleveland,	3 00
South Orange, N. J. Pres. ch. wh. cons. Rev. A. W. FREEMAN an H. M.	64 19
S. Woburn, Ms. Mr. Eustis's so.	99 79
Spencertown, N. Y. Pres. ch. m. c.	15 00
Springport, N. Y. do.	9 00
St. Georges, Del. do.	35 05
Tennessee, By J. Coulson and Rev. Mr. Dyke,	13 73
Troy, N. J. s. s. teacher and two classes,	2 85
Walton, N. Y. 1st cong. ch.	5 50
Wells, Pa. Pres. ch.	3 25
West Bloomfield, N. Y. m. c.	15 00
West Troy, N. Y. 1st pres. ch.	14 00
Wethersfield, Ill. Rev. W. F. Vaill,	5 00
Whippany, N. J. Pres. ch. m. c.	14 75
Winchester, Ill. Pres. ch. 5,10; s. s. con. 2;	7 10
Windham Centre, N. Y. Young people's benev. so.	10 38
Womelsdorf, Pa. Pres. ch.	50 00
Yonkers, N. Y. Oak Grove sem. av. of fair for *Helen Wilbur Foote*, Ceylon,	60 00

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ceylon, Government, £200; native evan. so. £12 12*s.*; A. O. Broody, £2;	1,030 08	
Fort Gibson, Ark. m. c.	7 25	
Old Town, N Y. m. c.	5 24	
Park Hill, m. c.	18 25	1,060 82
		$24,886 03

LEGACIES.

Grafton, Ms. Henry W. Harrington, by O. Adams and R. E. Warren, Ex'rs, (prev. rec'd 736,16;)	11 15
Lee, Ms. Mrs. Tamme Adams, by H. Bartlett, Ex'r, (prev. rec'd 1,247 59;)	137 00
New London, Ct. Mrs. Susan C. Kellogg, by R. Coit, Ex'r, 750; Mrs. Clora B. Chappell, by E. Learned, Ex'r, 400;	1,150 00
Thetford, Vt. Miss Ann Kingsbury, by E. White, Ex'x, (prev. rec'd 100;)	100 00
Wenham, Ms. Rev. D. Mansfield, by Mrs. H. F. Mansfield, Ex'x,	95 00
	$1,493 15

Amount of donations and legacies acknowledged in the preceding lists, $26,379 18. *Total from Aug. 1st to October 30th*, $45,822 19.

DONATIONS IN CLOTHING, &c.

Blandford, Ms. A box for Mr. Strong, Pine Ridge.	
Boardman, O. Clothing fr. la.	4 50
Dummerston, Vt. A box, for Mr. French, Seroor.	
Hambden, O. Clothing fr. la. benev. so.	22 00
Holland Patent, N. Y. Two barrels fr. la. sew. so. for Mr. Spalding, Oregon,	100 00
Littleton, Ms. 4 pr. shoes, fr. Mr. Bacon's so. for Mr. Bryant, S. Africa,	4 50
New Sharon, Me. A box, for Miss L. S. Hall, Choc. miss.	
N. Chelmsford, Ms. A box, fr. fem. benev. so. for Mrs. Thurston, 25; for Kailua, 45;	70 00
North Deerfield, Ms. A bundle for Miss Dickinson, Wheelock,	6 75
W. Stockbridge, Ms. A box for Mr. Kinney, Sandw. Isl.	
Unknown, A barrel.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Date Due

Stanford

The Missionary Herald vol.43 1847

~~Storage~~

CBPac

MISSIONARY HERALD
V.43
1847